صحيح البخار

Sahih
l-Bukhari
Vol.IV

صحيح البخارى

The Translation of the Meanings

of

Sahih Al-Bukhari

Arabic—English

Vol.IV

By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAUWARA

صحيح البخاری

The Translation of the Meanings

of

Ṣaḥīḥ Al-Bukhārī

Arabic—English

Vol.IV

By

Dr. Muḥammad Muḥsin Khān

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAUWARA

صحیح البخاری

Ṣaḥīḥ Al-Bukhārī

Arabic—English

Vol. IV

Copyrights 1971, All Rights Reserved by the

Printers & Publishers :—
Sethi Straw Board Mills (Conversion) Ltd.,
Gujranwala Cantt. Pakistan.

In the name of Allāh, the most Beneficent, the most Merciful

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukharī" achieved by Dr. Muḥammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Naṣīf Al-ʿUbaydī :
M.A. English, Vanderbilt Univ., U.S.A. ;
Teacher of English :
Baghdād Univ., & College of Education, Mecca.

Al-Ubaydi

Dr. Maḥmūd Ḥamad Naṣr :
Graduate of Kharṭūm Univ.
Physician,
King Hospital,
Medina.

Nasr

Dr. Muḥammad Taqiy-ad-Din Al-Hilālī :
Ph. D. Berlin Univ.,
Germany ; Professor :
Muḥammad V Univ.,
Morocco ; Islamic Univ.,
Medina.

I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi' Aṣ-Ṣaḥiḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadīths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-ʿUbaydī. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilali checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allāh bountfully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
Ph.D. Cambridge Univ.,
Adviser & Head of Sharīʿa Department
College of Sharīʿa and Islamic Studies,
Mecca Al-Mukarrama.

Amin El-Masry

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله و أصحابه الغر الميامين و بعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التى قام بها الدكتور محمد محسن خان لمعانى كتاب صحيح البخارى ولقد بذلنا الوسع فى مراجعتها و تصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما يمكن الى الصواب فى حدود طاقتنا و جهدنا -

و اننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب و نسأله ان يجزل المثوبة للذين قاموا به و اسهموا فيه جميعا والله من وراء القصد و هوالهادى الى سواء السبيل -

الاستاذ شاكر نصيف العبيدى
ماجستير فى اللغة الانكليزية من
جامعة فاند زيلت الامريكية واستاذ
اللغة الانكليزية فى جامعة
بغداد ثم استاذ اللغة
الانكليزية فى كلية التربية
بمكة المكرمة

الدكتور محمود
حمد نصر
خريج جامعة
الخرطوم
و طبيب مستشفى
الملك بالمدينة
المنورة

الدكتور محمد تقى الدين الهلالى
دكتوراه من جامعة برلين المانيا
استاذ فى جامعة بغداد سابقا
و حاليا استاذ فى جامعة محمد
الخامس بالمغرب و استاذ منتدب
فى الجامعة الاسلامية بالمدينة
المنورة

لقد اطلعت على جزء يسير من هذه الترجمة و قد وجدت القائم على الترجمة قد وفق الى نقل معانى الجامع الصحيح الى اللغة الانكليزية با سلوب سهل ميسر قريب خال من التعقيد كما انى وجدته قد وفق الى احسن الاقوال و ارجحها فى تفسير معانى بعض الاحاديث المختلف فيها و قد تسلم العمل بتمامه الدكتور محمود حمد نصر السودانى فبذل فيه غاية وسعه و راجعه مراجعة اولى من اوله الى آخره ثم قام بمراجعته مراجعة ثانية الاستاذ شاكر نصيف العبيدى ، ثم راجعه الدكتور محمد تقى الدين الهلالى مع مؤلفه الدكتور محمد محسن خان مراجعة فحص و تدقيق و بذل جهده فى اصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة فى غاية التحقيق -

و نسأل الله ان يجزل ثواب كل من شارك فى هذا العمل المبرور و ان ينفع به ؛ و انى واثق تمام الثقة ان الترجمة بعون الله بعد كل ما بذل لها من جهد اصبحت اقرب الى الصواب -

والله ولى التوفيق والحمد لله رب العالمين -

محمد امين المصرى

دكتوراه من جامعة كمبرج . المستشار
و رئيس قسم الشريعة فى كلية الشريعة
والدراسات الاسلامية فى مكة المكرمة

Appendix

The Miracles of the Holy Prophet Muḥammad (صلى الله عليه وسلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qurʾān is the living miracle of the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qurʾān (See Sūra Hijr, 15 : 9), and the statement of the Prophet ﷺ : "Before me, every prophet was given a miracle and they practised it during their life-time : i.e., Jesus used to cure the sick and make the dead alive, etc ; Moses was given the stick etc, and I have been given the permanent miracle of the Qurʾān till The Hour is established, so I hope that my followers will be more in number than all the other Apostles' as my miracle will last till the Day of Resurrection, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc."

2. The splitting of the moon : Narrated Anas رضي الله عنه that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : 831).

3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn ʿUmar رضي الله عنهما that the Prophet ﷺ used to deliver his sermon while leaving against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV : 783).

4. The flowing of the water from among the fingers of Allāh's Apostle ﷺ . (See Ḥadīth Vol. IV : 779).

5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Ḥadīth Vol. IV : 779).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-ʿImrān and he used to write the revelation for the Prophet ﷺ. Later on he returned to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muḥammad (ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Vol. IV: 8I4).

8. The screening (shading) by the trees for the Prophet ﷺ to answer the call of nature.

9. The rising of water in the well at Ḥudaibīya after it had dried. (See Ḥadīth Vol. IV: 777).

10. The increase in the amount of dates in the garden of Jābir bin ʿAbdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Ḥadīth Vol. IV: 780).

11. **Speaking of a wolf :**

It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fataḥ-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin ʿAmr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allāh has provided me?'" Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allah (i.e. Islam).'" Unais bin ʿAmr further said, "Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islam."

12. The Miʿrāj: The Ascent of the Prophet ﷺ to the heavens. See Hadith No. 335 1st Vol. and Sūrat-al-Isrāʾ (17) Vol. 6th, Ḥadīth No. 236.

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleages who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Naṣir, ʿAṭā-l-lah Mirza, Akbar Walī, Ramaḍān ʿAlī Korānī, Shamīl ʿAṭiyya, ʿAbdul-Qaiyūm and Nizām Addīn.

I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowldgements are due to Dr. Muḥammad Taqīyad Din Al-Hilālī Ph.D. Berlin University and Mr. Shākir Nasīf Al-ʿUbaidī, M. A. in English ; both took the responsibilty of giving the finishing touches to this colosal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish thank to Mr. Muḥammad ʿAbdul ʿAlēēm an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Miṣrī, Ph.D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medīna who, when consulted, gave willingly their opinions concerning the interpretation of certain Hadiths.

My thanks are also due to Mr. Ḥasan Ṣubḥī and to the typist, Mr. Amīn Ash-Shamīm and Mrs. Sharrifa Ādam Makda who typed and retyped the manuscript patiently.

DR. MUḤAMMAD MUḤSIN KHĀN
Islamic University, Medīna Al-Munauwara
Saudi Arabia

II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhārī used for this translation is taken from "Fatḥ Al-Bārī" published by the Egyptian Press of Muṣtafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been complied at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as تعالى (The Most High) ﷺ , (Peace be upon him), and رضي الله عنه (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammer and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhārī in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gives to each chapter a title indicating a certain point and under that title he states down all the Ḥadīths that are relevant. This procedure has resulted in the occurrance of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhārī uses each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīths are numbered. The Ḥadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to accurately translate the work, taking into consideration the statement of the Prophet (Peace be upon him) : "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
أ ء*	ʾ ʾ***	—
ب	b	bless
ت	t	true
ث	t̲h̲	think
ج	j	judge
ح**	ḥ	—
د	d	dear
ذ	d̲h̲	this
ر	r	road
ز	z	is
س	s	safe
ش	s̲h̲	show
ص	ṣ	—
ض	ḍ	—
ط**	t	—
ظ**	ẓ	—
ع	ʿ***	—
غ**	g̲h̲	—
ف	f	free
ق**	q	—
ک	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ى	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no eqivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ḥ	h
ṣ	s
ḍ	d
ẓ	z
ṭ	t
q	k

***The Arabic sounds represented by the symbols (’ &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in ‘bad’
i	as in ‘bid’
u	as in ‘pull’
a	as in ‘father’
i	as in ‘bead’
u	as in ‘pool’

Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa ʿaha tu zahrī ilaika raghbatan wa rahbatan ilaika. Lā maljʾā minka illā ilaika. Allāhumma āmantu bikitābika-l-ladhī anzalta wa binabīyika-l-ladhī arsalta.

(O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa ash-hadu anna Muḥammadan Rasūlul-lāh.

(and I certify that Muḥammad is Allāh's Apostle).

3. Ḥaiya ʿalaṣ-ṣalā (t).

(Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

(There is neither might nor any power except with Allāh).

5. Allāhumma Rabba hādhihi-l-daʿ watit-tāmmati waṣ-ṣalātil-qāʾimati, āti Muḥammadan al-wasīlata wal-faḍīlata, wabʿathhu maqāman Maḥmūdan-il-ladhī wa adtahu.

(O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Samiʿa-l-lahu liman ḥamidah.

(Allāh heard those who sent praises to Him).

7. Rabbanā wa laka-l-ḥamd.

(O our Lord ! All the praises are for You).

8. Allāhumma, bāʿid bainī wa baina khaṭāyayā kamā bāʿadta baina-l-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyayā kamā yunaqqa-ththawbu l-abyaḍu mina-d-danas. Allāhumma, ighsil khaṭāyāya bil-māʾi wa-th-thalji wal-barad.

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-ḥamdu lil-lāhi Rabil-ʿālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-taḥīyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-salāmu ʿalaika aiyuha-n-Nabīyu wa raḥmatu-l-lāhi wa barakātuhū. As-salāmu ʿalainā waʿalaʿibādil-lāh iṣ-ṣaliḥīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī aʿūdhu bika minʿadhābil-qabri, wa aʿūdhu bika min fitnatil-masīḥid-dajjāl, wa aʿūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti Allāhumma innī aʿūdhu bika minal-maʾthami wal-maghrami.

(O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).

12. Allāhumma innī ẓalamtu nafsī ẓulman kathīran. Walā yaghfirudh-dhunūba illā anta, faghfirlī maghfiratan minʿindika, war-hamnī innaka antal-ghafūrur-raḥīm.

(O Allāh ! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha illāl-lāh waḥdahū lā sharīka lahū, lahul-mulk wa lahul- ḥamd, wahuwa ʿalā kulli shaiʾin qadīr. Allāhumma lā māniʿa limā aʿtait, wa lā muʿṭiya limā manaʿt, wa lā yanfaʿu dhal-jaddi minka-l-jadd

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).

In the name of Allāh, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Ḥadīths of Allāh's Apostle ﷺ and since Ṣaḥīḥ-Al-Bukhārī is regarded as the most reliable book of the Prophet's Ḥadīths, I have undertaken the project of translating the meanings of the Ḥadīths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allāh, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions ; as Allāh's Apostle ﷺ says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Ṣaḥīḥ.)

I have found it proper to introduce this work with a useful word dealing with the most significant principle in Islam, the belief in the Allāh's Lordship and to worship Allāh Alone and none else.

DR. MUḤAMMAD MUḤSIN KHĀN
Islamic University, Medina Al-Munauwara
Saudi Arabia

INTRODUCTION I.

In the name of Allāh, the most Beneficent, the most Merciful

WHY ALLĀH SENT PROPHETS AND APOSTLES (عليهم السّلام)

Eversince people innovated the dogma of Shirk, (1) Allāh had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and to bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليهم السّلام preached Tauḥīd (i. e. monotheism, the belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from Sūrat-al-Aʿrāf illustrate this fact: "Indeed We sent Noah to his people, and he said: O my people! Worship Allāh. You have no other god except Him. Lo! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) ʿĀd (We sent) their brother Hūd. He said: O my people! Worship Allāh. You have no other god save Him. Will you not ward off (evil)? (65) And unto Madyan (We sent) their brother, Shu aib. He said: O my people! Worship Allāh. You have no other god save Him. (85) And to (the tribe of) Thamūd (We sent) their brother Ṣāliḥ. He said: O my people! Worship Allāh. You have no other god save Him." (73) "Verily We have raised in every nation an apostle (proclaiming): Worship Allāh and shun false gods. (An Naḥl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muḥammad ﷺ was general for all mankind and Jinns. In Sūrat-al-Aʿrāf,

---

(1) See "Glossary" for the meaning of the words Shirk and Tauḥeed.

Verse 158 Allāh addresses His Apostle ﷺ : "Say: O mankind ! Verily ! I am Apostle of Allāh to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allāh, the Glorious, the Elevated, you will find that the people had left the Worship of Allāh and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allāh). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allāh, the Supreme, the Glorified sent Muḥammad bin ʿAbdullāh ﷺ to all mankind and revealed to him the Glorious Qurʾān and the Second Inspiration, i. e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allāh Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say : None has the right to be worshipped but Allāh. He ordered them to worship Allāh Alone, who has no partners, and to give up the worship of other deities and false gods, for Allāh, the Elevated says, "And verily We have raised in every nation an apostle proclaiming : Worship Allah and shun false gods and deities." (An-Naḥl, 36) "Say (O Muḥammad !) : I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Sūrat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ , as is explicitly expressed in his Ḥadīth reported by ʿĀisha رضي الله عنها in Ṣaḥīḥ Muslim : ' Whatever is not in agreement with our traditions is rejected. '

Jews claimed that Ezra was the Son of Allāh, and Christians claimed that the Messīaḥ was the Son of Allāh. These claims are referred to in Sūrat-at-Tauba, Verse 30 : "And the Jews said : Ezra is the Son of Allāh, and the Christians said : The Messiah is the Son of Allāh. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allāh's Curse be on them. How they are deluded away from the truth !" So they worshipped Ezra and the Messīah, but Allāh, the Supreme, refuted their false statements in the Glorious Qurʾān.

Dear reader, now-a-days some people believe in Allāh, but at the same time take as partners of Allāh, creatures cuch as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allāh through this dogma. They slaughter animals in their names and vow to them ; and all that means nothing but Evident Polytheism, as Allāh says in Sūrat-az-Zumar, Verse 3 : "Surely Pure Religion is for Allāh only. And those who choose protectors other than Allāh (say) : We only serve them in order that they may bring us nearer to Allāh." And in Verse 43 : "What ! Do they take for intercessors others besides Allāh ? Say : Even though they have nothing whatever and have no intelligence ?" And in Verse 44 : "Say : Unto Allāh belongs all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back."

Further Allāh addresses his Beloved Apostle Muḥammad ﷺ in Sūrat-al-Jinn, Verse 21 : "Say (O Muḥammad !) : It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet ﷺ has no power of harming or benefiting anyone, for all that is in the Hands of Allāh, the Elevated Who says in Sūrat-Ṣaba, Verse 22 : "Say : (O Muḥammad !) : Call upon those whom you set up beside Allāh. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them."

The above Holy Verse indicates that Allāh, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help ?

Dear reader, worshipping others alongwith Allāh is the Greatest Sin, (1) a sin which will never be forgiven by Allāh, the Elevated, if one dies insisting on such a sin. Such a sinner will be thrown in Hell with the losers, as Allāh says : "Lo ! Allāh forgives not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allāh has indeed invented a tremendous sin." (Sūrat-an-Nisā, Verse 48) "If you ascribe partners to Allāh, all your deeds will be in vain, and definitely you will be one of the losers." (Sūrat-az-Zumar, 65) "But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Sūrat-al-An‛ām, 88).

---

(1) In order to avoid this Great Sin (i. e. S͟hirk) one should know " Tauḥīd".

Dear reader, ascription of partners to Allāh may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allāh though they know that worshipping should be for Allāh only, but they think that those saints and pious men will bring them nearer to Allāh and will intercede for them with Him. That is one type of Shirk (i. e. polytheism) and the proof is the Statement of Allāh, the Elevated : "They (i.e. Jews and Christians) have taken as lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh) their rabbis and their monks and the Messīaḥ, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Sūrat-at-Tauba,31).

Once while Allāh's Apostle ﷺ was reciting the above Verse, ‛Adī bin Ḥātim said, "O Allāh's Apostle ! They do not worship them (i.e. rabbis and monks)." Allāh's Apostle ﷺ said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them ; and by doing so they really worshipped them." (Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr).

In Sūrat-Yūnus, Verse 18, Allāh says, " They worship besides Allāh that which neither hurts them nor profits them and they say : These are our intercessors with Allāh. Say : Would you inform Allāh of (something) that He does not know in the Heavens or in the Earth ? Praised be He and High Exalted above all that you ascribe (unto Him)."

Dear reader, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, belief in Allāh means to believe that only Allāh has the possession of everything and can dispose of everything and if any person thinks that a pious man or a saint or a prophet besides Allāh can do anything for him, he is really associating partners unto Allāh.

Dear reader, if one swears by anything other than Allāh, e. g. by "your" life, by the Prophet, one is actually associating partners unto Allāh and turns into an unbeliever. It is reported that ʿUmar bin Al-Khaṭṭāb رضي الله عنه , while talking to some of his Muslim brethren, said, " No, I swear by my father." The Prophet ﷺ heard him and said, " Don't swear by your fathers. Whoever takes an oath should swear by Allāh or keep quiet." ʿUmar further said, " Since I heard its forbiddance from Allāh's Apostle ﷺ , I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk. Sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allāh.

Dear reader, offering sacrifices to any other than Allāh, is Shirk. It does not befit a Muslim to practise any such thing except for Allāh's Sake, as He says in Sūrat-al-Kauthar : " Lo ! We have given you Abundance, so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet ﷺ and the Early Believers ; when they heeded and believed This Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supermacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims ; and after the Crusades, they awoke and the new role of all Europe started to stand against Islām and to build up modern technology and industries.

In the meantime the Muslims began to desert Allāh's Book and the traditions of their Prophet ﷺ gradaully. They abandoned the Jihad in Allāh's Cause and started fighting each other. They turned into liars and treacherious and deserted Allāh's Orders and the traditions of their Prophet ﷺ . They, with the exception of a few whom Allāh has chosen, no longer observe justice and has become like the people described by Allāh, the Elevated, in Surat-al-Hashr, Verse 19 : " And don't be like those who forgot Allāh ; and He made them forget their own souls ! Such are the rebellious transgressors ! " This has been Allāh's Law amongst His Creatures since He created them, as Allah says in the Qudsī Ḥadīth : " He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allāh very much. Allāh says: "Those who believe are stauncher in their love for Allāh they i.e.they love Him more than anything else (Sūrat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle ﷺ more than himself. Such love is beneficial only if one acts upon what the Apostle ﷺ has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: "Say: If you do love Allāh, follow me, Allāh will love you and forgive you your sins; for Allāh is Oft-forgiving, Most Merciful. (Al-ʿImrān, 31)." The Prophet ﷺ says: "None of you has Real Faith unless he loves me more than his son, father and all the people. " He said to ʿUmar, " You will not have Belief unless and until you love me more than your soul which is between your two-sides. "

The Jihād (i.e. striving) for Allāh's Cause with one's wealth and one's soul is a sign of loving Allāh and His Apostle. The Jihad may be in the shape of fighting in Allāh's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihād may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allāh. The honest striving to earn one's own and one's dependents' living is Jihād in Allāh's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muḥammad ﷺ has brought, i.e. the Holy Qur an and his Holy Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muḥammad ﷺ has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allāh's Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'ān and the Holy Traditions as torches in front of us to guid us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfāl, 60: "Against them make ready your strength to utmost of your power, including steeds of war, to strike terror into (the hearts of) the Enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly." The Prophet ﷺ said, "A strong believer is better and more beloved to Allāh than a weak one; yet in both there is good. So seek what benefits you and depend on Allāh, but don't be lazy." (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh تعالى to give us the ability to learn and understand Allāh's True Religion (i.e. Islām) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessing and Greeting upon our Prophet Muḥammad ﷺ and upon his family totally.

DR. MUḤAMMAD MUḤSIN KHĀN
Islamic University, Medīna Al-Munauwara
Saudi Arabia

INTRODUCTION II

In the name of Allāh, the most Beneficent, the Merciful

We have noticed that most of the Europeans and others, who embrace Islām do not understand the reality of the meaning of the first fundamental basic principle of Islām i. e. "None has the right to be worshipped but Allāh and Muḥammad ﷺ is Apostle of Allāh." So I consider it very necessary to explain something of the meaning of this Great Sentence (i. e. Principle) in some detail.

So, you O man! Who have surrendered to Allāh's Will (as Muslim), when you have testified and have truely believed that: "None has the right to be worshipped but Allāh... .....and Muḥammad ﷺ is Apostle of Allāh لا اله الا الله محمد رسول الله."

A. It is as if you have pledged a covenant with (Allāh) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

Point I. A confession with your heart that the Creator (of every thing) is Allāh, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i. e. Allāh Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

Point. II A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i. e. Allāh) Alone. You have no partners besides You. The word "Worship" (i. e. 'Aebādah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allāh (and none else, whether it be an angel, apostle, prophet, Jesus, the Son of Mary, Ezra and Muḥammad عليهم السلام, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, slaughter a sacrifice for none but Allāh...etc. In other words all what Allāh and His Apostle ﷺ orders you to do (in His Book "the Qur'ān") you must do and all what He and His Apostle ﷺ forbids you,

you must not do, is called " Worship ". And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allāh.

Point III. A confession with your heart as if you are saying : "O Allāh ! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i. e. the Qur'ān) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.' " As Allāh said : "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others, and similarly He said: "That which I have created with Both My Hands,' (38:75) and He also said: 'The Hand of Allāh is over their hands.' (48 : 10) This confirms the Hand, for Allāh, but there is no similarity for it. Also another example, Allāh said: "The Beneficent (i.e. Allāh) arose over the (Mighty) Throne." (20 : 5) So He arose over the Throne really in a manner that suits His Majesty. And Allāh is over the Heavens as the slave-girl pointed towards the Heavens, when Allāh's Apostle (Muḥammad ﷺ) asked her as to where is Allāh ? It is not like that, as some people say that Allāh is present in the creatures (i. e. human beings etc.). This is strongly contradicted by Allāh and His Apostle (Muḥammad ﷺ).Almighty Allāh is not present in any of His creatures, even Christ, the sun of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allāh. And this is called (your confession for the) " Unity the of Names and Qualities of Allāh", and this is the Right Faith, and faith which was followed by the apostles of Allāh (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad عليهم السلام and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying : " O Allah ! I testify that Muhammad ﷺ is Apostle of Allāh," that means that none has the right to be followed after Allāh, but the Prophet Muhammad ﷺ . As Allāh said : " And whatever Apostle (i. e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it), " (59 : 7); and also Allāh said : " So, say(O Muhammad !) : "If you love Allāh then follow me." (3 : 31)

As for others than Muḥammad ﷺ their statements either to be taken or rejected, if it is in accordance with Allāh's Book (i. e. the Qur'ān) or with the Tradition of the Prophet ﷺ i. e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muḥammad ﷺ) and it will not resume except at the time of the Descent of Jesus, the son of Mary عليه السلام and he (i. e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Ḥadīth (i. e. Narration) of the Prophet Muḥammad ﷺ .

B. It is essential to utter, " None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abu Talib at the time of the latter's death : " O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad(ﷺ) is His Apostle '), then I shall be able to argue on your behalf in front of Allah, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghiffārī, embraced Islām, he went to the Mosque of Mecca (i. e. Ka'ba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to its, and this is very important as regards its meaning (i. e. the meaning of " None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i. e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i. e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i. e. Principle) a person enters (i. e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18 : 102 to 110). Allāh said:—

(102) ' Do the disbelievers think that they can take My Slaves (i. e. the angels, Jesus, the son of Mary etc.,) as protectors besides Me ? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !) : Shall We tell you of those who will loose most in

respect of their deeds ?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works ?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily ! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad !) : If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad !), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for every body who wishes to embrace Islam. After this confession he (or she) should take a bath (i. e. shower, G͟husel) and then offer a two-Rak‘āt prayer, and act on the Five Principles of Islām.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i. e. Muḥammad ﷺ), his family and companions.

DR. MUHAMMAD MUḤSIN K͟HĀN
Islamic University, Medīna Al-Munauwara
Saudi Arabia.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allāh, the most Beneficent, the most Merciful

INTRODUCTION III

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is " SHIRK ".

" SHIRK " implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from another besides Allāh.

Allāh Almighty says :—

> " Verily, Allāh forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed invented a tremendous sin. "
>
> Holy Qur'ān 4 : 48

Allāh Almighty says :—

> "Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another ; Then those whose scales (of good deeds) are heavy, they are the successful.
> And those whose scales are light are those who lose their souls ; in Hell will they abide.

The fire burns their faces and they will look grin with displaced lips therein. (It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say : Our Lord, our misfortune overwhelmed us and we were erring people ;

Our Lord, bring us out of this ; if ever we return (to evil) then indeed we shall be wrongdoers.

He will say : Remain you in it with ignominy and speak you not to Me ! "

Holy Qur'ān 23 : 101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition : "Shirk" basically is Polytheism, i. e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or to set up rivals in worship with Allāh or to believe that the source of power, harm or blessings is from others besides Allāh.

Types. There are three types of "Shirk" namely,

1. "Ash-Shirk-al-Akbar", i. e., Major "Shirk"
2. "Ash-Shirk-al-Asgar", i. e., Minor "Shirk"
3. "Ash-Shirk-al-Khafy", i. e., Inconspicuous "Shirk".

(1) **Manifestations. "Ash-Shirk-al-Akbar"** (the Major "Shirk") :— The Major and serious polytheistic form has four aspects :—

(a) "**Ash-Shirk-ad-Dua'a**", i. e. Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allāh.

Allāh says :—

"And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29 : 65

(b) "Ash-Shirk-al-Niah wal-Irādah wal Qasd". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

Allāh Almighty says :—

> "Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do."
>
> Holy Qurʾān 11 : 15-16

(c) **"Ash-Shirk-at-Tāʿa"**. This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says :—

> "They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Christ the son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh): There is none to be worshipped but He, praise and glory be to Him (far above is He) from having the partners they associate (with Him)."
>
> Holy Qurʾān 9 : 31

(d) **"Ash-Shirk-al-Muḥabah"**. This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says :—

> "Yet of mankind are some who take (for worship others besides Allah) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment."
>
> Holy Qurʾān 2 : 165

(2) **"Ash-Shirk-al-Asgar" al-Riā** (The Minor" Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says :—

> "Say (O Muḥammad): I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his

Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Qur'ān 18 : 110

(3) **"Ash-Shirk-al-Khafȳ"** (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said :—

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicious 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i. e. "O Allāh, I take Your refuge from : that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"AL-KUFR"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islām.

The Articles of Faith. To believe in (1) Allāh, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i. e., whatever Allāh has ordained must come to pass).

There are two aspects of Disbelief :—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types :—

(a) **"Al-Kufr-al-Takdhīeb".** This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says :—

"Then who does more wrong than one who utters a lie against Allāh and

> denies the Truth (the Qurʾān) when it comes to him. Is there not in Hell an abode for the disbelievers ? ''
> Holy Qurʾān 39 : 32

(b) **" Al-Kufr-al-Abā was-Stakbara ma at-Taṣdeeq ".** This implies rejection and pride to bow to Allāh's Commandments after conviction of its truth.

Allāh Almighty says :—

> " And (remember) when We said to the angels : Prostrate yourself before Adam, and they prostrated save Iblīs ; he refused and was proud and was one of the disbelievers (disobedient to Allāh)."
> Holy Qurʾān 2 : 34

(c) **" Al-Kufr-as-Shak wa Aẓ-Ẓan".** This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says :—

> " And he went into his garden while in a state unjust to himself. He said : I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him : Do you disbelieve Him Who created you out of dust (i. e., your father Ādam), then out of semen drops, then fashioned you into a man ? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord."
> Holy Qurʾān 18 : 35-38

(d) **"Al-Kufr-al-'Irāad" .** This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed,

Allāh Almighty says :—

> "We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned. "
> Holy Qurʾān 46 : 3

(e) **"Al-Kufr-an-Nifāaq".** This implies hypocritical disbelief.

Allāh Almighty says :—

> "They have made their oaths a screen (for their hypocrisy) thus they hinder

(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not."

Holy Qur'ān 63 : 2-3

(2) **The Minor Disbelief** (**Al-Kufr-Al-Asgar**): This aspect of disbelief does not exclude one from the fold of Islām. It is also termed "Al-Kufr-an-Ni ‘mah". This implies disbelief manifesting itself in ungratefulness for Allāh's blessings or favours.

Allāh Almighty says :—

"And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) which (its people) used to do."

Holy Qur'ān (16 : 112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allah (i. e., Prophets Moses and Jesus Christ - may peace and blessings be upon them).

Allāh Almighty says :—

"And whoever desires a religion other than Islām (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers."

Holy Qur'ān 3 : 85

Prophet Muḥammad - Peace be upon him said (the meaning of which is): "Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qur'ān and my traditions, his ultimate destination is the (Hell) Fire."

the Holy Qur'an is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being,

Allāh Almighty says :—

" And this Qur'ān is not such as could be produced by other than Allāh, but

(on the contrary) it is a confirmation of (revelation) that was before it (i. e., the Torah and the Gospel etc.) and a full explanation of the Book (i. e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say : He (Muḥammad-may peace be upon him) forged it ? Say: Bring then a chapter (of the Qur'ān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth." Holy Qur'ān 10 : 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taquadīn Al-Hilālī, a professor at this Islamic University, Medīna, and rendered into English by Brother Ādam Moosa Makda entitled " Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

By : Dr. Muḥammad Taqīyaddīn Al-Hilālī
Ph. D. (Berlin) ; Professor,
Islamic University, Medina.

Rendered into English
by : Ādam M. Makda.

INTRODUCTION.

All praise be to the ONE to Whom all Dignity, Honour and Glory are due ; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; **to worship Him Alone**, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism : associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.

A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence on Jesus being a servant of God and having no share in Divinity" (i. e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. **Indeed, in this age, Islām is a religion without men (custodians and propagators)** whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse :—

"It is written again, Thou shalt not tempt the **Lord thy God.**"

In this chapter we read that the Devil actually carried the Messiāḥ (Christ) and took him from place to place. How can the Devil carry God? Glory be to God; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books) :—

> "Thou shalt not prostrate before any but the Lord, your God ;
> And HIM alone should you worship." S. Matthew 4 : 10

CHILDREN OF GOD.

Jesus never called himself - 'Son of God' as for as I know - but he **used to call himself the 'Son of Man'** (ref. S. Mark 2 : 10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In S. Matthew 5 : 9 we read :—

> "Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5 : 45 :—

> "That ye may be children of your Father which is in heaven......"

GOD THE FATHER.

S. Matthew 5 : 48 :—

> "Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew 6 : 1 :—

> "........otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7 21 :—

> "Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God ! But if one studies the rest of the Verse, one will note that **the Verse bears testimony to the subservience (to God's Will) of the Messiah** (**Jesus**). Therefore the correct translation should be:—

> "Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).

S. Matthew 11 : 25 :—

> " At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER.

S. Matthew 14 : 23 :—

> **" And when he had sent the multitude away, he went up into a mountain apart to pray........."**

I say : If he (Jesus) is God or a part of God then **why did he pray ?** In fact, **prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty** as mentioned in the Holy Qur'ān. 35 : 15 :—

> " O men, it is you that have need of Allāh and Allāh is the Self-Sufficient, the Praised One."

And in 19 : 93 :—

> " There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY :—

S. Matthew 15 : 22 : 28 :—

> " And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
>
> Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.
>
> And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.
>
> Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

In this story about a woman from Can'aān there are notworthy points :—

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.

(3) Tribal pride of decendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF GOD

S. Matthew 19 : 16-17 :—

> "And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, **Why callest thou me good? (There is) none good but one, (i. e.,) God,** but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21 : 45-46:—

> "And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude **because they took him for a prophet.**"

Here it is proved that all those who believed in Jesus during his life-time **did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only.** This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS: A SERVANT OF GOD

S. Matthew 23 : 8 :—

> "But be not ye **called Rabbi: for one is your master,** even **Christ; and we yet are bretheren.**"

Here **it is clearly proved that Jesus was a servant of God,** and that there is only **one master and He is God.** In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

S. Matthew 23 : 9 :—

"And call no man your father upon the earth : for one is your Father which is in heaven."

From this you will note that **fatherhood and sonship is meant to be the relationship between the Lord and His servants ; it is meant in a general sense and not specifically for Jesus Christ.**

S. Matthew 24 : 36 :—

"But of that day and hour knoweth no man, no, not the angels of heavan, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; **God alone is all-Knowing,** Omniscient.

S. Matthew 26 : 39 :—

" And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt. "

We note here that that the person speaking is unaware of God's Will and realises the fact that **he is servant of God.** He (God) alone can cause the change,

THE COMPILATION OF THE BIBLE

S. Matthew 27 : 7-8 :—

"And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurance of the events described, having been retained in the memory of the people.

S. Matthew 27 : 46 :—

" And about the ninth hour Jesus cried with a loud voice, saying,
Eli, Eli, lama sabachthani ? **(My God, My God, why hast thou forsaken me ?)**"

This is **according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such**

words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHĪD')

In S. John 17 : 3 :—

> "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent."

S. Mark 12 : 28-30 :—

> "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, **the Lord thy God is one Lord :** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment."

In S. Mark 12 : 32 :—

> "And the scribe said unto him, Well, Master, thou hast said the truth : for **there is one God;** and there is none other than He."

In S. Mark 12 : 34 :—

> "......he (Jesus) said unto him, Thou art not far from the kingdom of God......"

In these verses **Jesus (Peace be upon him) himself had testified that God is the one God,** there is none other than Him, and that whoever **belives in His oneness, he is near the kingdom of God.** Therefor, **whoever associates partners with God or believes in the Trinity is far away from the kingdom of God,** and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24 : 36 :—

> "But of that day and hour knoweth no man, not the angels of the heaven, but my Father only.

I say : A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur an in that **none knows when the Hour will come except Allāh.** This establishes the fact that **Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Can'ān.**

S. John 20 : 16 :—

"Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbānī; which is to say, Master. Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father; **and to my God and your God.** Mary Magdlene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies **that God is his God and their God**, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphamed against God and betrayed the Messīaḥ (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUḤAMMAD

(Peace be upon him)

S. John 14 : 15-16 :—

"If you love me, keep my commandments. And I will pray to the Father and He shall give you another **comforter** that he may abide with you forever."

Muslim theologians have said that **"another comforter"** is Muḥammad, the Apostle of God; and him to "abide forever" means the perpetuity of his **Laws and way of life (S̱harīaʿ) and the Book which was revealed to him.**

S. John 15 : 26 - 27 :—

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And he also shall bear witness, because ye have been with me from the beginning."

S. John 16 : 5-8 :—

"But now I go my way to him that sent me ; and none of you asketh me Whither goest thou ? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, **the comforter will not come unto you ;** but if I depart, I will send him unto you. And **when he is come, he will reprove the world of sin, and of righteousness and of judgement-**"

S. John 16 : 12-14 :—

> " I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and he shall shew it unto you."

S. John 16 : 16 :—

> " A little while and you shall not see me : and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muḥammad (Peace be upon him), the Apostle of God. This 'person' whom Jesus prophecied will come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muḥammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews ; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their and act then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.

S. Matthew 27 : 11 - 14 :—

> " And Jesus stood before the Governor : The Governor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou saith : And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word..............."

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgivenness of their sins ; If so, then why did he ask to turn away that cup from him (i. e. Death) ? Why did he cry out while on the cross (as they assume) : " O Lord, why hast Thou forseken me ? " How could he have remained silent when the Truth was being challenged ? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qurān by Allāh in a crystal clear manner :— Chapter 4 : 157 : 158

> " And their boasting : We killed Jesus, Christ the son of Mary, the Apostle of Allāh ; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i. e., Jesus, the son of Mary). But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible :- Chapters 26 and 27 :—

(1) Did those who captured Jesus (according to their assumption) know him in person ? Or did they not know him ?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured ?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him ?

S. Matthew says : He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him ?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night ?

S. Matthew says he was fearful and prostrated in prayer saying :—

"O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples ?

S. Matthew says : sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition ?

S. Matthew says (Verses 40-46) : he was not satisfied. He used to come to them to wake them up saying : "Watch and pray, that ye enter not into temptation : the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him ?

S. Matthew says : they forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night ?

S. Matthew says : Jesus informed them that they will all forsake him. Then Jesus said unto them : "Verily I say unto thee. That this night before the cock crows; thou shalt deny me.........thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him?

S. Matthew says : They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57 :—

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him : You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him ?

S. Matthew says : he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation ?

S. Matthew says : he did not believe them but asked that man : Is it true what they have said ? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth ; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him : "Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day ? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption ?

S. Matthew says : they crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption ?

S. Matthew says (27 : 46) :—

"Jesus cried with a loud voice, saying, Elī, Elī, lamā sabachthani ? That is to say, **My God, My God, why hast Thou forsaken me ?"**

> This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qurʾān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

> "And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i. e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i. e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them."
>
> 4 : 159

ISLAMIC UNIVERSITY,
Al-Medīna,
SAUDI ARABIA. **Muḥarram 1392 A. H. - March 1972 A: C.**

PROPHET JESUS CHRIST IN THE HOLY QURʾĀN.

The Holy Qurʾān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says :—

> " When the angels said : O Mary, Allāh gives you glad tidings of a Word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh." Holy Qur an 3 : 45
>
> " The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him : Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt." Holy Qurʾān 3 : 59-60
>
> " And of their (Jews) rejecting Faith and uttering against Mary a grave false charge ;
>
> And their boasting : We killed Christ Jesus, the son of Mary, the Apostle of Allah ; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are free of doubts with no (certainty) of knowledge, but only

conjecture to follow. For of a surety they killed him not (i. e., Jesus, the son of Mary).

But Allah raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise.

" And there is none of the people of the Scripture, Jews and Christians but must believe in him (he, Jesus the son of Mary as only an Apostle of Allah before his - Jew' s and Christian' s - death at the time of the appearance of the Angel of Death) . And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Chaistians);; Holy Qur' ān 156-159

"O people of the Scripture! Commit no excesses in your religion (i . e., do not exceed its limits) nor say of Allāh aught but the truth: Jesus Christ, the son of Mary was (no more than)an Apostle of Allāh and His Word which He bestowed on Mary and a spirit created by him, so believe in Allāh and his Apostles. Say not: Three (Trinity)! cease; (it is) better for you, for Allāh is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allāh as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allāh (i. e., he is Allāh's slave and not a God) nor even the angels who are near (to Allāh) (i. e., angels too are Allāh's slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself Holy Qur'ān 4; 171-172

" Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allāh if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth togeether ? And to Allāh belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allāh has power to do all things.

And (both) the Jews and the Christians say : We are sons of Allāh and His loved ones ; Say (O Muḥammad) : Why then does He punish you for your sins ? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allāh belongs the dominion of the heavens and the earth and all that is between them and to Him is the final goal (of all)." Holy Qur'ān 5 : 17-19

" Surely they are disbelievers those who said : Allāh is Christ, son of Mary. But Christ said : O children of Israel, worship Allāh, my Lord and your Lord.

Whoever sets up rivals in worship with Allāh, then Allāh has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers."

Holy Qur an 5 : 72

"Christ, the son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a woman of Truth. They both used to eat food (as other human beings but Allāh does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth." Holy Qur'ān 5 : 75

"When Allāh will say (on the Day of Resurrection) : O Jesus, son of Mary ! Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said : This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said : We believe and you bear witness that we surrender to Allāh. When the Disciples said : O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven ? Jesus said : Fear Allāh if you have faith.

They said : We wish to eat thereof and satisfy our hearts and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle) .

Jesus, son of Mary said : O Allāh, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allāh said : I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.

And when Allāh will say : O Jesus, son of Mary ! did you say unto men : Worship me and my mother as two gods besides Allāh, he will say : Glory be to You; it was not mine to Say what I had no right (to say). Had I said such a thing you would surely had known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden. "

Holy Qur'ān 5 : 110-116

"And (remember) when Jesus, son of Mary said : O children of Israel ! I am the Apostle of Allāh (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Aḥmed (i. e., the second name of Prophet Muḥammad and literally it means the one who praises Allāh more than others). But when he (Jesus) came to them with clear signs they said : This is mere magic. "

Holy Qur'ān (6I : 6)

CHRIST'S DESCENT :

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'ān :—

"And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i. e., Jesus' descent on earth). Therefore, have no doubt about it. And follw Me (Allāh) (i. e., be obedient to Allāh and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said : I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allāh and obey me :

Verily. Allāh is my Lord and your Lord. So worship Him (alone). This is a Straight Path. "

Holy Qur'ān 43 : 6I-64

The Last of all the Prophets, (Muḥammad) - (peace be upon him) said (as narrated by Abu Huraira and quoted in Ṣaḥīḥ-al-Bukhārī :

Narrated Abū Huraira: Allāh's Apostle said: **"By Him in Whose Hand my soul is, (Jesus) the son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abnduance of money and nobody will accept charitable gifts."**

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 427

I conclude with gratitude, praise and glory to Almighty Allāh, the Lord of the worlds, and the salutation: Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān

GENERAL CONTENTS

VOLUME I

1. How the Divine Inspiration started
2. The book of Belief (Faith)
3. The book of Knowledge
4. The book of Wuḍū (Ablution)
5. The book of G͟husl (Bathing)
6. The book of Menses (Menstrual Periods)
7. The book of Tayammum (Rubbing hands and feet with earth)
8. The book of the Ṣalāt (Prayers)
9. The book of Sutra of Muṣallā
10. The book of the Times of the Prayers
11. The book of the Ād͟hān (The Call to Prayer)
12. The book of the Characteristics of Prayer

VOLUME II

13. The book of the Jumuʿa (Friday) Prayer
14. The book of the Fear Prayer
15. The book of the two ʿĪd Festivals
16. The book of the Witr Prayer
17. The book of Al-Istisqā' Prayer
18. The book of the Eclipse Prayer
19. Prostrations during Recitation of the Qur'ān
20. The book of At-Taqṣīr (Shortened) Prayers
21. The book of Tahajjud (Night) Prayer
22. Actions while praying
23. The book of Al-Janā'iz (Funerals)
24. The book of Zakāt (i. e. obligatory charity)
25. Zakāt-al-Fiṭr
26. The book of Ḥajj (Pilgrimage)

VOLUME III

27. The book of ʿUmra ... ...
28. The Muḥṣar (One, prevented from Ḥajj or ʿUmra) ... ...
29. The Penalty for Hunting by a Muḥrim ... ...
30. The Virtues of Medīna ... ...
31. The book of Fasting ... ...
32. The book of Tarāwīḥ Prayers ... ...
33. The book of Iʿtikāf ... ...
34. The book of Sales (Bargains) ... ...
35. The book of As-Salam (Paid goods to be delivered later) ... ...
36. The book of Renting ... ...
37. The book of Al-Ḥawāla (Transference of debt) ... ...
38. The book of Representation (Authorization) ... ...
39. The book of Agriculture ... ...
40. Distribution of Water ... ...
41. Loans, Payment of Loans, Freezing of Property, Bankruptcy ... ...
42. The book of Luqata (Lost things picked up) ... ...
43. The book of Oppression ... ...
44. Partnership ... ...
45. Mortgaging ... ...
46. Manumission of Slaves... ... ...
47. The book of Gifts ... ...
48. The book of Witnesses... ... ...
49. Peacemaking (Reconciliation) ... ...
50. The book of Conditions ... ...

VOLUME IV

51. The book of Wills and Testaments (Waṣāyā) ... ...
52. The book of Jihād (Fighting for Allāh's Cause) ... ...
53. The Obligation of K͟humus ... ...
54. The book of the Beginning of Creation ... ...
55. The book of the Prophets ... ...
56. The Virtues and Merits of the Prophet ﷺ and his companions.

VOLUME V

57. The Virtues and Merits of the companions of the Prophet ﷺ . ...
58. The Merits of the Anṣār ... ...
59. The book of Al-Mag͟hāzī (The Military Expiditions) ... ...

VOLUME VI

60. The book of Commentary (Interpretation of the Qurʾān) ... ...
60. The book of Commentary (i. e. Interpretation of the Qurʾān) uptill Sūra Ṭahā.

VOLUME VII

60. A. The book of Commentary (i.e. Interpretation of the Qurʾān).
61. The book of the Virtues of the Qurʾān ... ...

VOLUME VIII

62. The book of Nikāḥ (Wedlock) ... ...
63. The book of Divorce ... ...
64. The book of Provision (Outlay) ... ...
65. The book of food (Meals) ... ...
66. The book of ʿAqīqa ... ...
67. The book of Slaughtering and Hunting ... ...
68. The book of Aḍāḥī (Sacrifice slaughtered on ʿĪd-al-Aḍḥā) ... ...
69. The book of Drinks ... ...
70. The book of Patients ... ...
71. The book of Medicine ... ...
72. The book of Dress ... ...

VOLUME IX

73. The book of Al-Ādāb (Good Manners) ... ...
74. The book of Asking Permission ... ...
75. The book of Invocations ... ...
76. The book of Ar-Riqāq (i.e., the Ḥadīth that makes the heart tender by affecting the emotions and feelings of the one who hears it) ... ...
77. The book of Al-Qadar (Divine Fore-ordainment) ... ...
78. The book of Oaths and Vows ... ...
79. The book of Expiation for Unfulfilled Oaths ... ...
80. The book of Al-Farāʾiḍ (The Laws of Inheritance) ... ...
81. The book of Ḥudūd (Allāh's set limits and punishment for those who violate them) ... ...
82. The book of (the punishment of) those who wage war (against Allāh and His Apostle) from the unbelievers and of those who have reverted from Islām ...

VOLUME X

83. The book of Ad-Diyat (Blood Money) ... ...
84. The book of Obliging the Reverters from Islām (Apostates) to repent, and those who refuse the truth obstinately (though they know that it is the truth) and to fight against them ... ...

85. The book of Ikrāh (Coertion) i.e., saying something under compulsion ...
86. The book of Tricks ... ...
87. The book of the Interpretation of Dreams ... ...
88. The book of Afflictions ... ...
89. The book of Aḥkām (Judgements) ... ...
90. The book of Wishes ... ...
91. Regarding the acceptance of the information given by one truthful person concerning the Ādhān, the prayer, the fasting and all other obligations and laws prescribed by Allāh ... ...
92. The book of Holding fast to the Qurʾān and the Tradition (of the Prophet ﷺ).
93. The book of Tauḥīd ... ...

End of Ṣaḥīḥ-Al-Bukhārī

Volume IV

CONTENTS

Pages

Appendix ... ...

I. Acknowledgements ... ...

II. Remarks ... ...

III. Transliteration ... ...

Glossary ... ... **i—xi**

Introduction I ... ... **a—g**

Introduction II ... ... **a—d**

Introduction III ... ... **a—w**

General Contents ... ...

Contents ... ... **1—12**

LI. Wills and Testaments (Waṣāyā) :—

CHAPTERS :—

(1) 'It is prescribed, when death approaches...' 1

(2) Leaving one's inheritors wealthy 3

(3) To will one-third of one's property 3

(4) "Look after my son" 4

(5) A patient giving a clear sign by nodding 5

(6) A legal heir having no right to inherit 6

(7) Giving in charity at the time of death 6

(8) 'After (the execution of) a will made by......' 7

Pages

(9) Explanation of above Statement of Allāh 9
(10) If somebody founds an endowment 11
(11) Children and women 12
(12) Can the founder have the usufruct of his endowment 13
(13) If one declares his wish to found an endowment 14
(14) " My house is Ṣadaqa for Allāh's sake " 14
(15) " My land or my garden is Ṣadaqa for Allāh's sake " 15
(16) Giving wealth, slaves, etc., in charity as endowment 16
(17) Giving something to a representative to give in charity 16
(18) ' But if at the time of division......' 17
(19) Giving in charity on behalf of a dead person 18
(20) Witnesses in foundation of an endowment 19
(21) ' Give to the orphans their wealth......' 19
(22) ' Make trial of orphans until......' 21
(23) Guardian dealing with an orphan's wealth 21
(24) ' Those who unjustly eat up the property of orphans...'... ... 23
(25) ' They ask you concerning orphans.........' 23
(26) The employment of an orphan 24
(27) Giving a piece of land as endowment 25
(28) A group of persons giving a jointly-owned land 26
(29) Writing an endowment 27
(30) Spending the usufruct of an endowment 27
(31) Building a mosque on endowment land 28
(32) Giving animals, property, silver and gold 28
(33) The salary of the administrator of an endowment 29
(34) Keeping a piece of land or a well as endowment 29
(35) " We do not want its price, except from Allāh " 31
(36) ' O you who believe ! When death approaches......' 31
(37) Paying the debts of the deceased by executor 32

LII. Jihād (Fighting for Allāh's Cause) :—

CHAPTERS :—

(1) ' Allah has purchased of the believers, their lives...' 34
(2) ' O you who believe ! Shall I lead you to a bargain...'... ... 36
(3) Men and women participating in Jihad 38

Pages
(4) The grades of the Muslim fighters 39
(5) Proceeding in the forenoon 40
(6) The houris and their qualities 41
(7) The wish for martyrdom 42
(8) Dying on the way to Jihād 43
(9) Reward of those injured in Allāh's Cause 44
(10) The superiority of the wounded 46
(11) ' Say: Can you expect for us (any fate) other than...' ... 46
(12) ' Of the believers are men who have been true......' 47
(13) Practising good deeds before taking part in Jihād 49
(14) Being struck and killed by an arrow 50
(15) Fighting so that Islām may be superior 50
(16) The one whose feet get covered with dust in Allāh's Cause. ... 51
(17) Removing the dust which fell on one's head 51
(18) Taking a bath after fighting 52
(19) ' Think not of those who are killed......' 53
(20) The shade of angels on the martyr 54
(21) The wish of the martyred to return to the world 54
(22) Paradise is under the blades of swords 55
(23) Wishing to beget a son to send for Jihād 55
(24) Bravery and cowardice in the battle 56
(25) Seeking refuge with Allāh from cowardice 57
(26) Describing what has been seen in the war 58
(27) The obligation of general call to arms 58
(28) An infidel killing a Muslim 60
(29) Preferring Jihād to fasting 61
(30) The seven martyrs other than those killed in Jihād 61
(31) ' Those of the believers who sit still......' 62
(32) Patience during fighting 64
(33) Rousing and exhorting people to fight 64
(34) The digging of the trench 65
(35) Reward of being held back from Jihād by a legal cause 66
(36) Observing fast for Allāh's pleasure 60
(37) Spending in Allāh's Cause 67
(38) The one who prepares a warrior for Jihād 68
(39) Embalming the dead during a battle 69

Pages

(40) The superiority of the reconnoitrer 69
(41) Can the reconnoitrer be sent alone 70
(42) Two persons travelling together 70
(43) The goodness of horses... 71
(44) Jihād is carried on whether the ruler is good or bad 71
(45) Keeping a horse for the purpose of Jihād 72
(46) Naming a horse and donkey 72
(47) The evil omen of a horse 74
(48) ‘And horses, mules and asses (He has created)...’ 75
(49) Beating somebody else’s animal 76
(50) Riding an unmanageable animal 77
(51) The share of the horse from the booty 78
(52) Leading somebody else’s horse during a battle 78
(53) The saddle and the stirrup of an animal 79
(54) Riding an unsaddled horse 79
(55) A slow horse... 79
(56) Horse races 80
(57) Preparing horses for races 80
(58) The distance of the race 81
(59) The she-camel of the Prophet ﷺ 81
(60) Going to holy battles on a donkey 82
(61) The white mule of the Prophet ﷺ 82
(62) The Jihād of women 83
(63) The participation of women in a sea battle 84
(64) Man selecting one of his wives to accompany him 85
(65) Women’s fighting along with men 85
(66) Women conveying waterskins to the people 86
(67) Women treating the wounded 86
(68) Women conveying the wounded and the killed 87
(69) Removing an arrow from the body 87
(70) Vigilance during holy battles 87
(71) Service during holy battles 89
(72) Carrying the luggage of one’s companions 90
(73) Guarding Muslims from infidels 91
(74) Setting off for a holy battle with a servant boy 92

Pages
(75) Going on a sea voyage ... 93
(76) Seeking the help of the poor and pious people ... 94
(77) Saying so-and-so is a martyr ... 95
(78) ‘ Make ready for them all you can......’ ... 96
(79) Playing with spears and other arms ... 97
(80) The shield and shielding oneself with another’s ... 98
(81) The leather shield ... 99
(82) Straps for suspending swords ... 100
(83) The decoration of swords ... 101
(84) Hanging one’s sword on a tree at midday ... 101
(85) Wearing a helmet ... 102
(86) Breaking weapons and slaughtering animals of a dead person ... 103
(87) Dispersing people away from the Imām at midday ... 103
(88) Spears ... 104
(89) The armour of the Prophet ﷺ ... 105
(90) Wearing a cloak on journeys and in the war... ... 107
(91) Wearing silk in war ... 107
(92) The knife ... 108
(93) Fighting of the Byzantines ... 109
(94) Fighting with the Jews ... 110
(95) Fighting with the Turks ... 110
(96) Fighting with people with shoes made of hair... ... 111
(97) Arranging companions at the time of defeat ... 111
(98) Asking Allāh to defeat and shake the pagans... ... 112
(99) A Muslim teaching the people of the Scriptures ... 115
(100) Asking Allāh to bestow guidance upon the pagans ... 115
(101) The invitation of the Jews and Christians ... 115
(102) The invitation of the Prophet ﷺ to the people ... 116
(103) Concealing the true destination of a Ghazwa... ... 124
(104) Setting out after midday ... 126
(105) Setting out in the last part of the month ... 126
(106) Travelling in Ramaḍān ... 127
(107) Bidding farewell ... 127
(108) Listening to and obeying the Imām ... 128
(109) The Imām (ruler) should be defended by the Muslims... ... 128

Pages

(110) Taking a solemn pledge not to flee during a battle 129
(111) The Imām ordering the people to do only what they are able ... 131
(112) Delay of the fighting 132
(113) Asking permission of the Imām to participate in the holy battle ... 133
(114) One recently married taking part in Jihād 135
(115) Taking part in Jihād after the consummation of marriage ... 135
(116) The Imam setting out before the people 135
(117) Being quick and making the horse gallop 135
(118) Setting out alone at the time of fright 136
(119) Wages given to somebody to fight on someone's behalf 136
(120) The share of the labourer from the war booty 137
(121) The flag of the Prophet ﷺ 138
(122) “ I have been made victorious......’ 139
(123) Providing oneself with food 141
(124) Carrying the journeyfood on one's shoulder 143
(125) A woman sitting behind her brother on a horse 143
(126) Two men sitting together over a riding animal 144
(127) Two men sitting together on a donkey 144
(128) Holding somebody else's riding animal 145
(129) Travelling to a hostile country with Qur'āns 146
(130) Reciting Takbīr in the war 147
(131) Raising the voice when saying Takbīr 147
(132) Reciting Subhān Allāh when going down a valley 148
(133) Saying Allāhu Akbar on ascending a high place 148
(134) Reward of a traveller 149
(135) Travelling alone 150
(136) Hastening in travel 151
(137) Giving one's horse to be used for Allāh's Cause 152
(138) Taking parent's permission for Jihād 153
(139) Hanging bells on camels' necks 153
(140) Leave for man enlisted in army 154
(141) The spy 154
(142) Providing the war prisoners with clothes 156
(143) Person through whom another embraces Islām 157
(144) War prisoners in chains... 158

Pages
(145) People of the Scriptures who embrace Islām 158
(146) Probability of killing children unintentionally 158
(147) Killing children in war 159
(148) Killing women in war 160
(149) Punishing with Allāh's punishment 160
(150) ' And afterwards (set the war prisoners free)... 161
(151) Muslim killing those who have captured him... 161
(152) A pagan burning a Muslim 161
(153) The ant and the prophet 162
(154) Burning houses and date-palms 163
(155) Killing a sleeping pagan 164
(156) Do not wish to meet the enemy 165
(157) War is deceit 166
(158) Telling lies in the war 167
(159) Killing non-Muslim warriors secretly 168
(160) Tricks and means of security for protection 168
(161) Recitation of poetic verses in the war 169
(162) Inability to sit firmly on horses 169
(163) Treatment of a wound with ashes of a mat 170
(164) Quarrels and mutual differences in the war 170
(165) People getting frightened at night... 173
(166) Shouting " O Saḅāḥah ! " 174
(167) Saying, " Take it, I am the son of......' " 175
(168) Enemy ready to accept the Judgement of the Muslim 175
(169) Killing a captive 176
(170) Presenting oneself to captivity 176
(171) Freeing a captive 179
(172) The ransom of infidels 180
(173) Infidel warrior entering Islamic territory 181
(174) Fighting for the protection of the Dhimmīs 182
(175) Presents given to foreign delegates 182
(176) Interceding for the Dhimmīs 182
(177) Sprucing oneself up before receiving delegates 183
(178) Presenting Islām to a non-Muslim boy 184
(179) " Embrace Islām and you will be safe." 186
(180) Possessions of converts in a non-Muslim country 186

Pages

(181) Listing of people by the Imām 188
(182) Allāh may support the religion with a disobedient person ... 189
(183) Taking over the leadership of the army 190
(184) Supporting with reinforcements 191
(185) Staying in the enemy town for three days 192
(186) Distributing the war booty after a Ghazwa 192
(187) Pagans taking property of Muslim as war booty 192
(188) ‘ (And among His signs) are the variations......’ 194
(189) Stealing from the war booty before distribution 195
(190) A minor theft 196
(191) Slaughtering camels and sheep of booty 197
(192) Conveyance of good tidings of victories 198
(193) What may be given to the bringer of glad tidings 199
(194) No migration from Mecca after the Conquest 199
(195) Man searching the hair of a Dhimmī woman 200
(196) Reception of returning warriors 201
(197) What to say on returning from Jihād 202
(198) Performing prayer on returning from a journey 204
(199) Taking meals on arrival 204

LIII. Obligation of Khumus :—

(One-fifth of the war booty to be given in Allāh's Cause to be distributed according orders in Qur'ān) :—

CHAPTERS :—

(1) The obligation 206
(2) Payment of Khumus is a part of religion 213
(3) The expenditure of the wives of the Prophet ﷺ 214
(4) The houses of the wives of the Prophet ﷺ 215
(5) The armour of the Prophet ﷺ 218
(6) Khumus meant for the need of Allāh's Apostle ﷺ 221
(7) ‘ (And know that out of all the booty) ’ 222
(8) “ Booty has been made legal for the Muslims ” 224

Pages
(9) The war booty is for those who witness battles 227
(10) Fighting for the sake of booty 228
(11) The Imam distributes the war booty 228
(12) The Prophet ﷺ distributing properties 229
(13) Blessed is the wealth of living or dead warriors 229
(14) The messenger's share of the war booty 233
(15) Khumus is to be used for the needs of the Muslims 234
(16) Free emancipation of the captives by the Prophet ﷺ ... 239
(17) Khumus is for the Imām 240
(18) Khumus from the spoils of a killed infidel 241
(19) Share of Muslims whose faith was not firm 244
(20) Food gained as war booty in the battle field 250
(21) Al-Jizya (tax on non-Muslims in Muslim country) 251
(22) Concluding a truce with the king of a country... 256
(23) Taking care of non-Muslims who have a covenant 256
(24) The land of Baḥrain distributed by the Prophet ﷺ 257
(25) Killing a person having a treaty with the Muslims 259
(26) Expulsion of the Jews from the Arabian Peninsula 259
(27) Pagans betraying the Muslims 261
(28) Invocations against those who break their convention 262
(29) Women offering peace and shelter to someone 263
(30) Asylum and protection granted by Muslims 263
(31) Non-Muslims saying " Ṣabā'nā " 264
(32) Making peace with pagans 265
(33) Fulfilling one's covenant 266
(34) A Dhimmī practising magic 266
(35) Caution against treachery 267
(36) Revoking a covenants 268
(37) Making a covenant and proving treacherou 268
(38) " I am the Apostle of Allāh......" 270
(39) Concluding a peace treaty for a fixed period 272
(40) Throwing dead bodies of pagans in a well 274
(41) The sin of a betrayer 275

Pages

LIV. The Beginning of Creation :—

CHAPTERS :—

(1) 'It is He Who starts the process of creation' 277
(2) 'Allah is He Who created seven Firmaments...' 280
(3) 'And We have adorned the lowest heaven with lamps' 282
(4) How the sun and the moon move in a circle 282
(5) 'And He Who sends the winds in different direction' 285
(6) The angels 287
(7) Paradise already created 304
(8) The gates of Paradise 311
(9) The Hell Fire 312
(10) Satan and his soldiers 316
(11) 'O you assembly of Jinns......' 329
(12) 'Behold, We turned towards you a company of Jinns' 330
(13) 'He (i. e. Allāh) scatters every kind of animals...' 330
(14) The best property of Muslims will be sheep 331
(15) The disease and cure the fly brings 335
(16) "'If a fly falls in the the drink......" 338

LV. The Prophets :—

CHAPTERS :—

(1) The creation of Ādam and his offspring 341
(2) "'Souls are like recruited troops......" 348
(3) 'And We sent Noah unto his nation.........' 348
(4) 'So also was Eliās......'... 352
(5) Idris 353
(6) 'To the'Ād people (We sent) Hūd......' 356
(7) 'And unto Thamud We sent their brother Sālih...' 358
(8) 'They ask you concerning Dhul-Qarnain 361
(9) 'For Allāh did take Abraham......' 363
(10) 'And inform them of the guests of Abraham 386
(11) 'And also mention in the Book (.........) Ishmael." 387
(12) 'Were you witnesses when death approached Jacob...'... 387
(13) 'We also sent Lot......'... 388

Pages

(14) ‘At last when the messengers arrived...... 389
(15) ‘Were you witnesses when death approached......?’ 389
(16) ‘Verily, in Joseph and his brothers......’ 390
(17) ‘And (remember) Job (Aiyūb)......’ 394
(18) ‘Also mention in the Book, Moses......’ 395
(19) ‘Has the story of Moses reached you......’ 396
(20) ‘A believer, a man from among the people......’ 398
(21) ‘And Allāh spoke to Moses directly.’ 398
(22) ‘We appointed for Moses thirty nights......’ 400
(23) Al-Khaḍir with Moses 401
(24) ‘Enter the gate (......) with humility......’ 406
(25) ‘They saw them bowing before their idols’ 408
(26) ‘And remember : Moses said to his people......’ 408
(27) The death to Moses 409
(28) ‘And Allāh sets forth as an example......’ 411
(29) ‘Qārūn was doubtless of the people of Moses......’ 412
(30) ‘To the Maḍian people We sent Shuʿaib......’ 412
(31) ‘So also was Jonah among those sent......’ 412
(32) ‘Ask them concerning the town......’ 415
(33) ‘And to David We gave the Zabur (Psalms)’ 415
(34) The prayer of David 417
(35) ‘And remember Our servant David......’ 418
(36) ‘We bestowed wisdom on Luqmān......’ 423
(37) ‘Set forth to them by way of a parable......’ 424
(38) ‘(This is) a recital of the Mercy......’ 424
(39) ‘Relate in the Book (the story of) Mary......’ 426
(40) ‘Behold, the angels said, “O Mary!......”’ 427
(41) The birth of Jesus 427
(42) ‘O people of the Scriptures! Commit no excess......’ 428
(43) ‘...... When she withdrew from her family......’ 429
(44) The descent of Jesus 436
(45) Banu Isrāel 437
(46) “It is sufficient that Allāh knows the truth” 448

LV. The Virtues and Merits of the Prophet and His Companions :—

CHAPTERS :—

(1) ‘O mankind ! We created you from a single (pair)’ 459

Pages
(2) Virtues of Quraish 463
(3) Qur'ān was revealed in the language of Quraish 466
(4) The descent of Yemenites from Ishmael 466
(5) "If somebody claims to be the son of......" 467
(6) The tribes of Aslam, Ghifār, Muzaina, etc 467
(7) Qaḥtān tribe... 470
(8) Forbidden custom of pre Islamic period 471
(9) The story of Khuzā'a 472
(10) Abū Dhar embraces Islām 473
(11) The story of Zam-Zam 478
(12) Relation to forefathers... 478
(13) Relatives 479
(14) The Ethiopians 480
(15) Disliking one's ancestors to be abused 481
(16) The name of Allāh's Apostle ﷺ 481
(17) The last of all the Prophets 482
(18) The death of the Prophet ﷺ 483
(19) The Kunya of the Prophet ﷺ 483
(20) Invocation of the Prophet ﷺ 484
(21) The seal of the prophet ﷺ 485
(22) The description of the Prophet ﷺ 485
(23) "My eyes sleep, but my heart does not sleep"... 494
(24) The signs of Prophethood in Islām 496
(25) 'They know this as they know their own sons......' 531
(26) Demanding the Prophet ﷺ to perform a miracle 533
(27) The lamps 534

Vol. IV

GLOSSARY

Ad-Dabūr : A westerly wind.

Ādhān : The call to prayer, pronounced loudly to indicate that the time of praying is due.

Al-ʿAwāmir : Snakes living in houses.

Al- Baḥīra : A milking she-animal whose milk used to be spared for idols and other deities.

Al-Hurmuzān : A Persian leader.

Al-Jaʿrāna : A place, few miles away from Mecca. The Prophet ﷺ distributed the war booty of the battle of Ḥunain there, and from there he assumed the state of Iḥrām to perform ʿUmra.

Al-Kauthar : The sacred Fount in Paradise.

Al-Qaṣwāʾ : The name of the Prophet's (ﷺ) she-camel.

Arīḥa : A village towards Shāʾm.

Ar-Rajm : Means (in Islamic law) to stone to death those marived persons who commit the crime of illegal sexual intercourse.

ʿAṣr : Afternoon ; the Asr prayer time.

Aṣ-Ṣabā : An easterly wind.

As-Sāʾiba : An animal which was set free in the name of idols, gods and false deities.

At-Tanʿīm : A few miles from the north of Mecca from where Meccans may assume the state of Ihram to perform ʿUmra.

Awāq : (singular : Uqiya) ; 5 Awaqs = 22 Riyāls " Fransa " (silver).

Āyat-al-Kursī : Qurʾānic Verse No. 255 of Sūrat-al-Baqara.

Badana : (plural : Budn) ; a camel offered as a sacrifice.

Badr : A place about 150 km. to the south of Al-Medīna where the first great battle in Islamic History took place between the early Muslims and the infidels of Quraish.

Bait-ul-Madāris : A place in Al-Medīna (the Jewish centre).

Banī Al-Asfar : The Byzantines.

Banī Jādila : Name of Muʿāwiya's palace at Medīna.

Buraiḥā'	One of Abū Ṭalḥā's gardens situated opposite the Prophet's Mosque where Allāh's Apostle ﷺ used to go to sit in its shade and drink its nice fresh water.
Burd	Covering sheet.
Dajjāl	Pseudo-Christ.
Day of Naḥr	The 12th of D̲h̲ul-Ḥijja when the pilgrims leave Minā after performing all the rites of Ḥajj at 'Arafāt, Al-Muzdalifa and Minā.
D̲h̲āt-un-Ni-ṭāqain	(Asmā', daughter of Abū Bakr) meaning (two-belted woman) was so named by the Prophet ﷺ.
D̲h̲ul-Ḥijja	12th month of Islamic calendar.
D̲h̲ul-Ḥulaifa	A place outside Medīna.
D̲h̲ul-K̲h̲alāṣa	Ka'ba Al-Yamānīyya.
D̲h̲ul-Qa'da	11th month of Islamic Calendar.
D̲h̲ul-Qarnain	A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in Qur'ān 18:83.
D̲h̲ī-Maḥram	A male whom a woman can never marry because of close relationship (i.e. a brother, a father, an uncle) or her own husband.
D̲h̲immī	A non-Muslim living under the protection of an Islamic government.
Dīnār	An ancient gold coin.
Dirham	A silver coin with cut ends weighing 50 grains of barley.
Ḍuḥā	Forenoon.
Fai'	War booty gained without fighting.
Fajr	Dawn, or early morning before sunrise.
Farsak̲h̲	A measure of three miles.
Firdaus	The middle and the last and the highest part of Paradise.
G̲h̲āzī	Warrior returning after participating in Jihad.
G̲h̲azwa	(plural : G̲h̲azawāt); a holy battle in the cause of Allāh, consisting of a large army unit with the Prophet ﷺ himself leading the army.
G̲h̲aira	This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
G̲h̲ulūl	Stealing from the war booty before its distribution.

Ḥais	A dish made of cooking-butter, dates and cheese.
Ḥajj	Pilgrimage to Mecca.
Ḥajj-al-Akbar	Day of Naḥr.
Ḥajj-al-Aṣg͟har	ʿUmra.
Ḥajjat-ul-Wadāʿ	The Ḥajj of the Prophet ﷺ the year before he died.
Ḥarra	A rocky place in Medīna.
Hawāzin	A tribe of Qurais͟h.
Ḥimā	A pre-Islamic institution by means of which the chief of the tribe took a pasture for his animals, preventing others from grazing their animals in it while he himself could graze his animals in the others' pasture. Islām cancelled such an institution and allowed it for Zakāt animals only.
Houris	Very fair women created by Allāh as such not from the offspring of Ādam, with intense black irises of their eyes and intense white selera.
Ḥubal	The name of an idol in the Kaʿba in the pre-Islamic period.
Ḥudaibīya	A place near Mecca.
Ḥujra	Courtyard of a dwelling place.
Ḥunain	A valley between Mecca and Ṭāʾif where the battle took place between the Prophet ﷺ and Qurais͟h pagans.
Ḥunūt	A kind of scent for embalming the dead.
Id͟h-K͟hir	A kind of grass well-known for its good smell and is found in Ḥijāz, Saudi Arabia.
ʿĪd-ul-Aḍḥā	The four-day festival of Muslims, starting on the tenth of D͟hul-Ḥijja.
ʿĪd-ul-Fiṭr	The three-day festival of Muslims, starting from the first of S͟hawwāl, the month that immediately follows Ramaḍān. "Fiṭr" literally means "breaking the fast". Muslims fast for the whole of Ramaḍān, the ninth month of the Muslim calendar, and when S͟hawwāl comes, they break their fast.
Iḥrām	A state is which one in prohibited to practise certain deeds that are lawful at other times. The ceremonies of ʿUmra and Ḥajj are performed during such state.
Īlyāʾ	Jerusalem.
Imām	The person who leads others in the prayer or the Muslim Caliph.

Iʻtikāf	: Seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife and one is not allowed to leave the mosque except for a very short period; and that is only for very urgent necessity, e. g., answering the call of nature or joining a funeral procession, etc.
Jihād	: Holy fighting in the cause of Allāh or any other kind of effort to make Allāh's Word (Islām) superior, which is regarded as one of the principles of Islām.
Jizya	: Head tax imposed by Islām on non-muslims when they are under the protection of Muslim rule.
Jumādo-ath-Thāniyah	: Sixth month of the Islamic calendar.
Jurhum	: Name of an ʻArab tribe.
Khaibar	: A well-known town north of Al-Medīna.
Khalīl	: The one whose love is mixed with one's soul and it is superior to a friend or a beloved. The Prophet ﷺ had only one Khalīl, i. e., Allāh, but he had many friends.
Khamīṣa	: A black woolen square blanket with marks on it.
Khumus	: One-fifth of war booty given in Allāh's Cause etc. (See Qurʾān, 8 : 41).
Kunya	: Calling a man : O father of so-and-so ! Or calling a woman : O mother of so-and-so ! And this is a custom of the Arabs.
Labaik wa Saʻdaik	: I am present to obey.
Maghrib	: Sunset.
Muḥram	: Dhī-Muḥram.
Marwa	: A mountain in Mecca neighbouring the Great Mosque (i.e. Al Masjid-al-Ḥarām).
Muḥarram	: First month of the Islamic calendar.
Mujāhid	: A martyred or a Muslim warrior in Jihād.
Mutras	: A Persian word meaning, " Don't be afraid."
Qaṭīfa	: A kind of cloth with hairy surface.
Qārī	: Singular of Qurrāʾ; a well-versed person in the knowledge of Qurʾān.
Qīrāṭ	: 1 Qīrāṭ = 1/2 Dāniq, and 1 Dāniq = 1/6 Dirham, and sometimes a very great weight like Uḥud mountain.
Rajab	: Seventh month of the Islamic calendar.

Rawḍat Khākh	A place between Mecca and Medīna.
Ṣā‘	A measure that equals four Mudds.
Ṣabāḥāh	An exclamation indicating an appeal for help.
Ṣadaqa	Charity i. e. (the dirt (rubbish) of the people.)
Ṣafā	One of the two mountains (Ṣafā and Marwa) at Mecca, neighbouring Al-Ḥaram (the Great Mosque) to the east. One who performs ‘Umra or Ḥajj should walk seven times between the two places. That rite is called Sa‘ī.
Sanāh	Means ‘ good ’ in the Ethiopian language.
Samura	A kind of thorny tree of the desert.
Sarīya	An army which is not led by the Commander-in-chief. The army which was sent by the Prophet ﷺ without his participation in it was called Sarīya.
Sha‘ban	8th month of the Islamic calendar.
Shā’m	The region comprising Syria, Palestine, Lebanon and Jordan.
Shirk	Opposite of Tauḥīd and it is to worship others along with Allāh. (Please see Tauḥīd in glossary).
Sidrat-al-Muntaha	A tree over the seventh (heaven) near Paradise.
Ṣiffīn Battle	A battle that took place between ‘Alī's followers and Mu‘āwiya's followers at the river of the Euphrates in Iraq.
Sirār	A place near Al-Medīna.
Siwāk	A piece of a branch or a root of a tree called Al-Arāk used as a toothbush.
Subḥān Allāh	To deem Allāh above all unsuitable things ascribed to Him.
Sūr	A Persian word meaning food.
Talbīya	Saying, “ Labaik, Allahumma Labaik ”.
Taimā’	A village towards Shā’m.
Thanīyat-al-Wadā‘	A place at Medīna.
Tauḥīd	Is of four aspects (A) Unity of Lordship: “Tauḥīd-al-Rububiya” to believe that there is only one Lord for all the universe, and that is Allāh. (B) Unity of Worship : “ Tauḥīd-al-Ulūhīya,” to believe that none has the right to be worshipped but Allāh. (C) Unity of the Names and the Qualities of Allāh : “ Tauḥīd-al-Asmā’ was-Ṣifāt ”, to believe that (1) we must not name or qualify Allāh except with what He and His Apostle has named or Qualified Him; (2) none can be

		named or qualified with the Names or Qualifications of Allāh, e. g. Al-Karīm; (3) we must confirm all Allāh's qualifications which Allāh has stated in His Book (Qur'ān) or mentioned through His Apostle (Muḥammad ﷺ) without twisting the meaning and giving resemblance to any of the created things. These three aspects of Tauḥīd are included in the meaning " None has the right to be worshipped but Allāh", (D) Unity of following Allāh's Apostle, Muḥammad ﷺ " Tauḥīd-al-Itibā'" and this is included in the meaning of : I certify that Muḥammad ﷺ is Allāh's Apostle and that means: None has the right to be followed after Allāh's Book (orders) i. e. Qur'ān but Allāh's Apostle ﷺ.
Ṭūr	:	A mountain.
Uḥud	:	A well-known mountain in Medīna. One of the great battles of the Islamic History took place at its foot. The battle is called Ghazwat Uḥud.
'Umra	:	A visit to Mecca during which one performs the Ṭawāf around the Ka'ba and the Sa'ī between Ṣafā and Marwa.
Uqīya	:	38.2/3 grams.
'Uzza	:	Name of an idol.
Walā'	:	A kind of relationship (between the master who freed a slave and the freed slave).
Waṣāyā	:	Wills and testaments.

In the name of Allāh,
the most Beneficent, the most Merciful

THE BOOK OF WAṢĀYĀ
(Wills and Testaments)

(1) CHAPTER. The Wills and the Statement of the Prophet ﷺ : 'One should have his last will and testament written and ready always.'

And the Statement of Allāh عَزَّ وَجَلَّ:—

> 'It is prescribed, when death approaches one of you, if he leaves wealth, that he leaves a bequest for parents ......(up to)........... but if anyone fears partiallity.'
>
> (2 : 180-182)

1. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him."

2. Narrated ʿAmr bin Al-Hārith, the

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

كتاب الوصايا

بابُ الوصَايا وقَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : وَصِيَّةُ الرَّجُلِ مكْتُوبَةٌ عِنْدَهُ. و قالَ اللهُ عزَّ و جَلَّ - كُتِبَ عَلَيْكُمْ إذَا حَضَرَ أحَدَكُمُ المَوْتُ إنْ تَرَكَ خَيرًا الوَصِيَّةُ للوَالدَيْنِ - إلى - جَنَفًا - جَنَفًا : مَيْلاً ، مُتَجانِفٌ : مُتَمايِلٌ.

١ - حدَّثَنا عَبدُ اللهِ بنُ يُوسُفَ : أخْبرَنا مالكٌ ، عَنْ نافعٍ ، عَنْ عَبدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : ما حَقُّ امْرِئٍ مُسْلِمٍ لهُ شَيْءٌ يُوصِي فيهِ يَبِيتُ لَيْلَتَيْنِ إلاَّ و وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ. تابَعَهُ مُحَمَّدُ بنُ مُسْلِمٍ ، عَنْ عَمْرٍو ، عَنِ ابنِ عُمَرَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

٢ - حدَّثَنا إبْرَاهيمُ بنُ الحَارِثِ :

brother of the wife of Allāh's Apostle ﷺ, Juwaira bint Al-Ḥārith: When Allāh's Apostle ﷺ died, he did not leave any Dirham or Dīnār (i. e. money), a slave or a slave woman or anything else except his white mule, his arms and a piece of land which he had given in charity.

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ : حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ الْجُعْفِيُّ : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ عَمْرِو بْنِ الْحَارِثِ خَتَنِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أَخِي جُوَيْرِيَةَ بِنْتِ الْحَارِثِ قَالَ : مَا تَرَكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عِنْدَ مَوْتِهِ دِرْهَمًا وَلَا دِينَارًا ، وَلَا عَبْدًا وَلَا أَمَةً وَلَا شَيْئًا إِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَ سِلَاحَهُ وَ أَرْضًا جَعَلَهَا صَدَقَةً .

3. Narrated Ṭalḥā bin Muṣarrif: I asked ʿAbdullāh bin Abū Aufā ؓ, "Did the Prophet ﷺ make a will?" He replied, "No." I asked him, "How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?" He replied, "The Prophet ﷺ bequeathed Allāh's Book (i. e. Qur'ān)."

٣ - حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى : حَدَّثَنَا مَالِكٌ هُوَ ابْنُ مِغْوَلٍ : حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ قَالَ : سَأَلْتُ عَبْدَ اللهِ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا : هَلْ كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أَوْصَى ؟ فَقَالَ : لَا ، فَقُلْتُ : كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِالْوَصِيَّةِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللهِ .

4. Narrated Al-Aswad: In the presence of ʿĀisha some people mentioned that the Prophet ﷺ had appointed ʿAlī by will as his successor. ʿĀisha said, "When did he appoint him by will? Verily when he died he was resting against my chest (or my lap) and he asked for a tray (of water) and then collapsed while in that state, and I could not even perceive that he had died, so when did he appoint him by will?"

٤ - حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ : أَخْبَرَنَا إِسْمَاعِيلُ عَنِ ابْنِ عَوْنٍ ، عَنْ إِبْرَاهِيمَ ، عَنِ الْأَسْوَدِ قَالَ : ذَكَرُوا عِنْدَ عَائِشَةَ أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُمَا كَانَ وَصِيًّا فَقَالَتْ : مَتَى أَوْصَى إِلَيْهِ وَ قَدْ كُنْتُ مُسْنِدَتَهُ إِلَى صَدْرِي ؟ أَوْ قَالَتْ : حَجْرِي ، فَدَعَا بِالطَّسْتِ فَلَقَدِ انْخَنَثَ فِي حَجْرِي فَمَا شَعَرْتُ أَنَّهُ قَدْ مَاتَ ، فَمَتَى أَوْصَى إِلَيْهِ ؟

(2) CHAPTER. One would rather leave one's inheritors wealthy than leave them (poor) begging others.

5. Narrated Sa'd bin Abū Waqqāṣ (رضي الله عنه) : The Prophet ﷺ came visiting me while I was (sick) in Mecca, ('Āmir the sub-narrator said, and he disliked to die in the land whence he had already migrated). He (i.e. the Prophet) said, "May Allāh bestow His Mercy on Ibn 'Afrā' (Sa'd bin Khawla)." I said, "O Allāh's Apostle! May I will all my property (in charity)?" He said, " No ." I said, " Then may I will half of it ? " He said, " No ". I said, " One third ? " He said, " Yes, one third, though one third is still too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allāh's Sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allāh may lengthen your age so that some people may benefit by you, and some others be harmed by you."

At that time Sa'd had only one daughter.

(3) CHAPTER. To will one-third of one's property.

Al-Ḥasan said, " A Dhimmi (i. e. a non-Muslim living under the protection of an Islamic government) is not allowed to will more than one-third

بابٌ - أنْ يَتْرُكَ وَرَثَتَهُ أغْنِيَاءَ خَيْرٌ مِنْ أنْ يَتَكَفَّفُوا النَّاسَ .

٥ - حدَّثَنَا أبُو نُعَيْمٍ : حدَّثَنا سُفْيانُ ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ ، عَنْ عامِرِ بنِ سَعْدٍ ، عَنْ سَعْدِ بنِ أبي وقاصٍ رَضِيَ اللهُ عَنْهُ قالَ : جاءَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَعُودُنِي و أنا بِمَكَّةَ و هُوَ يَكْرَهُ أنْ يَمُوتَ بالأرْضِ الَّتِي هاجَرَ مِنْهَا . قالَ : يَرْحَمُ اللهُ ابنَ عَفْراءَ قُلْتُ : يا رَسُولَ اللهِ ، أُوصِي بِمالي كُلِّهِ ؟ قالَ : لا ، قُلْتُ : فالشَّطْرَ ؟ قالَ : لا ، قُلْتُ : الثُّلُثَ قالَ : فالثُّلُثُ والثُّلُثُ كَثِيرٌ ، إنَّكَ أنْ تَدَعَ وَرَثَتَكَ أغْنِياءَ خَيرٌ مِنْ أنْ تَدَعَهُم عالَةً يَتَكَفَّفُونَ النَّاسَ فِي أيدِيهِم ، و إنكَ مَهْمَا أنْفَقْتَ مِنْ نَفَقَةٍ فإنَّها صَدَقَةٌ حتَّى اللُّقْمَةَ تَرْفَعُهَا إلى فِي امْرَأتِكَ ، و عَسَى اللهُ أنْ يَرْفَعَكَ يَنْتَفِعَ بِكَ ناسٌ و يُضَرَّ بِكَ آخَرُونَ . ولمْ يَكُنْ لَهُ يَوْمَئِذٍ إلاَّ ابْنَةٌ .

بابُ الوَصِيَّةِ بالثُّلُثِ .

و قالَ الحَسَنُ : لا يجوزُ للذِّمِّيِّ وَصِيَّةٌ إلاَّ بالثُّلُثِ : و قالَ اللهُ عزَّ وجلَّ - و أنْ أحْكُمْ بَيْنَهُم بِما أنْزَلَ اللهُ - .

of his property and Allāh عَزَّ وَجَلَّ says :—

'You should judge between them (i.e. people) according to what Allāh has revealed to you.' (5 : 48)

6. Narrated Ibn ʿAbbās رضي الله عنهما : I recommend that people reduce the proportion of what they bequeath by will to the fourth (of the whole legacy), for Allāh's Apostle ﷺ said, "One-third, yet even one third is too much."

٦ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا سُفْيانُ عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبِيهِ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لَوْ غَضَّ النَّاسُ إلى الرُّبُعِ لأنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : « الثُّلُثُ والثُّلُثُ كَثِيرٌ » .

7. Narrated Saʿd رضي الله عنه : I fell sick and the Prophet ﷺ paid me a visit. I said to him, "O Allāh's Apostle ! I invoke Allāh that He may not let me expire in the land whence I migrated (i. e. Mecca)." He said, "May Allāh give you health and let the people benefit by you." I said, "I want to will my property, and I have only one daughter and I want to will half of my property (to be given in charity)." He said," Half is too much." I said, "Then I will one third." He said, "One-third is sufficient, though even one-third is too much also." (The narrator added, "So the people started to will one-third of their property and were permitted to do so.")

٧ ـ حدَّثَني مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ : حدَّثَنا زكَرِيَّا بنُ عَدِيٍّ : حدَّثَنا مَرْوانُ ، عَنْ هاشِمِ بنِ هاشِمٍ ، عَنْ عامِرِ بنِ سَعْدٍ ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ : مَرِضْتُ فَعادَني النَّبِيُّ صلى اللهُ عليه وسلَّم فَقُلْتُ : يا رَسُولَ اللهِ ، ادْعُ اللهَ أنْ لا يَرُدَّني عَلى عَقِبِي ، قالَ : لَعَلَّ اللهَ يَرْفَعُكَ ويَنْفَعُ بِكَ ناسًا . فَقُلْتُ : أُرِيدُ أنْ أُوصِيَ ، وإنَّما لي ابْنَةٌ ، فَقُلْتُ : أُوصِي بالنِّصْفِ ؟ قالَ : النِّصْفُ كَثِيرٌ ، قُلْتُ : فالثُّلُثِ ؟ قالَ : الثُّلُثُ والثُّلُثُ كَثِيرٌ أوْ كَبِيرٌ ، قالَ : وأوْصَى النَّاسُ بالثُّلُثِ فَجازَ ذَلِكَ لَهُمْ .

(4) CHAPTER. The saying of a testator to the executor, "Look after my son," and what is permissible for the executor to claim.

بابُ قَوْلِ المُوصِي لِوَصِيِّهِ : تَعاهَدْ لِوَلَدِي ، وما يَجُوزُ لِلْوَصِيِّ مِنَ الدَّعْوَى .

8. Narrated ʿAisha رضي الله عنها, the wife of the Prophet ﷺ: ʿUtba bin Abū Waqqāṣ entrusted (his son) to his brother Saʿd bin Abū Waqqāṣ saying, "The son of the slave-girl of Zamʿa is my (illegal) son, take him into your custody." So during the year of the Conquest (of Mecca) Saʿd took the boy and said, "This is my brother's son whom my brother entrusted to me." ʿAbd bin Zamʿa got up and said, "He is my brother and the son of the slave girl of my father and was born on my father's bed." Then both of them came to Allāh's Apostle ﷺ and Sa'd said, "O Allāh's Apostle! This is my brother's son whom my brother entrusted to me."

Then ʿAbd bin Zamʿa got up and said, "This is my brother and the son of the slave-girl of my father." Allāh's Apostle ﷺ said, "O Abd bin Zamʿa! This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i. e. deprivation)." Then the Prophet ﷺ said to his wife Sauda bint Zamʿa, "Observe veil before this boy," when he saw the boy's resemblance to ʿUtba. Since then the boy had not seen Sauda till he died.

٨ - حدَّثنا عبدُ اللهِ بنُ مَسلَمةَ، عنْ مالكٍ، عنِ ابنِ شِهابٍ، عنْ عُروةَ ابنِ الزُّبيرِ، عنْ عائشةَ رَضيَ اللهُ عنها زَوجِ النَّبيِّ صلى اللهُ عليهِ وسلَّم أنَّها قالتْ: كانَ عُتبةُ بنُ أبي وقَّاصٍ عَهِدَ إلى أخيهِ سعدِ بنِ أبي وقَّاصٍ أنَّ ابنَ وليدةِ زَمعةَ منِّي فاقبِضهُ إليكَ. فلمَّا كانَ عامُ الفتحِ أخذَهُ سعدٌ فقالَ: ابنُ أخي قدْ كانَ عَهِدَ إليَّ فيهِ، فقامَ عبدُ ابنُ زَمعةَ فقالَ: أخي وابنُ أمةِ أبي، وُلِدَ على فِراشِهِ، فتَساوَقا إلى رَسولِ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ سعدٌ: يا رَسولَ اللهِ، ابنُ أخي كانَ عَهِدَ إليَّ فيهِ. فقالَ عبدُ ابنُ زَمعةَ: هوَ أخي وابنُ وليدةِ أبي، فقالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّم: هوَ لكَ يا عبدُ بنَ زَمعةَ، الولَدُ للفِراشِ وللعاهِرِ الحجَرُ. ثُمَّ قالَ لِسَودةَ بنتِ زَمعةَ: احتَجِبي منهُ لمَا رأى مِن شَبهِهِ بِعُتبةَ، فما رآها حتَّى لقيَ اللهَ.

(5) CHAPTER. If a patient gives an evident clear sign by nodding, (is that sign to be taken as a valid evidence?).

بابٌ - إذا أومأ المريضُ برأسِهِ إشارةً بيِّنةً تُعرَفُ.

9. Narrated Anas رضي الله عنه: A Jew crushed the head of a girl between two

٩ - حدَّثنا حسَّانُ بنُ أبي عبَّادٍ: حدَّثنا همَّامٌ، عنْ قتادةَ، عنْ أنسٍ

stones. She was asked, "Who has done so to you, so-and-so? So-and-so?" Till the name of the Jew was mentioned, whereupon she nodded (in agreement). So the Jew was brought and was questioned till he confessed. The Prophet ﷺ then ordered that his head be crushed with stones.

رَضِيَ اللهُ عَنْهُ : أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ ، فَقِيلَ لَهَا : مَنْ فَعَلَ بِكِ ؟ أَفُلَانٌ أَفُلَانٌ ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ ، فَأَوْمَأَتْ بِرَأْسِهَا فَجِيءَ بِهِ فَلَمْ يَزَلْ حَتَّى اعْتَرَفَ فَأَمَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَرُضَّ رَأْسُهُ بِالْحِجَارَةِ .

(6) CHAPTER. A legal heir has no right to inherit (1) through a will.

بَابٌ - لَا وَصِيَّةَ لِوَارِثٍ .

10. Narrated Ibn ʿAbbās ؓ: The custom was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allāh cancelled from that custom whatever He wished and fixed for the male double the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife an eighth (2) or a fourth (3) and for the husband a half or a fourth.

١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ ، عَنْ وَرْقَاءَ ، عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : كَانَ الْمَالُ لِلْوَلَدِ ، وَكَانَتِ الْوَصِيَّةُ لِلْوَالِدَيْنِ ، فَنَسَخَ اللهُ مِنْ ذَلِكَ مَا أَحَبَّ فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَالرُّبُعَ ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ .

(7) CHAPTER. Giving in charity at the time of death.

بَابُ الصَّدَقَةِ عِنْدَ الْمَوْتِ .

---

(1) In Islām, what the deceased leaves is distributed among his heirs according to a certain ratio. The deceased may bequeath one-third of his property to other than his legal heirs who should not inherit by means of such a will.

(2) When the deceased leaves children.

(3) When the deceased is childless.

11. Narrated Abū Huraira رضي الله عنه : A man asked the Prophet ﷺ , "O Allāh's Apostle ! What kind of charity is the best ?" He replied, "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i. e. your inheritors)."

(8) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

> 'After (the execution of) a will made by the deceased or (the payment of his) debts.' (4 : 11)

It is mentioned that Shuraiḥ, ʿUmar bin ʿAbdul-ʿAzīz, Tawus, ʿAṭā᾽ and Ibn Udhaina regarded as valid the acknowledgement of a debt by a sick man. Al-Ḥasan said, "The most valid charity is what is given on the last day of one's present life and the first day of the life to come (i. e. on the day one dies)."

Ibrahim and Al-Ḥakam said, "If a sick person absolves an heir from debt, the heir is regarded as absolved." Rāfiʿ bin Khadīj made a will that his Fazāriyya wife should not let anybody share with her the contents of her house.

١١ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سُفْيَانَ، عَنْ عِمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ صلى الله عليه وسلم: يَا رَسُولَ اللهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ، تَأْمُلُ الغِنَى، وَتَخْشَى الفَقْرَ، وَلا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الحُلْقُومَ قُلْتَ: لِفُلانٍ كَذَا، وَلِفُلانٍ كَذَا، وَقَدْ كَانَ لِفُلانٍ.

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ -

وَيُذْكَرُ أَنَّ شُرَيْحًا، وَعُمَرَ بْنَ عَبْدِ العَزِيزِ، وَطَاوُسًا، وَعَطَاءً وَابْنَ أُذَيْنَةَ أَجَازُوا إِقْرَارَ المَرِيضِ بِدَيْنٍ. وَقَالَ الحَسَنُ: أَحَقُّ مَا تَصَدَّقَ بِهِ الرَّجُلُ آخِرَ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلَ يَوْمٍ مِنَ الآخِرَةِ. وَقَالَ إِبْرَاهِيمُ وَالحَكَمُ: إِذَا أَبْرَأَ الوَارِثَ مِنَ الدَّيْنِ بَرِئَ. وَأَوْصَى رَافِعُ بْنُ خَدِيجٍ أَنْ لا تُكْشَفَ امْرَأَتُهُ الفَزَارِيَّةُ عَمَّا أُغْلِقَ عَلَيْهِ بَابُهَا. وَقَالَ الحَسَنُ: إِذَا قَالَ لِمَمْلُوكِهِ عِنْدَ المَوْتِ: كُنْتُ أَعْتَقْتُكَ جَازَ. وَقَالَ الشَّعْبِيُّ: إِذَا قَالَتِ المَرْأَةُ عِنْدَ مَوْتِهَا إِنَّ زَوْجِي قَضَانِي وَقَبَضْتُ مِنْهُ جَازَ. وَقَالَ بَعْضُ النَّاسِ: لا يَجُوزُ

Al-Ḥasan said, "If somebody on his death-bed says to his slave, 'I have freed you,' the manumission is valid."

Ash-Shaʿbī said, "If a dying woman says, 'My husband has paid what he owed me and I have received it,' her confession is valid." Some people say, "The dying person's confession (of debt to some of his heirs) is not valid because such a confession rouses suspicion." But they approve of a confession concerning a trust, goods, and silent partnership, but the Prophet ﷺ said, "Avoid suspicion, for suspicion is the falsest element in a talk."

It is illegal for one to eat up the Muslims' wealth (unjustly), for the Prophet ﷺ said, "The sign of a hypocrite is that when he is entrusted with something he proves treacherous." And Allāh تعالى said :—

> 'Allāh orders you to give back the Trusts to their owners,' (4 : 58)

without restricting this order to the heirs or some other people.

12. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The signs of a hypocrite are three : When he speaks he tells a lie ; whenever he is entrusted he betrays ; whenever he promises he breaks his promise."

إِقْرَارُهُ لِسُوءِ الظَّنِّ بِهِ لِلْوَرَثَةِ ثُمَّ اسْتَحْسَنَ فَقَالَ : يَجُوزُ إِقْرَارُهُ بِالْوَدِيعَةِ وَالْبِضَاعَةِ وَالْمُضَارَبَةِ . وَقَدْ قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ . وَلا يَحِلُّ مَالُ الْمُسْلِمِينَ لِقَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : آيَةُ الْمُنَافِقِ إِذَا اؤْتُمِنَ خَانَ . و قَالَ اللهُ تَعَالَى ـ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا ـ فَلَمْ يَخُصَّ وارثا ولا غَيْرَهُ . فِيهِ عَبْدُ اللهِ ابْنُ عَمْرٍو ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

١٢ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ : حَدَّثَنَا نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ أَبُو سُهَيْلٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ : آيَةُ الْمُنَافِقِ ثَلاثٌ : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا اؤْتُمِنَ خَانَ ، وَإِذَا وَعَدَ أَخْلَفَ .

(9) **CHAPTER.** The explanation of the Statement of Allāh تعالى :—

> ‘ After the execution of a will made by the deceased or (the payment of his) debt.’ (4 : 11)

The Prophet ﷺ is reported to have judged that the debt should be paid before the execution of the will.

The Statement of Allāh عَزَّ وَجَلَّ :—

> ‘Allāh commands you to return your Trusts to their owners.’ (4 : 58)

So returning the Trust must take precedence over the execution of the voluntary will.

The Prophet ﷺ said, “ No giving in charity is recommended except if one is wealthy.” Said Ibn ʿAbbās, “ A slave cannot make a will without his master’s consent. The Prophet ﷺ said, “ A slave is a guardian of the property of his master.”

بابُ تَأوِيلِ قَوْلِ اللهِ تَعالى - مِنْ بَعْدِ وَصِيَّةٍ يُوصِى بِها أوْ دَيْنٍ - وَيُذْكَرُ أنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم قَضَى بالدَّيْنِ قَبْلَ الوَصِيَّةِ. وَقَوْلِهِ عَزَّ وَجَلَّ - إنَّ اللهَ يأمُرُكُمْ أنْ تُؤَدُّوا الأمانات إلى أهْلِها - فأداءُ الأمانَةِ أحَقُّ مِنْ تَطَوُّعِ الوصِيَّةِ. وقالَ النَّبِىُّ صلى اللهُ عليه وسلَّم : لا صَدَقَةَ إلاَّ عَنْ ظَهْرِ غِنًى. وقالَ ابنُ عَبَّاسٍ : لا يُوصِى العَبْدُ إلاَّ بإذنِ أهْلِهِ. وقالَ النَّبِىُّ صلى اللهُ عليه وسلَّم : العَبْدُ رَاعٍ فى مالِ سَيِّدِه.

13. Narrated ʿUrwa bin Az-Zubair : Ḥakīm bin Ḥizām ؓ said, “ I asked Allāh’s Apostle ﷺ for something, and he gave me, and I asked him again and he gave me and said, ‘ O Ḥakīm ! This wealth is green and sweet (i. e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied.

١٣ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : أخْبَرَنا الأوْزاعِىُّ، عَنِ الزُّهْرِىِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، وعُرْوَةَ بنِ الزُّبَيْرِ : أنَّ حَكِيمَ بنَ حِزامٍ رَضِىَ اللهُ عَنْهُ قالَ : سَألْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فأعْطانى، ثُمَّ سألْتُهُ فأعْطانى، ثُمَّ قالَ لى : يا حَكِيمُ، إنَّ هذا المالَ خَضِرٌ حُلْوٌ، فمَنْ أخَذَهُ بِسَخاوَةِ نَفْسٍ بُورِكَ لَهُ فيهِ، ومَنْ أخَذَهُ بإشْرافِ نَفْسٍ لَمْ

The upper (i.e. giving) hand is better than the lower (i.e. taking) hand.' " Ḥakīm added, "I said, 'O Allāh's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody till I die.' " Afterwards Abū Bakr used to call Ḥakīm to give him something but he refused to accept anything from him. Then ʿUmar called him to give him (something) but he refused. Then ʿUmar said, "O Muslims! I offered to him (i.e. Ḥakīm) his share which Allāh has ordained for him from this booty and he refuses to take it." Thus Ḥakīm did not ask anybody for anything after the Prophet ﷺ, till he died—may Allāh bestow His mercy upon him.

يُبَارَكْ لَهُ فِيهِ ، وَكَانَ كَالَّذِى يَأْكُلُ وَلَا يَشْبَعُ . وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى . قَالَ حَكِيمٌ : فَقُلْتُ : يَا رَسُولَ اللهِ ، وَالَّذِى بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا . فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا ، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ فَأَبَى أَنْ يَقْبَلَهُ ؛ فَقَالَ : يَا مَعْشَرَ الْمُسْلِمِينَ ، إِنِّى أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِى قَسَمَ اللهُ لَهُ مِنْ هَذَا الْفَىْءِ فَيَأْبَى أَنْ يَأْخُذَهُ ، فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ صلى اللهُ عليه وسلم حَتَّى تُوُفِّىَ رَحِمَهُ اللهُ .

14. Narrated Ibn ʿUmar رضي الله عنهما : I heard Allāh's Apostle ﷺ saying, "All of you are guardians and responsible for your charges; the Ruler (i.e. Imām) is a guardian and responsible for his subjects; and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge; and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said, "And a man is a guardian of the property of his father."

١٤ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ السَّخْتِيَانِىُّ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى سَالِمٌ ، عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلم يَقُولُ : كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ فِى أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ؛ وَالْمَرْأَةُ فِى بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا ، وَالْخَادِمُ فِى مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ . قَالَ : وَأَحْسِبُ أَنْ قَدْ قَالَ : وَالرَّجُلُ رَاعٍ فِى مَالِ أَبِيهِ .

(10) CHAPTER. If somebody founds an endowment or bequeaths his relatives by a will (is it permissible ?). And who are considered as relatives.

Narrated Anas رضي الله عنه : The Prophet ﷺ said to Abū Ṭalḥa, "Give (your garden) to the poor amongst your relatives." So he gave it to Ḥassān and Ubai bin Ka'b.

Anas added in another narration, "So he gave it to Ḥassān and Ubai bin Ka'b who were nearer relatives to him than I." The relation between Ḥassān and Ubai to Abū Ṭalḥa was as follows : Abū Ṭalḥa's name was Zaid, the son of Sahl, the son of Al-Aswad, the son of Ḥarām, the son of 'Amr, the son of Zaid Manāt, the son of 'Adī, the son of 'Amr, the son of Mālik, the son of An-Najjār. Ḥassān was the son of Thābit, the son of Al-Mundhir, the son of Ḥarām, this means that Abū Ṭalḥa and Ḥassān had a common great grandfather (i. e. Ḥarām, the third in the line of descent. Ḥassān and Abū Ṭalḥa and Ubai had a common ancestor, 'Amr bin Mālik, the sixth in the lineage, as Ubai was the son of Ka'b, the son of Qais, the son of 'Ubaid, the son of Zaid, the son of Mu'awiya, the son of 'Amr, the son of Mālik, the son of An-Najjār.

Some scholars say, "If one wants to will some of his wealth to one's relatives, they must be among those who share a Muslim common ancestor with one."

بابٌ - إذا وقَفَ أو أوصَى لأقاربِهِ ومَنِ الأقاربُ. وقالَ ثابتٌ: عَنْ أنسٍ، قالَ النبيُّ صلى الله عليه وسلم لأبي طَلْحَةَ: اجْعَلْهُ لفُقَراءِ أقاربِكَ، فجَعَلَها لحَسّانَ وأُبَيِّ بنِ كَعْبٍ، وقالَ الأنْصاريُّ: حدَّثَني أبي، عَنْ ثُمامَةَ، عَنْ أنسٍ مِثْلَ حَديثِ ثابتٍ. قالَ: اجْعَلْها لفُقَراءِ قَرابتِكَ. قالَ أنَسٌ: فجَعَلَها لحَسّانَ وأُبَيِّ بنِ كَعْبٍ وكانا أقْرَبَ إليهِ مِنّي، وكانَ قَرابَةُ حَسّانَ وأُبَيٍّ مِنْ أبي طَلْحَةَ، واسمُهُ زَيْدُ بنُ سَهْلِ بنِ الأسْوَدِ بنِ حَرامِ بنِ عَمْرِو بنِ زَيْدِ مَناةَ بنِ عَدِيِّ بنِ عَمْرِو بنِ مالِكِ بنِ النَّجّارِ، وحَسّانُ بنُ ثابتِ بنِ المُنْذِرِ ابنِ حَرامٍ، فيَجْتَمِعانِ إلى حَرامٍ وهُوَ الأبُ الثّالِثُ. وحَرامُ بنُ عَمْرِو بنِ زَيْدِ مَناةَ بنِ عَدِيِّ بنِ عَمْرِو بنِ مالِكِ ابنَ النَّجّارِ، فهُوَ يُجامِعُ حَسّانَ وأبا طَلْحَةَ وأُبَيٌّ إلى سِتَّةِ آباءٍ إلى عَمْرِو بنِ مالِكٍ وهُوَ أُبَيُّ بنُ كَعْبِ بنِ قَيْسِ بنِ عُبَيْدِ بنِ زَيْدِ بنِ مُعاوِيَةَ بنِ عَمْرِو ابنِ مالِكِ بنِ النَّجّارِ. فعَمْرُو بنُ مالِكٍ يَجْمَعُ حَسّانَ وأبا طَلْحَةَ وأُبَيًّا. وقالَ بَعْضُهُمْ: إذا أوْصَى لقَرابَتِهِ فهُوَ إلى آبائِهِ في الإسْلامِ.

15. Narrated Anas ؓ : The Prophet ﷺ said to Abū Ṭalḥa, "I recommend that you divide (this garden) amongst your relatives." Abū Ṭalḥa said, "O Allāh's Apostle ! I will do the same." So Abū Ṭalḥa divided it among his relatives and cousins.

Ibn ʿAbbās said, "When the Qurʾānic Verse :—

'Warn your nearest kinsmen.'
(26 : 214)

Was revealed, the Prophet ﷺ started calling the various big families of Quraish, 'O Banī Fihr ! O Banī ʿAdi ! ' ".

Abū Huraira said, "When the Verse : 'Warn your nearest kinsmen' was revealed, the Prophet ﷺ said (in a loud voice), 'O the people of Quraish ! ' "

١٥ - حدَّثنا عبدُ اللهِ بنُ يوسفَ: أخبرَنا مالكٌ، عنْ إسحاقَ بنِ عبدِ اللهِ: أنَّهُ سمعَ أنساً رضىَ اللهُ عنْهُ قالَ: قالَ النَّبىُّ صلى اللهُ عليهِ وسلَّم لأبى طلْحةَ: أرَى أنْ تجعلَها فى الأقْربينَ فقالَ أبو طلْحةَ: أفعلُ يا رسولَ اللهِ، فقسَّمها أبو طلْحةَ فى أقاربِهِ وبنى عمِّهِ. وقالَ ابنُ عبَّاسٍ: لمَّا نزلتْ - وأنذرْ عشيرتَكَ الأقْربينَ - جعلَ النَّبىُّ صلى اللهُ عليهِ وسلَّم يُنادِى: يا بنى فِهْرٍ، يا بنى عدىٍّ، لبطونِ قريشٍ. وقالَ أبو هريرةَ: لمَّا نزلتْ - وأنذرْ عشيرتَكَ الأقْربينَ - قالَ النَّبىُّ صلى اللهُ عليهِ وسلَّم: يا معشرَ قريشٍ.

(11) CHAPTER. Are children and women included under the term of relatives (concerning wills) ?

بابٌ - هلْ يدخلُ النِّساءُ والولدُ فى الأقاربِ ؟.

16. Narrated Abū Huraira ؓ : When Allāh revealed the Verse : 'Warn your nearest kinsmen,' Allāh's Apostle ﷺ got up and said, "O the people of Quraish (or said similar words) ! Buy (i. e. save) yourselves (from the Hell-fire) as I cannot save you from Allāh's Punishment ; O Banī ʿAbd Manāf ! I cannot save you from Allāh's Punishment ; O Ṣafiya, the Aunt of Allāh's Apostle ﷺ ! I cannot save you from Allāh's

١٦ - حدَّثنا أبو اليمانِ: أخبرَنا شُعيبٌ، عنِ الزُّهرىِّ قالَ: أخبرَنى سعيدُ ابنُ المُسيَّبِ، وأبو سلمةَ بنُ عبدِ الرَّحمنِ: أنَّ أبا هُريرةَ رضىَ اللهُ عنْهُ قالَ: قامَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم حينَ أنزلَ اللهُ عزَّ وجلَّ - وأنذرْ عشيرتَكَ الأقْربينَ - قالَ: يا معشرَ قريشٍ، أوْ كلمةً نحوَها: اشتروا أنفسَكُمْ، لا أُغنى عنكُمْ منَ اللهِ شيئاً.

Punishment ; O Faṭima bint Muḥammad ﷺ ! Ask me anything from my wealth, but I cannot save you from Allāh's Punishment." (1)

يا بَنِي عَبْدِ مَنَافٍ : لا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يا عَبَّاسُ بنَ عَبْدِ المُطَّلِبِ ، لا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا . و يا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ ، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا . ويا فاطِمَةُ بِنْتَ مُحَمَّدٍ صلى اللهُ عليه وسلَّم ، سَلِينِي ما شِئْتِ مِنْ مالي ، لا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا . تابَعَهُ أَصْبَغُ ، عَنِ ابنِ وَهْبٍ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ .

(12) CHAPTER. Can the founder of an endowment have the usufruct of his endowment ? ʿUmar ؓ stipulated that the administrator of an endowment could eat from the yield of the endowment. The founder of an endowment or somebody else may be the trustee of the endowment. Similarly, if one offers a Badana (i.e. camel for sacrifice) or something else in Allāh's Cause he is allowed to benefit by it in the same way as others benefit by it even if he did not stipulate that.

بابٌ - هَلْ يَنْتَفِعُ الوَاقِفُ بِوَقْفِهِ ؟
وقَدِ اشْتَرَطَ عُمَرُ رَضِيَ اللهُ عَنْهُ : لا جُناحَ عَلى مَنْ وَلِيَهُ أنْ يَأكُلَ ، وقَدْ يَلِي الوَاقِفُ وغَيرُهُ . وكَذَلكَ مَنْ جَعَلَ بَدَنَةً أوْ شَيْئًا لله فَلَهُ أنْ يَنْتَفِعَ بها كما يَنْتَفِعُ غَيرُهُ وإنْ لم يَشْتَرِطْ .

17. Narrated Anas ؓ : The Prophet ﷺ saw a man driving a a Badana (i.e. camel for sacrifice) and said to him, " Ride on it." The man said, " O

١٧ - حدَّثَنا قُتَيْبَةُ : حدَّثَنا أبو عَوانَةَ ، عَنْ قَتادَةَ ، عَنْ أنسٍ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّم رَأى

---

(1) Every person should try to protect himself from Allāh's Punishment by good deeds and obedience to Allāh's and Allāh's Apostle's ﷺ orders. Nobody else, even a prophet, can do him any good in this respect no matter how close a relative he may be.

Allāh's Apostle ! It is a Badana." (The Prophet ﷺ repeated his order) and on the third or fourth time he said, "Ride it, woe to you."

رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ: ارْكَبْهَا: فَقَالَ: يَا رَسُولَ اللهِ إِنَّهَا بَدَنَةٌ، فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: ارْكَبْهَا وَيْلَكَ أَوْ وَيْحَكَ.

18. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ saw a man driving a Badana (1) and said to him, "Ride on it." The man said, "O Allāh's Apostle ! It is a Badana." The Prophet ﷺ said, "Ride on it," and on the second or the third time he added, "Woe to you."

١٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: ارْكَبْهَا، فَقَالَ: يَا رَسُولَ اللهِ إِنَّهَا بَدَنَةٌ، قَالَ: ارْكَبْهَا وَيْلَكَ، فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

(13) CHAPTER. If one declares his wish to found an endowment, his endowment is valid even before its conveyance (to those for whom it is intended), as ʿUmar رضي الله عنه founded an endowment and said that it was not sinful if its administrator to eat from its yield, but he did not specify whether he (i. e. ʿUmar) or someone else would be its administrator. The Prophet ﷺ said to Abū Ṭalha, "I recommend that you should divide it (i. e. the garden) among your relatives." So Abū Ṭalha agreed and distributed it among his relatives and his cousins.

بابٌ - إِذَا وَقَفَ شَيْئًا قَبْلَ أَنْ يَدْفَعَهُ إِلَى غَيْرِهِ فَهُوَ جَائِزٌ، لأَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ أَوْقَفَ فَقَالَ لَا جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ، وَلَمْ يَخُصَّ إِنْ وَلِيَهُ عُمَرُ أَوْ غَيْرُهُ. وَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لأَبِي طَلْحَةَ: أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ، فَقَالَ: أَفْعَلُ، فَقَسَمَهَا فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

(14) CHAPTER. When someone says, "My house is Sadaqa (i.e. a gift of charity)

بابٌ - إِذَا قَالَ دَارِي صَدَقَةٌ للهِ وَلَمْ يُبَيِّنْ لِلْفُقَرَاءِ أَوْ غَيْرِهِمْ فَهُوَ جَائِزٌ.

---

(1) Badana : See the glossary.

for Allāh's Sake," and does not specify whether it is for the poor or for some other people, then the Ṣadaqa is valid and he can give it to his relatives or whomever he wishes. The Prophet ﷺ allowed Abū Ṭalḥa when he said, "The most beloved of my property is (the garden of) Bairuḥā' and I wish to give it in charity for Allāh's Sake." The Prophet ﷺ considered his deed valid. Some say that it is invalid unless it is specified as to whom the Ṣadaqa is to be given. But the first statement (i.e. that it is valid) is more correct.

15. CHAPTER. If someone says, "My land or my garden is Ṣadaqa for Allāh's Sake on my mother's behalf," his Ṣadaqa is valid even if he did not specify to whom it is to be given.

19. Narrated Ibn ʿAbbās رضي الله عنهما : The mother of Saʿd bin ʿUbāda died in his absence. He said, "O Allāh's Apostle! My mother died in my absence; will it be of any benefit for her if I give Ṣadaqa (1) on her behalf?" The Prophet ﷺ said, "Yes." Saʿd said, "I make you a witness that I gave my garden called Al-Makhraf in charity on her behalf."

وَيُعْطِيهَا فِي الأَقْرَبِينَ أَوْ حَيْثُ أَرَادَ ؛ قَالَ النَّبِيُّ صلى الله عليه وسلم لأَبِي طَلْحَةَ حِينَ قَالَ : أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرُحَاءُ وَإِنَّهَا صَدَقَةٌ لِلَّهِ ، فَأَجَازَ النَّبِيُّ صلى الله عليه وسلم ذَلِكَ . وَقَالَ بَعْضُهُمْ : لاَ يَجُوزُ حَتَّى يُبَيِّنَ لِمَنْ ، وَالأَوَّلُ أَصَحُّ .

بَابٌ ـ إِذَا قَالَ أَرْضِي أَوْ بُسْتَانِي صَدَقَةٌ لِلَّهِ عَنْ أُمِّي ، فَهُوَ جَائِزٌ وَإِنْ لَمْ يُبَيِّنْ لِمَنْ ذَلِكَ .

١٩ ـ حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا مَخْلَدُ ابْنُ يَزِيدَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي يَعْلَى : أَنَّهُ سَمِعَ عِكْرِمَةَ يَقُولُ : أَنْبَأَنَا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ : يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا ، أَيَنْفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا ؟ قَالَ : نَعَمْ ، قَالَ : فَإِنِّي أُشْهِدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا .

---

(1) Ṣadaqa : See the glossary.

16. **CHAPTER.** It is permissible for one to give part of his wealth or some of his slaves or animals in charity or as an endowment.

بَابٌ - إِذَا تَصَدَّقَ أَوْ وَقَفَ بَعْضَ مَالِهِ أَوْ بَعْضَ رَقِيقِهِ أَوْ دَوَابِّهِ فَهُوَ جَائِزٌ.

20. Narrated Ka'b bin Mālik رضي الله عنه : I said, "O Allāh's Apostle ! For the acceptance of my repentence I wish to give all my property in charity for Allāh's Sake through His Apostle ﷺ ." He said, "It is better for you to keep some of the property for yourself." I said, "Then I will keep my share in Khaibar."

٢٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِى عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبٍ: أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِىَ اللهُ عَنْهُ يَقُولُ: قُلْتُ يَا رَسُولَ اللهِ، إِنَّ مِنْ تَوْبَتِى أَنْ أَنْخَلِعَ مِنْ مَالِى صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِهِ صلى اللهُ عليهِ وسلَّم. قَالَ: أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ، قُلْتُ: فَإِنِّى أُمْسِكُ سَهْمِى الَّذِى بِخَيْبَرَ.

17. **CHAPTER.** Whoever gave something to his representative to give in charity and then the latter returned it to him.

Narrated Anas رضي الله عنه : When the Holy Verse :—

> 'You will not attain piety until you spend of what you love," was revealed, Abū Ṭalḥa went to Allāh's Apostle ﷺ and said, "O Allāh's Apostle ! Allāh, the Blessed, the Superior states in His Book :—
>
> 'You will not attain piety unless you spend of what you love," and

the most beloved property to me is Bairuḥā (which was a garden where Allāh's Apostle ﷺ used to go to sit in its shade and

بَابٌ مَنْ تَصَدَّقَ إِلَى وَكِيلِهِ، ثُمَّ رَدَّ الْوَكِيلُ إِلَيْهِ. وَقَالَ إِسْمَاعِيلُ: أَخْبَرَنِى عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ بْنِ أَبِى سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ، لَا أَعْلَمُهُ إِلَّا عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ - لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ - جَاءَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ: يَا رَسُولَ اللهِ، يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى فِى كِتَابِهِ - لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ - وَإِنَّ أَحَبَّ أَمْوَالِى إِلَىَّ

drink from its water). (1) I wish to give it to Allāh and His Apostle ﷺ hoping for Allāh's Reward in the Here-after. So, O Allāh's Apostle! Use it as Allāh orders you to use it." Allāh's Apostle ﷺ said, "Bravo! O Abū Ṭalḥa, it is fruitful property. We have accepted it from you and now we return it to you. Distribute it amongst your relatives." So, Abū Ṭalḥa distributed it amongst his relatives, amongst whom where Ubaī and Hassan. When Hassān sold his share of that garden to Muʿāwiya, he was asked, "How do you sell Abū Ṭalḥa's Ṣadaqa?" He replied, "Why should not I sell a Sa of dates for a Ṣāʿ of money?" (2) The garden was situated in the courtyard of the palace of Banī Jadīla built by Muʿāwiya.

بَيْرَحاءُ، قالَ: وكانَتْ حَدِيقَةً كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدْخُلُها ويَسْتَظِلُّ فِيها ويَشْرَبُ مِنْ مائِها فَهِىَ إلى اللهِ وإلى رَسُولِهِ صلى اللهُ عليهِ وسلَّم، أَرْجُو بِرَّهُ وذُخْرَهُ، فَضَعْها أَىْ رَسُولَ اللهِ حَيْثُ أَرَاكَ اللهُ. فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: بَخْ يا أَبا طَلْحَةَ، ذَلِكَ مالٌ رَابِحٌ قَبِلْناهُ مِنْكَ ورَدَدْناهُ عَلَيْكَ فاجْعَلْهُ فى الأَقْرَبِينَ: فَتَصَدَّقَ بِهِ أَبُو طَلْحَةَ عَلَى ذَوِى رَحِمِهِ، قالَ: وكانَ مِنْهُمْ أُبَىٌّ وحَسَّانُ، قالَ: وباعَ حَسَّانُ حِصَّتَهُ مِنْهُ مِنْ مُعاوِيَةَ، فَقِيلَ لَهُ تَبِيعُ صَدَقَةَ أَبِى طَلْحَةَ؟ فَقالَ: أَلا أَبِيعُ صاعاً مِنْ تَمْرٍ بِصاعٍ مِنْ دَرَاهِمَ؟ قالَ: وكانَتْ تِلْكَ الحَدِيقَةُ فى مَوْضِعِ قَصْرِ بَنِى جَدِيلَةَ الذى بَناهُ مُعاوِيَةُ.

(18) CHAPTER. The Statement of Allāh تعالى :—

> 'But if at the time of division, other relatives, or orphans, or needy people are present, give them out of the proprety.' (4:8)

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - وإِذَا حَضَرَ القِسْمَةَ أُولُوا القُرْبَى واليَتامى والمَساكِينُ فارْزُقُوهُمْ مِنْهُ.

21. Narrated Ibn ʿAbbās رضي الله عنهما : Some people claim that the order in the above

٢١ - حَدَّثَنا مُحَمَّدُ بْنُ الفَضْلِ أَبُو النُّعْمانِ: حَدَّثَنا أَبُو عَوانَةَ، عَنْ أَبِى بِشْرٍ،

---

(1) The description between brackets is said by Anas.

(2) This shows that Kʿab did not give his garden as an endowment, otherwise Ḥassān could not have sold it.

Verse is cancelled, by Allāh, it is not cancelled, but the people have stopped acting on it. There are two kinds of guardians (who are in charge of the inheritance): One is that who inherits ; such a person should give (of what he inherits to the relatives, the orphans and the needy, etc.), the other is that who does not inherit (e. g. the guardian of the orphans) ; such a person should speak kindly and say (to those who are present at the time of distribution), " I can not give it to you (as the wealth belongs to the orphans)."

عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما قالَ : إنَّ ناساً يَزْعُمُونَ أنَّ هذِهِ الآيَةَ نُسِخَتْ ، ولا واللهِ ما نُسِخَتْ ولكِنَّها مِمَّا تَهاوَنَ النَّاسُ ، هُما والِيانِ : والٍ يَرِثُ وذاكَ الذي يَرْزُقُ ووَالٍ لا يَرِثُ فَذاكَ الذي يَقُولُ بالمَعْرُوفِ ، يَقُولُ لا أمْلِكُ لكَ أنْ أُعْطِيَكَ .

(19) CHAPTER. It is recommended that something should be given in charity on behalf of a person who dies suddenly. And the execution of the vows of the deceased.

بابُ ما يُسْتَحَبُّ لِمَنْ تُوُفِّيَ فَجْأَةً أنْ يَتَصَدَّقُوا عَنْهُ ، وقَضاءِ النُّذُورِ عَنِ المَيِّتِ .

22. Narrated ‘Aisha ؓ : A man said to the Prophet ﷺ , " My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf ? " He said, "Yes! Give in charity on her behalf."

٢٢ - حدَّثَنا إسماعِيلُ قالَ : حدَّثَني مالِكٌ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها : أنَّ رَجُلاً قالَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : إنَّ أُمِّي افْتُلِتَتْ نَفْسُها وأُراها لَوْ تَكَلَّمَتْ تَصَدَّقَتْ ، أفَأَتَصَدَّقُ عَنها ؟ قالَ : نَعَمْ ، تَصَدَّقْ عَنها .

23. Narrated Ibn ‘Abbās ؓ : Sa‘d bin ‘Ubāda ؓ consulted Allāh's Apostle ﷺ saying, " My mother died and she had had an unfulfilled vow." The Prophet ﷺ said, " Fulfil it on her behalf."

٢٣ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ اسْتَفْتَى رَسُولَ اللهِ صلى

اللهُ عليه وسلَّم فقالَ: إنَّ أُمِّي ماتَتْ و
علَيها نَذْرٌ، فقالَ اقْضِه عنها.

(20) CHAPTER. The witnesses in the foundation of an endowment or in giving in charity.

بابُ الإشْهادِ في الوَقْفِ والصَّدَقَةِ.

24. Narrated Ibn ʿAbbas ؓ that the mother of Saʿd bin ʿUbada ؓ, the brother of Bani Saʿida died in Saʿd's absence, so he came to the Prophet ﷺ saying, "O Allah's Apostle! My mother died in my absence, will it benefit her if I give in charity on her behalf?" The Prophet ﷺ said, "Yes." Saʿd said, "I take you as my witness that I will give my garden Al-Makhraf in charity on her behalf."

٢٤ ـ حدَّثَنا إبْراهيمُ بنُ مُوسى: أخبَرَنا هِشامُ بنُ يُوسُفَ: أنَّ ابنَ جُرَيْجٍ أخْبَرَهُم قالَ: أخْبَرَني يَعْلَى أنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابنِ عبَّاسٍ يَقُولُ: أنْبَأنا ابنُ عبَّاسٍ أنَّ سَعْدَ بنَ عُبادَةَ رَضِيَ اللهُ عَنْهُ أخا بَني ساعِدَةَ تُوُفِّيَتْ أُمُّهُ وهُوَ غائِبٌ، فأتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّم فقالَ: يا رَسُولَ اللهِ، إنَّ أُمِّي تُوُفِّيَتْ وأنا غائِبٌ عنها، فهَلْ يَنْفَعُها شَيْءٌ إنْ تَصَدَّقْتُ بهِ عنها؟ قالَ: نَعَمْ، قالَ: فإنِّي أُشْهِدُكَ أنَّ حائِطِي المخْرافَ صَدَقَةٌ علَيها.

(21) CHAPTER. The Statement of Allah ﷻ :—

> 'Give to the orphans their wealth and exchange not the good for the bad (in your managements) nor absorb their wealth into your own wealth. (Lo! That would be a great sin. And if you fear that you will not deal fairly with the orphans,) marry of the women who seem good to you.' (4 : 2-3)

بابُ قَوْلِ اللهِ تعالى ـ وآتُوا اليَتامَى أمْوالَهُم ولا تَتَبَدَّلُوا الخَبِيثَ بالطَّيِّبِ ولا تأكُلُوا أمْوالَهُم إلى أمْوالِكُم إلى قَوْلِه ـ فانْكِحُوا ما طابَ لَكُم مِنَ النِّساءِ ـ.

25. Narrated Az-Zuhrī; ʿUrwa bin Az-Zubair said that he asked ʿĀisha about the meaning of the Quranic Verse :—

> ' And if you fear that you will not deal fairly with the orphans, then marry of the women who seem good to you." (4 : 2-3)

ʿĀisha said, " It is about a female orphan under the guardianship of her guardian who is inclined towards her because of her beauty and wealth, and likes to marry her with a Mahr less than what is given to women of her standerd. So they (i. e. guardians) were forbidden to marry the orphans unless they paid them a full appropriate Mahr (otherwise) they were ordered to marry other women instead of them. Later on the people asked Allāh's Apostle ﷺ about it. So Allāh revealed the following Verse :—

> ' They ask your instruction (O Muḥammad !) regarding women. Tell them : Allāh will instruct you regarding them,' (4 : 127)

and in this Verse Allāh indicated that if the orphan girl was beautiful and wealthy, her guardian would have the desire to marry her without giving her an appropriate Mahr equal to what her peers could get, but if she was undesireble for lack of beauty or wealth, then he would not marry her, but seek to marry some other woman instead of her. So, since he did not marry her when he had no inclination towards her, he had not the right to marry

٢٥ - حَدَّثَنَا أَبُو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ قَالَ : كَانَ عُرْوَةُ ابنُ الزُّبَيْرِ يُحَدِّثُ أَنَّهُ سَأَلَ عَائِشَةَ رَضِىَ اللهُ عَنها - وَإِنْ خِفْتُمْ أَنْ لا تُقْسِطُوا فى اليَتَامى فَانْكِحُوا ما طَابَ لَكُمْ مِنَ النِّسَاءِ - قَالَ : هِىَ اليَتِيمَةُ فى حَجْرِ وَلِيِّهَا : فَيَرْغَبُ فى جَمَالِهَا وَمَالِهَا، وَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَدْنى مِنْ سُنَّةِ نِسَائِهَا فَنُهُوا عَنْ نِكَاحِهِنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ فى إِكْمَالِ الصَّدَاقِ ، وَأُمِرُوا بِنِكَاحِ مَنْ سِوَاهُنَّ مِنَ النِّسَاءِ . قَالَتْ عَائِشَةُ : ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بَعْدُ ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ - وَيَسْتَفْتُونَكَ فى النِّسَاءِ قُلِ اللهُ يُفْتِيكُمْ فِيهِنَّ - قَالَتْ : فَبَيَّنَ اللهُ فى هَذِهِ أَنَّ اليَتِيمَةَ إِذَا كَانَتْ ذَاتَ جَمَالٍ وَمَالٍ رَغِبُوا فى نِكَاحِهَا، وَلَمْ يُلْحِقُوهَا بِسُنَّتِهَا بِإِكْمَالِ الصَّدَاقِ . فَإِذَا كَانَتْ مَرْغُوبَةً عَنْهَا فى قِلَّةِ المَالِ وَالجَمَالِ تَرَكُوهَا وَالتَمَسُوا غَيْرَهَا مِنَ النِّسَاءِ . قَالَ : فَكَمَا يَتْرُكُونَهَا حِينَ يَرْغَبُونَ عَنْهَا فَلَيْسَ لَهُمْ أَنْ يَنْكِحُوهَا إِذَا رَغِبُوا فِيهَا إِلَّا أَنْ يُقْسِطُوا لَهَا الأَوْفى مِنَ الصَّدَاقِ وَيُعْطُوهَا حَقَّهَا .

her when he had an interest in her, unless he treated her justly by giving her a full Mahr and securing all her rights.

(22) CHAPTER. The Statement of Allah تعالى :—

‘ Make trial of orphans
Until they reach the age
Of marriage ; if then you find
Sound judgement in them,
Release their property to them ;
But consume it not wastefully,
Nor in haste against their growing up.
If the guardian is well off,
Let him claim no remuneration,
But if he is poor, let him
Have for himself what is
Just and reasonable.
When you release their property
To them, take witnesses
In their presence :
But all sufficient
Is Allah in taking account.
From what is left by parents
And those nearest related,
There is a share for men,
And from what is left by parents
And those nearest related,
There is a share for women,
Whether the property be small
Or large, —— a determinate share.
(4 : 6-7)

بَابٌ قَوْلِ اللهِ تَعَالى ـ وَابْتَلُوا
الْيَتَامى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ
آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
أَمْوَالَهُمْ وَلا تَأْكُلُوهَا إِسْرَافاً وَبِدَارًا
أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ،
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ وَكَفى بِاللهِ حَسِيبًا. لِلرِّجَالِ نَصِيبٌ
مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ
وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
مَفْرُوضاً ـ حَسِيباً: يَعْنى كافيا.

(23) CHAPTER. How a guardian is to deal with an orphan's wealth and what he can eat thereof according to his labour.

بَابٌ ـ وَمَا لِلْوَصِيِّ أَنْ يَعْمَلَ فى
مَالِ الْيَتِيمِ وَمَا يَأْكُلُ مِنْهُ بِقَدْرِ
عُمَالَتِهِ.

26. Narrated Ibn ʿUmar ؓ : In the lifetime of Allāh's Apostle ﷺ, ʿUmar gave in charity some of his property, a garden of date-palms called Thamgh. ʿUmar said, "O Allāh's Apostle ! I have some property which I prize highly and I want to give it in charity." The Prophet ﷺ said, "Give it in charity (i. e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity." So ʿUmar gave it in charity, and it was for Allāh's Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means.

٢٦ - حَدَّثَنَا هارُونُ بنُ الأشْعَثِ: حَدَّثَنا أبُو سَعِيدٍ مَوْلى بَنِي هاشِمٍ: حَدَّثَنا صَخْرُ بنُ جُوَيْرِيَةَ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ تَصَدَّقَ بِمالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ يُقالُ لَهُ ثَمْغٌ وكانَ نَخْلاً، فقالَ عُمَرُ: يا رَسُولَ اللهِ، إنِّي اسْتَفَدْتُ مالاً وهُوَ عِنْدِي نَفِيسٌ فأرَدْتُ أنْ أتَصَدَّقَ بِهِ. فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: تَصَدَّقْ بأصْلِهِ، لا يُباعُ ولا يُوهَبُ ولا يُورَثُ، ولَكِنْ يُنْفَقُ ثَمَرُهُ. فتَصَدَّقَ بِهِ عُمَرُ فَصَدَقَتُهُ تِلْكَ في سَبِيلِ اللهِ وفي الرِّقابِ والمَساكِينِ والضَّيْفِ وابنِ السَّبِيلِ ولِذِي القُرْبَى. ولا جُناحَ عَلَى مَنْ وَلِيَهُ أنْ يَأكُلَ مِنْهُ بالمَعْرُوفِ، أوْ يُؤْكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ بِهِ.

27. Narrated ʿĀisha ؓ : The following Verse :—

> 'If a guardian is well-off, let him claim no remuneration (i. e. wages), but if he is poor, let him have for himself what is just and reasonable.'
> (4 : 6)

was revealed in connection with the guardian of an orphan, and it means that if he is poor he can have for himself (from the orphan's wealth) what is just and reasonable according to the orphan's share of the inheritance.

٢٧ - حَدَّثَنا عُبَيْدُ بنُ إسْماعِيلَ: حَدَّثَنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها - وَمَنْ كانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كانَ فَقِيرًا فَلْيَأكُلْ بالمَعْرُوفِ - قالَتْ: أُنْزِلَتْ في والِي اليَتِيمِ أنْ يُصِيبَ مِنْ مالِهِ إذا كانَ مُحْتاجًا بِقَدْرِ مالِهِ بالمَعْرُوفِ.

(24) CHAPTER. The Statement of Allāh ﷻ :—

‘ Those who unjustly
Eat up the property
Of orphans, eat up
A fire into their own
Bellies : they will
Be enduring a blazing fire ! ’

(4 : 10)

بَابُ قَوْلِ اللهِ تَعَالَى - إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا - .

28. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, “ Avoid the seven great destructive sins.” The people enquired, “ O Allāh’s Apostle ! What are they ? ” He said, “ To Commit (1) Shirk (i.e. Worshipping others alongwith Allāh,) sorcery, killing a person whose killing Allāh has prohibited except justly, eating up Ribā, (2) eating up an orphan’s wealth, giving back to the enemy and escaping from the battlefield at the time of fighting, and falsely accusing, indiscreet believing women, of illegal sexual intercourse.”

٢٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الْمَدَنِيِّ عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ. قَالُوا: يَا رَسُولَ اللهِ، وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

(25) CHAPTER. Allah’s Statement :—

‘ They ask you concerning orphans.
Say : The best thing to do is what
is for their good ;

If you mix their affairs with yours
they are your brethren ; but Allah

بَابُ يَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ - إِلَى آخِرِ الْآيَةِ. لَأَعْنَتَكُمْ: لَأَحْرَجَكُمْ وَضَيَّقَ عَلَيْكُمْ، وَعَنَتْ: خَضَعَتْ. وَقَالَ لَنَا سُلَيْمَانُ

---

(1) Shirk is the opposite of Tauhīd : See the glossary for Tauhīd Shirk.
(2) See the glossary.

> knows him who spoils from him who improves. And if Allāh had wished, He could have caused you great difficulties : He is indeed Exhalted in Power, Wise.' (2 : 220)

Nāfi' said, " Ibn 'Umar never refused to be appointed as a guardian. "

The most beloved thing to Ibn Sīrīn concerning an orphan's wealth, was that the orphan's advisors and guardians would assemble to decide what is best for him.

When Ṭawūs was asked about something concerning an orphan's affairs, he would recite :—

> ' And Allāh knows him who spoils from him who improves.' (2 : 220)

'Aṭā' said concerning some orphans, " The guardian is to provide for the little and the big orphans according to their needs from their shares."

(26) CHAPTER. The employment of an orphan on a journey and at home, provided it is beneficial for him. And (it is obligatory) for the mother and the step-father of an orphan to look after him (even if they were not his guardians.)

29. Narrated Anas ؓ : When Allāh's Apostle ﷺ came to Medīna ; he did not have any servant. Abū Ṭalḥa (Anas' step-father) took me to Allāh's Apostle ﷺ and said, " O Allāh's Apostle ! Anas is a wise boy, so let him serve you." So, I served him at home

ابْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: مَا رَدَّ ابْنُ عُمَرَ عَلَى أَحَدٍ وَصِيَّتَهُ. وَكَانَ ابْنُ سِيرِينَ أَحَبَّ الأَشْيَاءِ إِلَيْهِ فِى مَالِ الْيَتِيمِ أَنْ يَجْتَمِعَ إِلَيْهِ نُصَحَاؤُهُ وَأَوْلِيَاؤُهُ فَيَنْظُرُوا الَّذِى هُوَ خَيْرٌ لَهُ. وَكَانَ طَاوُسٌ إِذَا سُئِلَ عَنْ شَىْءٍ مِنْ أَمْرِ الْيَتَامَى قَرَأَ ـ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ـ وَقَالَ عَطَاءٌ فِى يَتَامَى، الصَّغِيرُ وَالْكَبِيرُ يُنْفِقُ الْوَلِىُّ عَلَى كُلِّ إِنْسَانٍ بِقَدْرِهِ مِنْ حِصَّتِهِ.

بابُ اسْتِخْدَامِ الْيَتِيمِ فِى السَّفَرِ وَالْحَضَرِ إِذَا كَانَ صَلَاحًا لَهُ، وَنَظَرِ الأُمِّ أَوْ زَوْجِهَا لِلْيَتِيمِ.

٢٩ ـ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ كَثِيرٍ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلّم الْمَدِينَةَ لَيْسَ لَهُ خَادِمٌ فَأَخَذَ

and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

(27) CHAPTER. If somebody gives a piece of land as an endowment and does not mark its boundries, the endowment is valid. The same is applied to objects of charity.

30. Narrated Anas bin Mālik ؓ: Abū Ṭalḥa had the greatest wealth of date-palms amongst the Anṣār in Medīna, and he prized above all his wealth (his garden) Bairuḥā, which was situated opposite the Mosque (of the Prophet ﷺ). The Prophet ﷺ used to enter it and drink from its fresh water. When the following Divine Verse came :—

> 'You will not attain piety until
> You spend of what you love,'
> (3:92)

Abū Ṭalḥa got up saying, "O Allāh's Apostle! Allāh says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuḥā which I want to give in charity for Allāh's Sake, hoping for its reward from Allāh. So you can use it as Allāh

أَبُو طَلْحَةَ بِيَدِي فانْطَلَقَ بِي إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقَالَ: يا رَسُولَ اللهِ، إنَّ أنَسًا غُلامٌ كَيِّسٌ فَلْيَخْدُمْكَ، قالَ: فَخَدَمْتُهُ فى السَّفَرِ والحَضَرِ ما قالَ لِي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هَذَا هَكَذَا؟ ولا لِشَيْءٍ لَمْ أصنَعْهُ: لَمْ لِمَ تَصْنَعْ هذَا هَكَذَا؟

بابٌ - إذَا وقَفَ أرْضًا ولَمْ يُبَيِّنِ الحُدُودَ فَهُوَ جائِزٌ، و كذلكَ الصَّدَقةُ.

٣٠ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ إسحَاقَ بنِ عَبْدِ اللهِ بنِ أبى طَلْحَةَ: أنَّهُ سَمِعَ أنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ يقُولُ: كانَ أبُو طَلحَةَ أكْثَرَ الأنْصارِ بالمَدِينَةِ مالًا من نَخْلٍ، وكانَ أحَبُّ مالِهِ إلَيْهِ بَيرُحاءَ، مُسْتَقْبِلَةَ المَسْجِدِ، و كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَدْخُلُها و يَشْرَبُ من ماءٍ فِيها طَيِّبٍ. قالَ أنَسٌ: فَلَمَّا نَزَلَتْ - لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا ممَّا تُحِبُّونَ - قامَ أبُو طَلْحَةَ فقَالَ: يا رَسُولَ اللهِ، إنَّ اللهَ يقُولُ - لَنْ تَنالُوا البِرَّ حتَّى تُنْفِقُوا ممَّا تُحِبُّونَ - و إنَّ أحَبَّ أمْوَالى إلىَّ بَيرُحاءُ، و إنَّها صَدَقَةٌ للهِ أرْجُو بِرَّها و ذُخْرَها عِنْدَ اللهِ، فَضَعْها حَيْثُ أرَاكَ اللهُ.

directs you." On that the Prophet ﷺ said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i. e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abū Ṭalḥa said, "O Allāh's Apostle! I will do (as you have suggested)." So, Abū Ṭalḥa distributed that garden amongst his relatives and cousins.

فَقَالَ: بَخٍ، ذَلِكَ مَالٌ رَابِحٌ، أَوْ رَايِحٌ، شَكَّ ابْنُ مَسْلَمَةَ. وَقَدْ سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ. قَالَ أَبُو طَلْحَةَ: أَفْعَلُ ذَلِكَ يَا رَسُولَ اللهِ، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ. وَقَالَ إِسْمَاعِيلُ وَعَبْدُ اللهِ بْنُ يُوسُفَ وَيَحْيَى بْنُ يَحْيَى عَنْ مَالِكٍ: رَايِحٌ.

31. Narrated Ibn ʿAbbās رضي الله عنهما: A man said to Allāh's Apostle ﷺ, "My mother died, will it benefit her if I give in charity on her behalf?" The Prophet ﷺ replied in the affirmative. The man said, "I have a garden and I make you a witness that I decided to give it in charity on her behalf."

٣١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلاً قَالَ لِرَسُولِ اللهِ صلى الله عليه وسلم: إِنَّ أُمَّهُ تُوُفِّيَتْ، أَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: نَعَمْ. قَالَ: فَإِنَّ لِي مِخْرَافًا فَأَنَا أُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا.

(28) CHAPTER. If a group of persons give a jointly-owned piece of land as an endowment, the foundation of the endowment is valid.

بَابٌ - إِذَا وَقَفَ جَمَاعَةٌ أَرْضًا مُشَاعًا فَهُوَ جَائِزٌ.

32. Narrated Anas رضي الله عنه: When the Prophet ﷺ ordered that the mosque be built, he said, "O Banī An-Najjār! Suggest to me a price for this garden of yours." They replied, "By Allāh! We will demand its price from none but Allāh."

٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَ النَّبِيُّ صلى الله عليه وسلم بِبِنَاءِ الْمَسْجِدِ، فَقَالَ: يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا، قَالُوا: لاَ وَاللهِ لاَ نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللهِ.

(29) CHAPTER. How to write the endowment ?

33. Narrated Ibn ᶜUmar رضي الله عنهما : When ᶜUmar got a piece of land in Khaibar, he came to the Prophet ﷺ saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet ﷺ said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, ᶜUmar gave the land in charity (i. e. as an endowment) on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the kinsmen, the emancipation of slaves, Jihād, (1) and for guests and travellers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

(30) CHAPTER. The usufruct of an endowment my be spent for the wealthy, the poor and the guests.

34. Narrated Ibn ᶜUmar رضي الله عنهما : ᶜUmar رضي الله عنه got some property in Khaibar and he came to the Prophet ﷺ and informed him about it. The Prophet ﷺ said to him, "If you wish you can give it in charity." So ᶜUmar gave it in charity

بَابُ الوَقْفِ كَيْفَ يُكْتَبُ ؟ .

٣٣ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ : حَدَّثَنَا ابْنُ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : أَصَابَ عُمَرُ بِخَيْبَرَ أَرْضاً ، فَأَتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَقَالَ : أَصَبْتُ أَرْضاً لَمْ أُصِبْ مَالاً قَطُّ أَنْفَسَ مِنْهُ فَكَيْفَ تَأْمُرُنِي بِهِ ؟ قَالَ : إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا و تَصَدَّقْتَ بِهَا . فَتَصَدَّقَ عُمَرُ أَنَّهُ لا يُبَاعُ أَصْلُهَا ولا يُوهَبُ ولا يُورَثُ وَلَكِنْ يُنْفَقُ ثَمَرَةُ فِي الفُقَرَاءِ والقُرْبَى والرِّقَابِ و فِي سَبِيلِ اللهِ والضَّيْفِ وابنِ السَّبِيلِ ، لا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالمَعْرُوفِ ، أَوْ يُطْعِمَ صَدِيقا ، غَيْرَ مُتَمَوِّلٍ فِيهِ .

بَابُ الوَقْفِ لِلغَنِيِّ والفَقِيرِ والضَّيْفِ .

٣٤ ـ حَدَّثَنَا أَبُو عَاصِمٍ : حَدَّثَنَا ابنُ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابنِ عُمَرَ : أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ وَجَدَ مالاً بِخَيْبَرَ فَأَتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَأَخْبَرَهُ . قَالَ : إِنْ شِئْتَ تَصَدَّقْتَ بِهَا . فَتَصَدَّقَ

---

(1) See the glossary.

(i.e. as an endowment) the yield of which was to be used for the good of the poor, the needy, the kinsmen and the guests.

بِها فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَذِي الْقُرْبَى وَالضَّيْفِ .

(31) CHAPTER. The foundations of an endowment of a piece of land for building a mosque.

بابُ وَقْفِ الأَرْضِ لِلْمَسْجِدِ .

35. Narrated Anas bin Mālik ؓ: When Allāh's Apostle ﷺ came to Medīna, he ordered that a mosque be built. He said, "O Banī An-Najjār! Suggest me a price for the garden of yours." They replied, "By Allāh, we will not ask its price except from Allāh."

٣٥ ـ حَدَّثَنِي إِسْحَاقُ : أَخْبَرَنِي عَبْدُ الصَّمَدِ قَالَ : سَمِعْتُ أَبِي : حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ : لَمَّا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم الْمَدِينَةَ أَمَرَ بِالْمَسْجِدِ وَقَالَ : يَا بَنِي النَّجَّارِ ثَامِنُونِي حَائِطَكُمْ هَذَا ، فَقَالُوا : لَا وَاللهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللهِ .

(32) CHAPTER. Giving animals; particularly horses and property and gold and silver as endowments.

Az-Zuhrī was asked, "If somebody found an endowment of one thousand Dīnārs and gives the sum to his boy who is a trader to invest it in business and declares that the profit of the money will be given in charity to the poor and the relatives, does the founder have the right to use anything of the profit of the one thousand Dīnārs? And if he does not assign its profit to the poor?" Az-Zuhrī said, "He does not have the right to use anything of it (i. e. in either case)."

بابُ وَقْفِ الدَّوَابِّ وَالْكُرَاعِ وَالْعُرُوضِ وَالصَّامِتِ .

وَقَالَ الزُّهْرِيُّ فِيمَنْ جَعَلَ أَلْفَ دِينَارٍ فِي سَبِيلِ اللهِ ، وَدَفَعَهَا إِلَى غُلَامٍ لَهُ تَاجِرٍ يَتْجُرُ بِهَا ، وَجَعَلَ رِبْحَهُ صَدَقَةً لِلْمَسَاكِينِ الأَقْرَبِينَ ، هَلْ لِلرَّجُلِ أَنْ يَأْكُلَ مِنْ رِبْحِ تِلْكَ الأَلْفِ شَيْئًا؟ وَإِنْ لَمْ يَكُنْ جَعَلَ رِبْحَهَا صَدَقَةً فِي الْمَسَاكِينِ ، قَالَ : لَيْسَ لَهُ أَنْ يَأْكُلَ مِنْهَا .

36. Narrated Ibn ʿUmar ؓ: Once ʿUmar gave a horse in charity to be used in holy fighting. It had been given to him by Allāh's Apostle ﷺ. ʿUmar gave it to another man to ride. Then ʿUmar was informed that the man put the horse for sale, so he asked Allāh's Apostle ﷺ whether he could buy it. Allāh's Apostle ﷺ replied, "You should not buy it, for you should not take back what you have given in charity."

٣٦ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ لَهُ فِي سَبِيلِ اللهِ أَعْطَاهَا رَسُولُ اللهِ صلى الله عليه وسلم لَهُ، فَحَمَلَ عَلَيْهَا رَجُلًا، فَأُخْبِرَ عُمَرُ أَنَّهُ قَدْ وَقَفَهَا يَبِيعُهَا، فَسَأَلَ رَسُولَ اللهِ صلى الله عليه وسلم أَنْ يَبْتَاعَهَا، فَقَالَ: لَا تَبْتَاعْهَا وَلَا تَرْجِعَنَّ فِي صَدَقَتِكَ.

(33) CHAPTER. The salary of the administrator of an endowment.

بَابُ نَفَقَةِ الْقَيِّمِ لِلْوَقْفِ.

37. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "My heirs will not inherit a Dīnar or a Dirham (i. e. money), for whatever I leave excluding the adequate support of my wives and the wages of my employees should be given in charity."

٣٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: لَا تَقْتَسِمْ وَرَثَتِي دِينَارًا وَلَا دِرْهَمًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ.

38. Narrated Ibn ʿUmar ؓ: When ʿUmar founded an endowment he stipulated that its administrator could eat from it and also feed his friend on the condition that he would not store anything for himself from it.

٣٨ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عُمَرَ اشْتَرَطَ فِي وَقْفِهِ أَنْ يَأْكُلَ مَنْ وَلِيَهُ وَيُؤْكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ مَالًا.

(34) CHAPTER. If somebody keeps a

بَابٌ ـ إِذَا وَقَفَ أَرْضًا أَوْ بِئْرًا،

piece of land or a well as an endowment or stipulates that he should benefit by its water as the other Muslims do (will this be permissible)? Anas kept a house as an endowment and whenever he came (to Medina) he used to stay in it.

Az-Zubair gave his house in charity (i. e. as an endowment) and told his divorced daughters to dwell therein without harming or being harmed, but if any of them remarried, she would have no right to stay there.

Ibn ʿUmar kept his share from his father's house to be inhabited by the needy amongst ʿAbdullāh's family (i. e. his own family). Abū ʿAbdur-Raḥmān narrated: When ʿUthmān رضي الله عنه was circled (by the rebels), he looked upon them from above and said, "I ask you by Allāh, I ask nobody but the companions of the Prophet ﷺ. Don't you know that Allāh's Apostle ﷺ said, 'Whoever will (buy and) dig the well of Rūma will be granted Paradise,' and I bought it? Don't you know that he said, 'Whoever will equip the army of ʿUsra (i. e. Tabūk's Ghazwa) will be granted Paradise,' and I equipped it?" They attested whatever he said.

When ʿUmar founded his endowment he said, "Its administrator can eat from it." The management of the endowment can be taken over by the founder himself or any other person, for both cases are permissible.

أَوِ اشْتَرَطَ لِنَفْسِهِ مِثْلَ دِلاءِ الْمُسْلِمِينَ. وَوَقَفَ أَنَسٌ دَارًا، فَكَانَ إِذَا قَدِمَ نَزَلَهَا. وَتَصَدَّقَ الزُّبَيْرُ بِدُورِهِ، وَقَالَ لِلْمَرْدُودَةِ مِنْ بَنَاتِهِ أَنْ تَسْكُنَ غَيْرَ مُضِرَّةٍ وَلا مُضَرٍّ بِهَا، فَإِنِ اسْتَغْنَتْ بِزَوْجٍ فَلَيْسَ لَهَا حَقٌّ.

وَجَعَلَ ابْنُ عُمَرَ نَصِيبَهُ مِنْ دَارِ عُمَرَ سُكْنَى لِذَوِي الْحَاجَاتِ مِنْ آلِ عَبْدِ اللهِ.

وَقَالَ عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّ عُثْمَانَ رَضِيَ اللهُ عَنْهُ حَيْثُ حُوصِرَ أَشْرَفَ عَلَيْهِمْ، وَقَالَ: أَنْشُدُكُمُ اللهَ وَلا أَنْشُدُكُمْ إِلاَّ أَصْحَابَ النَّبِيِّ صلى الله عليه وسلَّم، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ فَحَفَرْتُهَا؟ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ؟ فَجَهَّزْتُهُ. قَالَ: فَصَدَّقُوهُ بِمَا قَالَ وَقَالَ عُمَرُ فِي وَقْفِهِ: لا جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ. وَقَدْ يَلِيهِ الْوَاقِفُ وَغَيْرُهُ فَهُوَ وَاسِعٌ لِكُلٍّ.

(35) CHAPTER. It is permissible for the founder of an endowment to say, "We do not want its price, except from Allāh."

39. Narrated Anas رضي الله عنه : The Prophet ﷺ said (at the time of of building the Mosque), "O Banī An-Najjār! Suggest to me a price for your garden." They replied, "We do not ask its price except from Allāh."

(36) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

"O you who believe!
When death approaches,
Any of you (take) witnesses
Among yourselves, when making wills,
Two just men
Of your own (brotherhood)
Or others from outside ......
...... (up to) ..... for Allāh
Guides not the rebellious people."
(5 : 109 - 111)

Ibn 'Abbās رضي الله عنهما said, "A man from the tribe of Banī Sahm went out in the company of Tamīm Ad-Dārī and 'Adī bin Baddā'. The man of Banī Sahm died in a land where there was no Muslim. When Tamīm and 'Adī returned conveying the property of the deceased, they claimed

بَابٌ - إِذَا قَالَ الْوَاقِفُ: لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللهِ فَهُوَ جَائِزٌ .

٣٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِى التَّيَّاحِ، عَنْ أَنَسٍ رَضِىَ اللهُ عنه قَالَ: قَالَ النَّبِىُّ صلى الله عليه وسلم: يَا بَنِى النَّجَّارِ ثَامِنُونِى بِحَائِطِكُمْ، قَالُوا: لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللهِ .

بَابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - ، يَا

أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ - إِلَى قَوْلِهِ - وَاللهُ لَا يَهْدِى الْقَوْمَ الْفَاسِقِينَ - الْأَوْلَيَانِ: وَاحِدُهُمَا أَوْلَى، وَمِنْهُ أَوْلَى بِهِ. عَثَرَ: ظَهَرَ، أَعْثَرْنَا: أَظْهَرْنَا. وَقَالَ لِى عَلِىُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا ابْنُ أَبِى زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِى الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا، قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِى سَهْمٍ مَعَ تَمِيمٍ الدَّارِىِّ وَعَدِىِّ بْنِ بَدَّاءٍ، فَمَاتَ السَّهْمِىُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مُخَوَّصًا مِنْ ذَهَبٍ. فَأَحْلَفَهُمَا رَسُولُ اللهِ صلى الله عليه وسلم،

that they had lost a silver bowl with golden engraving. Allāh's Apostle ﷺ made them take an oath (to confirm their claim), and then the bowl was found in Mecca with some people who claimed that they had bought it from Tamīm and ʿAdi. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than witnesses of ʿAdī and Tamīm, and that the bowl belonged to their deceased fellow. So this Verse was revealed in connection with this case ;

> ' O you who believe ! When death approaches any of you, (take) witnesses among yourselves ... '

ثُمَّ وُجِدَ الجَامُ بِمَكَّةَ، فَقَالُوا : ابْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الجَامَ لِصَاحِبِهِمْ. قَالَ : وَفِيهِمْ نَزَلَتْ هٰذِهِ الآيَةُ - يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ المَوْتُ -.

(37) CHAPTER. The payments of the debts of the deceased by the executor (of the will) in the absence of the other inheritors.

بَابُ قَضَاءِ الوَصِيِّ دُيُونَ المَيِّتِ بِغَيْرِ مَحْضَرٍ مِنَ الوَرَثَةِ.

40. Narrated Jābir bin ʿAbdullāh Al-Anṣārī ؓ : My father was martyred on the day (of the Ghazwa) of Uḥud and left six daughters and some debts to be paid. When the time of plucking the fruits came, I went to Allāh's Apostle ﷺ and said, "O Allāh's Apostle ! You know that my father was martyred on Uḥud's day and owed much debt, and I wish that the creditors would see you." The Prophet ﷺ said, "Go and collect the various kinds of dates and place them seperately in heaps." I did accordingly and called him. On

٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، أَوِ الفَضْلُ بْنُ يَعْقُوبَ عَنْهُ : حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ فِرَاسٍ قَالَ : قَالَ الشَّعْبِيُّ : حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ رَضِيَ اللهُ عَنْهُمَا : أَنَّ أَبَاهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ سِتَّ بَنَاتٍ وَتَرَكَ عَلَيْهِ دَيْنًا، فَلَمَّا حَضَرَهُ جِدَاذُ النَّخْلِ أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم فَقُلْتُ : يَا رَسُولَ اللهِ، قَدْ عَلِمْتَ أَنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ

seeing him, the creditors started claiming their rights pressingly at that time. When the Prophet ﷺ saw how they behaved, he went round the biggest heap for three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allāh cleared all my father's debts. By Allāh, it would have pleased me that Allāh would clear the debts of my father even though I had not taken a single date to my sisters. But by Allāh, all the heaps were complete, and I looked at the heap where Allāh's Apostle ﷺ was sitting and noticed as if not a single date had been taken thereof.

وَ تَرَكَ عَلَيْهِ دَيْنًا كَثِيرًا ، وَ إِنِّى
أُحِبُّ أَنْ يَرَاكَ الغُرَمَاءُ . قَالَ : اذْهَبْ
فَبَيْدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَتِهِ ،
فَفَعَلْتُ ثُمَّ دَعَوْتُهُ ، فَلَمَّا نَظَرُوا إِلَيْهِ
أُغْرُوا بِى تِلْكَ السَّاعَةَ ، فَلَمَّا رَأَى مَا
يَصْنَعُونَ طَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا
ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ :
ادْعُ أَصْحَابَكَ فَمَا زَالَ يَكِيلُ لَهُمْ
حَتَّى أَدَّى اللهُ أَمَانَةَ وَالِدِى ، وَ أَنَا وَ اللهِ
رَاضٍ أَنْ يُؤَدِّىَ اللهُ أَمَانَةَ وَالِدِى . وَلَا
أَرْجِعُ إِلَى أَخَوَاتِى تَمْرَةً . فَسَلَّمَ وَ اللهِ
البَيَادِرُ كُلُّهَا حَتَّى أَنِّى أَنْظُرُ إِلَى البَيْدَرِ
الَّذِى عَلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم
كَأَنَّهُ لَمْ يَنْقُصْ تَمْرَةً وَاحِدَةً . قَالَ
أَبُو عَبْدِ اللهِ : أُغْرُوا بِى : يَعْنِى هَيِّجُوا بِى .
فَأَغْرَيْنَا بَيْنَهُمُ العَدَاوَةَ وَالبَغْضَاءَ .

In the Name of Allāh,
the most Beneficent, the most Merciful

THE BOOK OF JIHĀD (1)
(Fighting for Allāh's Cause)

(1) CHAPTER. The superiority of Jihād, and the Statement of Allāh تعالى :—

'Allāh has purchased of the believers :
Their lives and their properties ;
For theirs (in return)
Is the Garden (of Paradise).
They fight in His Cause
And kill (others) and are killed
It is a promise which is binding on Him,
In the Torah and the Gospel and the Qur'ān ;
And who is more faithful
To His covenant than Allāh ?
Then rejoice in the bargain
Which you have concluded
That is the supreme achievement.
Those who turn (to Allāh)
In repentance ; who serve Him,
And praise Him ; who wander
In devotion to the Cause of Allāh
Who bow down and prostrate themselves
In prayer ; who enjoin good

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

كتاب الجهاد

بابُ فَضْلِ الجِهادِ والسِّيَرِ و

قَوْلِ اللهِ تَعالى ـ إنَّ اللهَ اشْتَرَى مِنَ المُؤْمِنِينَ أنْفُسَهُمْ وأمْوَالَهُمْ بأنَّ لهُمُ الجَنَّةَ يُقَاتِلُونَ فى سَبِيلِ اللهِ فَيَقْتُلُونَ و يُقْتَلُونَ وعْدًا عَلَيْهِ حَقًّا فى التَّوْرَاةِ والإنْجِيلِ والقُرْآنِ و مَنْ أوْفَى بِعَهْدِهِ مِنَ اللهِ فاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِى بايَعْتُمْ بهِ ـ إلى قَوْلِهِ ـ و بَشِّرِ المُؤْمِنِينَ ـ . قالَ ابنُ عَبَّاسٍ : الحُدُودُ : الطَّاعَةُ .

---

(1) See the glossary.

And forbid evil ; and observe
The limits set by Allāh :—
(These do rejoice) .
So proclaim
The glad tidings of the Believers.'
(9 : 111 - 112)

41. Narrated 'Abdullāh bin Mas'ūd ﵁ : I asked Allāh's Apostle ﷺ , "O Allāh's Apostle ! What is the best deed ?" He replied, "To offer the prayers at their stated fixed times." I asked, "What is next ?" He replied, "To be good to your parents." I further asked, "What is next ?" He replied, "To participate in Jihād in Allāh's Cause." I did not ask Allāh's Apostle ﷺ anymore, and if I had asked him again, he would have told me more.

٤١ ـ حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ : حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ : حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ : سَمِعْتُ الْوَلِيدَ بْنَ الْعَيْزَارِ ذَكَرَ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ : قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ : سَأَلْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : يَا رَسُولَ اللهِ ، أَيُّ الْعَمَلِ أَفْضَلُ ؟ قَالَ : الصَّلَاةُ عَلَى مِيقَاتِهَا ، قُلْتُ : ثُمَّ أَيٌّ ؟ قَالَ : ثُمَّ بِرُّ الْوَالِدَيْنِ ، قُلْتُ : ثُمَّ أَيٌّ ؟ قَالَ : الْجِهَادُ فِي سَبِيلِ اللهِ . فَسَكَتُّ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي .

42. Narrated Ibn 'Abbās ﵄ : Allāh's Apostle ﷺ said, "There is no Hijra (i. e. migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihād and good intention (1) remain ; and if you are called (by the Muslim ruler) for fighting, go forth immediately.

٤٢ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنِي مَنْصُورٌ ، عَنْ مُجَاهِدٍ ، عَنْ طَاوُسٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ :

---

(1) After the conquest of Mecca there was no need for Muslims to migrate from Mecca to Medina. The Prophet ﷺ tells his companions that one can attain rewards through Jihād against Kufr i. e. to fight for Allāh's Cause when there is a call for it otherwise one should have the intentions to participate in Jihād and this intention has the same reward as that of Jihād itself.

لا هِجْرَةَ بَعْدَ الفَتْحِ ولَكِنْ جِهادٌ ونِيَّةٌ، وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا.

43. Narrated ʿAisha رضي الله عنها; (that she said), "O Allāh's Apostle! We consider Jihād as the best deed. Should we not fight in Allāh's Cause?" He said, "The best Jihād (for women) is Ḥajj-Mabrūr (i. e. Ḥajj which is done according to the Prophet's tradition and is accepted by Allāh)."

٤٣ - حدَّثنا مُسَدَّدٌ: حدَّثنا خالِدٌ: حدَّثنا حَبِيبُ بنُ أبي عَمْرَةَ، عن عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها أنَّها قالَتْ: يا رَسُولَ اللهِ نَرَى الجهادَ أفْضَلَ العَمَلِ، أفَلا نُجاهِدُ؟ قالَ: لَكِنَّ أفْضَلَ الجِهادِ حَجٌّ مَبْرُورٌ.

44. Narrated Abū Huraira رضي الله عنه: A man came to Allāh's Apostle ﷺ and said, "Instruct me as to such a deed as equals Jihād (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?"(1) Abū Huraira رضي الله عنه added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope."

٤٤ - حدَّثنا إسحاقُ: أخبرَنا عَفَّانُ: حدَّثنا هَمَّامٌ، حدَّثنا مُحَمَّدُ بنُ جُحادَةَ قالَ: أخبرَني أبُو حَصِينٍ أنَّ ذَكْوانَ حَدَّثَهُ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قالَ: جاءَ رَجُلٌ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الجِهادَ، قالَ: لا أجِدُهُ. قالَ: هَلْ تَسْتَطِيعُ إذا خَرَجَ المُجاهِدُ أنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ ولا تَفْتُرَ وتَصُومَ ولا تُفْطِرَ؟ قالَ: ومَنْ يَسْتَطِيعُ ذَلكَ؟ قالَ أبُو هُرَيْرَةَ: إنَّ فَرَسَ المُجاهِدِ لَيَسْتَنُّ في طِوَلِهِ فَيُكْتَبُ لَهُ حَسَناتٍ.

(2) CHAPTER. The best among the people is that faithful believer who strives

بابٌ - أفْضَلُ النَّاسِ مُؤْمِنٌ يُجاهِدُ بِنَفْسِهِ ومالِهِ في سَبِيلِ اللهِ.

---

(1) Of course, nobody can pray and fast incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals Jihād in reward.

his utmost in Allāh's Cause with both his life and property.

And the Statement of Allāh تعالى :—

'O you who believe !
Shall I lead you
To a bargain that will
Save you from
A grievous punishment ? —
That you believe in Allāh
And His Apostle and that
You strive (your utmost) in the
Cause of Allāh
With your property and life ;
That will be best for you
If you but knew !
He will forgive you
Your sins, and admit you
To Gardens beneath which
Rivers flow, and to beautiful
Mansions in Gardens
Of Eternity : that is indeed
The supreme achievement ....
(61 : 11-12)

وَقَوْلِهِ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ، تُؤْمِنُونَ بِاللهِ وَرَسُولِهِ وَتُجَاهِدُونَ فى سَبِيلِ اللهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ، يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِى مِنْ تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فى جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ -.

45. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Somebody asked, "O Allāh's Apostle ! Who is the best among the people ?" Allāh's Apostle ﷺ replied "A faithful believer who strives his utmost in Allāh's Cause with his life and property." They asked, "Who is next ?" He replied, "A faithful believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief." (2)

٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِىِّ قَالَ: حَدَّثَنِى عَطَاءُ ابْنُ يَزِيدَ اللَّيْثِىُّ أَنَّ أَبَا سَعِيدٍ الْخُدْرِىَّ رَضِىَ اللهُ عَنْهُ حَدَّثَهُ قَالَ: قِيلَ يَا رَسُولَ اللهِ أَىُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مُؤْمِنٌ يُجَاهِدُ فى سَبِيلِ اللهِ بِنَفْسِهِ وَمَالِهِ. قَالُوا: ثُمَّ مَنْ؟ قَالَ: مُؤْمِنٌ فى شِعْبٍ

---

(2) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a Ḥadīth reported by At-Turmidhī, "He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief." (Qastalānī, Vol. 5. P. 34)

مِنَ الشِّعَابِ يَتَّقِى اللهَ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ .

46. Narrated Abū Huraira ﵁ : I heard Allāh's Apostle ﷺ saying, "The example of a Mujāhid in Allāh's Cause — and Allāh knows better who really strives in His Cause — — is like a person who fasts and prays continuously. Allāh guarantees that He will admit the Mujāhid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

٤٦ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى سَعِيدُ ابْنُ الْمُسَيَّبِ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : مَثَلُ الْمُجَاهِدِ فِى سَبِيلِ اللهِ ، وَاللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِى سَبِيلِهِ ، كَمَثَلِ الصَّائِمِ الْقَائِمِ . وَتَوَكَّلَ اللهُ لِلْمُجَاهِدِ فِى سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ .

(3) CHAPTER. The invocation of men and women that Allāh may let them participate in Jihād and adorn them with martyrdom.

ʿUmar said, "O Allāh ! Grant me martyrdom in the town of Your Apostle ﷺ."

بابُ الدُّعَاءِ بِالْجِهَادِ وَالشَّهَادَةِ لِلرِّجَالِ وَالنِّسَاءِ . وَقَالَ عُمَرُ : اللَّهُمَّ ارْزُقْنِى شَهَادَةً فِى بَلَدِ رَسُولِكَ .

47. Narrated Anas bin Mālik ﵁ : Allāh's Apostle ﷺ used to visit Um-Ḥarām bint Milḥān, who would offer him meals. Um-Ḥarām was the wife of ʿUbāda bin Aṣ-Ṣāmit. Allāh's Apostle ﷺ visited her and she provided him with food and started looking for lice in his head. (1) Then Allāh's Apostle ﷺ

٤٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ ، عَنْ مَالِكٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِى طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ : أَنَّهُ سَمِعَهُ يَقُولُ : كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ ، وَكَانَتْ أُمُّ

---

(1) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

slept, and afterwards woke up smiling. Um-Ḥarām asked, "What causes you to smile, O Allāh's Apostle?" He said, "Some of my followers who (in a dream) were presented before me as fighters in Allāh's Cause (on board a boat) amidst this sea cause me to smile; they were kings on the thrones (or like kings on the thrones)." (Isḥāq, a sub-narrator is not sure as to which expression the Prophet ﷺ used.) Um-Ḥarām said, "O Allāh's Apostle! Pray Allāh that He makes me one of them." Allāh's Apostle ﷺ invoked Allāh for her and slept again and woke up smiling. Once again Um-Ḥarām asked, "What makes you smile, O Allāh's Apostle?" He replied, "Some of my followers were presented to me as fighters in Allāh's Cause," repeating the same dream. Um-Ḥaram said, "O Allāh's Apostle! Invoke Allāh that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Muʿawiya bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

(4) CHAPTER. The grades of the Mujāhidūn (i. e. Muslim fighters) in Allāh's Cause.

48. Narrated Abū Huraira رضي الله عنه :

حَرَامٍ تَحْتَ عُبَادَةَ بنِ الصَّامتِ. فدَخَلَ عَلَيها رَسُولُ اللهُ صلى اللهُ عليهِ وسلَّم فأطعَمتْهُ وجَعَلَتْ تَفْلي رَأسَهُ فنَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلم ثُمَّ استَيقَظَ وهُوَ يَضْحَكُ. قالَتْ: فقُلْتُ، وما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: ناسٌ من أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هذَا البَحْرِ مُلُوكا عَلى الأَسِرَّةِ، أوْ مِثْلَ المُلوكِ عَلى الأسِرَّةِ، شَكَّ إسحَاقُ. قالَتْ: فقُلْتُ: يارَسُولَ اللهِ ادْعُ اللهَ أنْ يجْعَلَني مِنْهُمْ، فدَعَا لهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. ثُمَّ وَضَعَ رَأسَهُ ثُمَّ استَيقَظَ وهُوَ يَضْحَكُ. فقُلْتُ: وما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: ناسٌ من أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً في سَبِيلِ اللهِ، كما قالَ في الأوَّلِ. قالَتْ: فقُلْتُ: يا رَسُولَ اللهِ ادْعُ اللهَ أنْ يجْعَلَني مِنْهُمْ، قالَ: أنْتِ مِنَ الأوَّلِينَ. فرَكِبَتِ البَحْرَ في زَمانِ مُعاوِيَةَ بنِ أبي سُفْيانَ فصُرِعَتْ عَنْ دَابَّتِها حِينَ خَرَجَتْ مِنَ البَحْرِ فهَلَكَتْ.

بابُ دَرَجاتِ المجاهِدِينَ في سَبِيلِ اللهِ

يُقَالُ: هذِهِ سَبِيلي، وهذَا سَبِيلي، قالَ أبُو عَبْدِ اللهِ: غُزًّا واحِدُها غازٍ. هُمْ دَرَجاتٌ: لهُمْ دَرَجاتٌ.

٤٨ حدَّثَنا يَحْيى بنُ صَالِحٍ:

The Prophet ﷺ said, "Whoever believes in Allāh and His Apostle ﷺ, establishes the prayer and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he fights in Allāh's Cause or remains in the land where he is born." The people said, "O Allāh's Apostle! Shall we acquaint the people with this good news?" He said, "Paradise has one-hundred grades which Allāh has reserved for the Mujāhidūn who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allāh (for something), ask for Al-firdaus which is the best and highest part of Paradise." (i. e. The sub-narrator added, "I think the Prophet ﷺ also said, 'Above it (i. e. Al-Firdaus) is the Throne of Beneficent (i. e. Allāh), and from it originate the rivers of Paradise.' ")

حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلَّم: مَنْ آمَنَ بِاللهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهَدَ فِى سَبِيلِ اللهِ أَوْ جَلَسَ فِى أَرْضِهِ الَّتِى وُلِدَ فِيهَا. فَقَالُوا: يَا رَسُولَ اللهِ، أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: إِنَّ فِى الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِى سَبِيلِ اللهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، أُرَاهُ قَالَ: وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ. قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ. وَفَوْقَهُ عَرْشُ الرَّحْمَنِ.

49. Narrated Samura: The Prophet ﷺ said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, 'This house is the house of martyrs.' "

٤٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا أَبُو رَجَاءٍ عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِى فَصَعِدَا بِى الشَّجَرَةَ وَأَدْخَلَانِى دَارًا هِىَ أَحْسَنُ وَأَفْضَلُ لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا. قَالَ: أَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ.

(5) CHAPTER. To proceed in Allāh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of

بَابُ الْغَدْوَةِ وَالرَّوْحَةِ فِى سَبِيلِ اللهِ. وَقَابُ قَوْسِ أَحَدِكُمْ مِنَ الْجَنَّةِ.

one of you (is better than the world and whatever is in it).

50. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "A single endeavour (of fighting) in Allāh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

٥٠ ـ حَدَّثَنَا مُعَلَّى بنُ أَسَدٍ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا حُمَيْدٌ ، عَنْ أَنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لَغَدْوَةٌ فى سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيرٌ منَ الدُّنْيا وما فِيها .

51. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i. e. all the world)." He also said, "A single endeavour in Allāh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

٥١ ـ حَدَّثَنَا إبْرَاهِيمُ بنُ المُنْذِرِ : حَدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ قالَ : حَدَّثَنى أبى عَنْ هِلالِ بن عَلَىّ ، عَنْ عَبْدِ الرَّحْمَنِ ابنِ أبى عَمْرَةَ ، عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لقَابُ قَوْسٍ فى الجَنَّةِ خَيرٌ ممَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وتَغْرُبُ . وقالَ : لَغدْوَةٌ أو رَوْحَةٌ فى سَبِيلِ اللهِ خَيرٌ ممَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وتَغْرُبُ .

52. Narrated Sahl bin Sa'd رضي الله عنه : The Prophet ﷺ said, "A single endeavour in Allāh's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

٥٢ ـ حَدَّثَنا قَبِيصَةُ : حَدَّثَنا سُفْيانُ ، عَنْ أبى حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : الرَّوْحَةُ والغَدْوَةُ فى سَبِيلِ اللهِ أفْضَلُ مِنَ الدُّنْيا وما فِيها .

(6) CHAPTER. The houris and their qualities. They are called so as one's eyesight is perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the white of their eyes.

بابٌ ـ الحُورُ العِينُ وصِفَتُهُنَّ

يُحارُ فِيها الطَّرْفُ : شَدِيدَةُ سَوَادِ العَيْنِ ، شَدِيدَةُ بَيَاضِ العَيْنِ . ـ وزَوَّجْناهُمْ بِحُورٍ ـ أنْكَحْناهُمْ .

53. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "Nobody who dies and finds good from Allāh (in the Here-after) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allāh's Cause)."

Narrated Anas ؓ : The Prophet ﷺ said, "A single endeavour (of fighting) in Allāh's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

٥٣ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بنُ عَمْرٍو. حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللهِ خَيْرٌ يَسُرُّهُ أَنْ يَرْجِعَ إِلى الدُّنْيَا و أَنَّ لَهُ الدُّنْيَا وما فِيهَا إِلاَّ الشَّهِيدَ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ فإِنَّهُ يَسُرُّهُ أَنْ يَرْجِعَ إِلى الدُّنْيَا فَيُقْتَلُ مَرَّةً أُخْرَى. قَالَ: و سَمِعْتُ أَنَسَ بنَ مَالِكٍ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم أَنَّهُ قَالَ: لَرَوْحَةٌ فى سَبِيلِ اللهِ، أَوْ غَدْوَةٌ خَيْرٌ مِنَ الدُّنْيَا و ما فِيهَا. ولَقَابُ قَوْسِ أَحَدِكُمْ مِنَ الجَنَّةِ أَوْ مَوْضِعُ قِيدٍ، يَعْنِى سَوْطَهُ، خَيْرٌ مِنَ الدُّنْيَا و ما فِيهَا. و لَوْ أَنَّ امْرَأَةً مِنْ أَهْلِ الجَنَّةِ اطَّلَعَتْ إلى أَهْلِ الأَرْضِ لأَضَاءَتْ مَا بَيْنَهُمَا ولَمَلأَتْهُ رِيحا، ولَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا و ما فِيهَا.

(7) CHAPTER. The wish for martyrdom.

بَابُ تَمَنِّى الشَّهَادَةِ.

54. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance,

٥٤ ـ حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ: أَخْبَرَنِى سَعِيدُ ابنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: والَّذِى نَفْسِى بِيَدِهِ لَوْلا

I would certainly never remain behind any Sariya (1) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred and then get resurrected again and then get martyred and then get resurrected again and then get martyred."

أَنَّ رِجالاً مِنَ المُؤْمِنِينَ لا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّى وَلا أَجِدُ ما أَحْمِلُهُمْ عَلَيْهِ ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْدُو فى سَبِيلِ اللهِ. وَالَّذِى نَفْسِى بِيَدِهِ لَوَدِدْتُ أَنِّى أُقْتَلُ فى سَبِيلِ اللهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ.

55. Narrated Anas bin Malik ؓ: The Prophet ﷺ delivered a sermon and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullah bin Rawaha took the flag and was martyred too, and then Khalid bin Al-Walid took the flag though he was not appointed as a commander and Allah made him victorious." The Prophet ﷺ further added, "It would not please us to have them with us." Aiyub, a sub-narrator, added, "Or the Prophet ﷺ, shedding tears, said, 'It would not please them to be with us.' "(2)

٥٥ - حَدَّثَنا يُوسُفُ بْنُ يَعْقُوبَ الصَّفَّارُ: حَدَّثَنا إِسْماعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلالٍ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ: خَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقالَ: أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَها جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَها عَبْدُ اللهِ ابْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَها خالِدُ ابْنُ الوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ. وَقالَ: ما يَسُرُّنا أَنَّهُمْ عِنْدَنا قالَ أَيُّوبُ: أَوْ قالَ: ما يَسُرُّهُمْ أَنَّهُمْ عِنْدَنا، وَعَيْناهُ تَذْرِفانِ.

(8) CHAPTER. The superiority of him who goes in Allah's Cause and dies on the way, for he will be regarded as one of

بابُ فَضْلِ مَنْ يُصْرَعُ فى سَبِيلِ اللهِ فَماتَ فَهُوَ مِنْهُمْ. وَقَوْلِ اللهِ تَعالى -

---

(1) See the glossary.

(2) The Prophet ﷺ meant that those martyrs were in a better place than this world. He (i.e. the Prophet ﷺ) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.

the martyrs, and the Statement of Allāh تعالى :—

> 'And whoever leaves his house as an emigrant to Allāh and His Apostle and death overtakes him, his reward becomes due and sure with Allāh.' (4 : 100)

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللهِ ـ وَقَعَ : وَجَبَ .

56. Narrated Anas bin Mālik رضي الله عنه : Um-Ḥarām said, " Once the Prophet صلى الله عليه وسلم slept in my house near to me and got up smiling. I said, 'What makes you smile ?' He replied, 'Some of my followers who (i.e. in a dream) were presented to me sailing on this green sea like kings on thrones.' I said, 'O Allāh's Apostle ! Invoke Allāh to make me one of them.' " So the Prophet صلى الله عليه وسلم prayed for her and went to sleep again. He did the same (i. e. got up and told his dream) and Um-Ḥarām repeated her question and he gave the same reply. She said, " Invoke Allāh to make me one of them." He said, "You are among the first batch." Later on it happened that she went out in the company of her husband ʿUbāda bin Aṣ-Ṣāmit who went for Jihad and it was the first time the Muslim undertook a naval expedition led by Mu awiya. When the expedition came to an end and they were returning to Shāʾm, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

٥٦ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ : حَدَّثَنِى اللَّيْثُ : حَدَّثَنَا يَحْيَى ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنْ أَنَسِ ابْنِ مَالِكٍ ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ قَالَتْ : نَامَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم يَوْمًا قَرِيبًا مِنِّى ثُمَّ اسْتَيْقَظَ يَتَبَسَّمُ ، فَقُلْتُ : مَا أَضْحَكَكَ ؟ قَالَ : أُنَاسٌ مِنْ أُمَّتِى عُرِضُوا عَلَىَّ ، يَرْكَبُونَ هٰذَا الْبَحْرَ الْأَخْضَرَ كَالْمُلُوكِ عَلَى الْأَسِرَّةِ . قَالَتْ : فَادْعُ اللهَ أَنْ يَجْعَلَنِى مِنْهُمْ ، فَدَعَا لَهَا . ثُمَّ نَامَ الثَّانِيَةَ فَفَعَلَ مِثْلَهَا . فَقَالَتْ مِثْلَ قَوْلِهَا فَأَجَابَهَا مِثْلَهَا . فَقَالَتْ : ادْعُ اللهَ أَنْ يَجْعَلَنِى مِنْهُمْ ، فَقَالَ أَنْتِ مِنَ الْأَوَّلِينَ . فَخَرَجَتْ مَعَ زَوْجِهَا عُبَادَةَ بْنِ الصَّامِتِ غَازِيًا أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ ، فَلَمَّا انْصَرَفُوا مِنْ غَزْوَتِهِمْ قَافِلِينَ فَنَزَلُوا الشَّأْمَ فَقُرِّبَتْ إِلَيْهَا دَابَّةٌ لِتَرْكَبَهَا فَصَرَعَتْهَا فَمَاتَتْ .

(9) CHAPTER. (The reward of) him who is injured or stabbed in Allāh's Cause.

بابُ مَنْ يُنْكَبُ أَوْ يُطْعَنُ فى سَبِيلِ اللهِ .

57. Narrated Anas ؓ: The Prophet ﷺ sent seventy men from the tribe of Bani Salim to the tribe of Bani ʿAmir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle ﷺ (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet ﷺ, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaʿba, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him.)." Gabriel informed the Prophet ﷺ that they (i. e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qurʾanic Verse was cancelled. The Prophet ﷺ invoked Allah for forty days to curse the murderers from the tribe of Raʿl, Dhakwan, Bani Lihyan and Bani Usaiya who disobeyed Allah and His Apostle ﷺ.

٥٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ صلى اللهُ عليه وسلَّم أَقْوَامًا مِنْ بَنِي سُلَيْمٍ إلى بَنِي عامِرٍ فِي سَبْعِينَ. فَلَمَّا قَدِمُوا قَالَ لَهُمْ خَالِي: أَتَقَدَّمُكُمْ، فَإِنْ أَمَّنُونِي حَتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وإلَّا كُنْتُمْ مِنِّي قَرِيبًا. فَتَقَدَّمَ فَأَمَّنُوهُ فَبَيْنَمَا يُحَدِّثُهُمْ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم إِذْ أَوْمَئُوا إلى رَجُلٍ مِنْهُمْ فَطَعَنَهُ فَأَنْفَذَهُ فَقَالَ: اللهُ أَكْبَرُ، فُزْتُ وَرَبِّ الْكَعْبَةِ. ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ إلَّا رَجُلٌ أَعْرَجُ صَعِدَ الْجَبَلَ. قَالَ هَمَّامٌ: وَأُرَاهُ آخَرَ مَعَهُ، فَأَخْبَرَ جِبْرِيلُ عَلَيْهِ السَّلَامُ النَّبِيَّ صلى اللهُ عليه وسلَّم أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ فَرَضِيَ عَنْهُمْ وَأَرْضَاهُمْ. فَكُنَّا نَقْرَأُ أَنْ بَلِّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا، ثُمَّ نُسِخَ بَعْدُ فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحًا عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِي لِحْيَانَ وَبَنِي عُصَيَّةَ الَّذِينَ عَصَوُا اللهَ وَرَسُولَهُ صلى اللهُ عليه وسلَّم.

58. Narrated Jundab bin Sufyan: In one of the Holy battles a finger of

٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَسْوَدِ هُوَ

Allāh's Apostle ﷺ (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allāh's Cause."

(10) CHAPTER. (The superiority of) him who is wounded in Allāh's Cause.

59. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "By Him in Whose Hands my soul is! Whoever is wounded in Allāh's Cause ...... and Allāh knows well who gets wounded in His Cause ...... will come on the Day of Resurrection with his wound having the colour of blood but the scent of musk."

(11) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

> 'Say: Can you expect for us (any fate) other than one of the two best things (i. e. martyrdom or victory)?' (9 : 52)

Battles have their ups and downs, the opponents fight each other with alternate success.

60. Narrated ʿAbdullāh bin ʿAbbās that Abū Sufyān told him that Hercules said to him, "I asked you about the outcome of your battles with him (i. e. the

ابنُ قَيْسٍ ، عَنْ جُنْدُبِ بنِ سُفْيانَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ فى بَعضِ المَشاهِدِ وقدْ دَمِيَتْ إصْبَعُهُ فقالَ : هَلْ أنْتِ إلاَّ إصْبَعٌ دَمِيتِ ، وفى سَبِيلِ اللهِ ما لَقِيتِ ؟.

بابُ مَنْ يُجْرَحُ فى سَبِيلِ اللهِ عزَّ وَجَلَّ .

٥٩ ـ حدَّثَنا عَبْدُ اللهِ بن يُوسُفَ : أخبرَنا مالِكٌ ، عَنْ أبى الزِّنادِ ، عَنِ الأعْرَجِ عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : والذِى نَفْسى بِيَدِهِ لا يُكْلَمُ أحَدٌ فى سَبِيلِ اللهِ ، واللهُ أعْلَمُ بِمَنْ يُكْلَمُ فى سَبِيلِهِ ، إلاَّ جاءَ يَوْمَ القِيامَةِ واللَّوْنُ لَوْنُ الدَّمِ والرِّيحُ رِيحُ المِسْكِ .

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ ـ قُلْ هَلْ تَرَبَّصُونَ بِنا إلاَّ إحْدَى الحُسْنَيَيْنِ ـ والحَرْبُ سِجالٌ .

٦٠ ـ حدَّثَنا يَحْيى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ : حدَّثَنى يُونُسُ ، عَنِ ابنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بن عَبْدِ اللهِ أنَّ

Prophet ﷺ) and you told me that you fought each other with alternate success.

Apostles عليهم السَّلام are tested in this way but the ultimate victory is always theirs.

عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ : أنَّ أبا سُفْيانَ ابنَ حَرْبٍ أخْبَرَهُ : أنَّ هِرَقْلَ قالَ لَهُ : سَأَلْتُكَ كَيْفَ كانَ قِتالُكُمْ إيَّاهُ فَزَعَمْتَ أنَّ الحَرْبَ سِجالٌ ودُوَلٌ ، فَكَذَلِكَ الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ العاقِبَةُ .

(12) CHAPTER. The Statement of Allah عَزَّ وَجَلَّ :—

> ‘Among the believers are men who have been true to what they covenanted with Allah. Some of them have paid their vow by death (in battle) and some of them are still waiting; and they have not altered in the least.’ (33 : 23)

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ ومِنْهُمْ مَنْ يَنْتَظِرُ وما بَدَّلُوا تَبْدِيلا -

61. Narrated Anas رضي الله عنه : My uncle Anas bin An-Naḍr was absent from the Battle of Badr. He said, “O Allah's Apostle ! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight.” On the day of Uhud when the Muslims turned their backs and fled, he said, “O Allah! I apologise to You for what these (i. e. his companions) have done, and I denounce what these (i. e. the pagans) have done.” Then he advanced and Sa d bin Mu‘adh met him. He said, “O Sa d bin Mu‘adh! By the Lord of An-Naḍr, Paradise is at hand. I am smelling its

٦١ - حدَّثَنا مُحَمَّدُ بنُ سَعِيدٍ الخُزاعِيُّ : حدَّثَنا عَبْدُ الأعْلَى ، عَنْ حُمَيْدٍ قالَ : سَأَلْتُ أنَسًا قالَ : وحدَّثَنِي عَمْرُو بنُ زُرارَةَ : حدَّثَنا زِيادٌ قالَ : حدَّثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : غابَ عَمِّي أنَسُ ابنُ النَّضْرِ عَنْ قِتالِ بَدْرٍ فَقالَ : يا رَسُولَ اللهِ ، غِبْتُ عَنْ أوَّلِ قِتالٍ قاتَلْتَ المُشْرِكِينَ ، لَئِنِ اللهُ أشْهَدَنِي قِتالَ المُشْرِكِينَ لَيَرَيَنَّ اللهُ ما أصْنَعُ . فَلَمَّا كانَ يَوْمَ أُحُدٍ ، وانْكَشَفَ المُسْلِمُونَ قالَ : اللَّهُمَّ إنِّي أعْتَذِرُ إلَيْكَ مِمَّا صَنَعَ هؤُلاءِ ، يَعْنِي أصحابَهُ ، وأبْرَأُ إلَيْكَ مِمَّا

aroma coming from that side of Uhud." Later on Sa̅d said, " O Allah's Apostle ! I cannot achieve or do what he (i. e. Anas bin An-Nadr) did. We found more than eighty wounds caused by swords and arrows in his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort : Of the believers are the men who have been true to what they covenanted with Allah.........
(33 : 23)

His sister Ar-Rabi̅ broke a front tooth of a woman and Allah's Apostle ﷺ ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Apostle ! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Apostle ﷺ said, " There are some people amongst Allah's devotees whose oaths are fulfilled by Allah when they take them."

صَنَعَ هؤُلاءِ يَعْنِى المُشْرِكِينَ ، ثُمَّ تَقَدَّمَ فاسْتَقْبَلَهُ سَعْدُ بنُ مُعاذ ، فقَالَ : يا سَعْدَ بنَ مُعاذ الجَنَّةَ وربِّ النَّضْرِ ، إنِّى أجِدُ رِيحَها مِنْ دُونِ أُحُد . قالَ سَعْدٌ : فمَا اسْتَطَعْتُ يا رَسُولَ اللهِ ما صَنَعَ . قالَ أنَسٌ : فوَجَدْنا بِهِ بضْعا وثمانِينَ ضَرْبَةً بالسَّيْفِ أوْ طَعْنَةً بِرُمْحٍ أوْ رَمْيَةً بِسَهْمٍ ، ووجَدْناهُ قَدْ قُتِلَ وقَدْ مَثَّلَ بِهِ المُشْرِكُونَ فمَا عَرَفَهُ أحَدٌ إلا أُخْتُهُ بِبَنانِهِ . قالَ أنَسٌ : كُنَّا نَرَى أوْ نَظُنُّ أنَّ هذهِ الآيَةَ نَزَلَتْ فِيهِ وفى أشْباهِهِ ـ مِنَ المُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللهَ عَلَيْهِ ـ إلى آخِرِ الآيَةِ .

وقالَ : إنَّ أُخْتَهُ وهِىَ تُسَمَّى الرُّبَيِّعَ كَسَرَتْ ثَنِيَّةَ امْرَأةٍ فأمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بالقِصَاصِ . فقَالَ أنَسٌ : يا رَسُولَ اللهِ ، والَّذِى بَعَثَكَ بالحَقِّ لا تُكْسَرُ ثَنِيَّتُها فرَضُوا بالأرْشِ وتَرَكُوا القِصَاصَ . فقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إنَّ مِنْ عِبادِ اللهِ مَنْ لَوْ أقْسَمَ عَلَى اللهِ لأبَرَّهُ .

62. Narrated Kharija bin Zaid : Zaid bin Thabit ؓ said, " When the Qur̓an was compiled from various written manuscripts, one of the Verses of Surat Al-Ahzab was missing which I used to hear Allah's Apostle ﷺ reciting. I could

٦٢ ـ حدَّثَنا أبُو اليمانِ : أخبَرَنا شُعَيْبٌ : عَنِ الزُّهْرِىِّ ، وحدَّثَنا إسمَاعِيلُ قالَ : حدَّثَنِى أخِى عَنْ سُلَيْمانَ ، أرَاهُ عَنْ مُحَمَّدِ بنِ أبى عَتِيقٍ ، عَنِ ابنِ شِهابٍ ، عَنْ خارِجَةَ بنِ زَيْدٍ : أنَّ زَيْدَ بنَ

not find it except with Khuzaima bin Thabit Al-Ansari, whose witness Allah's Apostle ﷺ regarded as equal to the witness of two men. And the Verse was :—

> 'Of the believers are men who have been true to what they covenanted with Allah.' (33 : 23)

(13) CHAPTER. Practising good deeds before taking part in a (Holy) battle.

Said Abu Ad-Darda', "The result of your fighting will be according to your deeds."

The Statement of Allah عَزَّ وَجَلَّ :—

> 'O you who believe ! Why do you say what you do not do ? It is most disliked in the sight of Allah that you say what you do not do. Allah loves those who fight in His Cause in ranks as if they were a solid structure.' (61 : 2-4)

63. Narrated Al-Bara' رضي الله عنه : A man whose face was covered with an ironmask (i.e. clad in armour) came to the Prophet ﷺ and said, "O Allah's Apostle ! Shall I fight or embrace Islam first ? " The Prophet ﷺ said, "Embrace Islam first and then fight." So he embraced Islam, and was martyred. Allah's Apostle ﷺ said, "He did very little (after embracing

ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ : نَسَخْتُ الصُّحُفَ فِي الْمَصَاحِفِ فَفَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزَابِ كُنْتُ أَسْمَعُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقْرَأُ بِهَا فَلَمْ أَجِدْهَا إِلاَّ مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم شَهَادَتَهُ شَهَادَةَ رَجُلَيْنِ وَهُوَ قَوْلُهُ - مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللهَ عَلَيْهِ - .

بَابٌ - عَمَلٌ صَالِحٌ قَبْلَ الْقِتَالِ .

وَقَالَ أَبُو الدَّرْدَاءِ : إِنَّمَا تُقَاتِلُونَ بِأَعْمَالِكُمْ ، وَقَوْلُهُ عَزَّ وَجَلَّ - يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لا تَفْعَلُونَ كَبُرَ مَقْتاً عِنْدَ اللهِ أَنْ تَقُولُوا مَا لا تَفْعَلُونَ - إِنَّ اللهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفّاً كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ .

٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ : حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ الْفَزَارِيُّ : حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ : أَتَى النَّبِيَّ صلى اللهُ عليه وسلَّم رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ فَقَالَ : يَا رَسُولَ اللهِ أُقَاتِلُ أَوْ أُسْلِمُ ؟ قَالَ : أَسْلِمْ ثُمَّ قَاتِلْ ، فَأَسْلَمَ

Islām), but he will be rewarded in abundance."

(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.

64. Narrated Anas bin Mālik ؓ : Um Ar-Rubai' bint Al-Barā', the mother of Ḥārtha bin Surāqa came to the Prophet ﷺ and said, "O Allāh's Prophet! Will you tell me about Ḥārtha?" Ḥārtha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Ḥārtha! There are Gardens in Paradise and your son got the Firdaus-al-A'lā (i.e. the best place in Paradise)."

(15) CHAPTER. Whoever fights so that Allāh's Word (i. e. Islām) may be superior.

65. Narrated Abu Mūsā ؓ : A man came to the Prophet ﷺ and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allāh's Cause?" The Prophet ﷺ said, "He who fights so that Allāh's Word (i.e. Islām) may be superior, fights in Allāh's Cause."

ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَمِلَ قَلِيلاً وأُجِرَ كَثِيراً.

باب مَنْ أَتَاهُ سَهْمٌ غَرْبٌ فَقَتَلَهُ.

٦٤ ـ حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ: حَدَّثَنَا حُسَيْنُ بنُ مُحَمَّدٍ أَبُو أَحْمَدَ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بنُ مَالِكٍ: أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ البَرَاءِ، وَهِيَ أُمُّ حَارِثَةَ بنِ سُرَاقَةَ أَتَتِ النَّبِيَّ صلى الله عليه وسلم فَقَالَتْ: يَا نَبِيَّ اللهِ، أَلا تُحَدِّثُنِي عَنْ حَارِثَةَ؟ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرْبٌ، فَإِنْ كَانَ فى الجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ اجْتَهَدْتُ عَلَيْهِ فى البُكَاءِ. قَالَ: يَا أُمَّ حَارِثَةَ، إِنَّهَا جِنَانٌ فى الجَنَّةِ، وَإِنَّ ابْنَكِ أَصَابَ الفِرْدَوْسَ الأَعْلَى.

باب مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيَا.

٦٥ ـ حَدَّثَنَا سُلَيْمَانُ بنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فى سَبِيلِ اللهِ؟ قَالَ: مَنْ قَاتَلَ

(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allāh's Cause; and the Statement of Allāh تعالى :—

> 'It was not proper for the townsfolk of Al-Medīna and for those around them of the bedouins (i. e. ʿArabs) to stay behind the Apostle of Allāh (and prefer their lives to his life. That is because neither thirst nor fatigue, nor hunger afflict them in the way of Allāh, nor step they any step that raise the anger of the unbelievers, nor get they from the enemy a gain, but good deed is recorded for them therefore,) for Allāh allows not the reward of righteous people to be lost.' (9 : 120)

66. Narrated Abū ʿAbs, who is ʿAbdur-Raḥmān bin Jābir: Allāh's Apostle ﷺ said, "Anyone whose feet get covered with dust in Allāh's Cause will not be touched by the (Hell) fire."

(17) CHAPTER. To remove the dust which falls on one's head (whilst striving) in Allāh's Cause.

67. Narrated ʿIkrima that Ibn ʿAbbās told him and ʿAlī bin ʿAbdullāh to go to

لِتَكُونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ فى سَبِيلِ اللهِ .

بابُ مَنِ اغْبَرَّتْ قَدَماهُ فى سَبِيلِ اللهِ . وقَوْلِ اللهِ تَعالى - ما كانَ لأهْلِ المَدِينَةِ ومَنْ حَوْلَهُمْ مِنَ الأعْرابِ أنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللهِ - إلى قَوْلِهِ - إنَّ اللهَ لا يُضِيعُ أجْرَ المُحْسِنِينَ - .

٦٦ - حدَّثَنا إسحاقُ : أخْبَرَنا مُحَمَّدُ ابنُ المُبارَكِ : حدَّثَنا يَحْيَى بنُ حَمْزَةَ قالَ : حدَّثَنى يَزِيدُ بنُ أبى مَرْيَمَ : أخْبَرَنا عَبايَةُ بنُ رِفاعَةَ بنِ رافِعِ بنِ خَدِيجٍ قالَ : أخْبَرَنى أبُو عَبْسٍ هُوَ عَبْدُ الرَّحْمَنِ ابنُ جَبْرٍ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : ما اغْبَرَّتا قَدَما عَبْدٍ فى سَبِيلِ اللهِ فَتَمَسَّهُ النَّارُ .

بابُ مَسْحِ الغُبارِ عَنِ الرَّأْسِ فى سَبِيلِ اللهِ .

٦٧ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى : أخْبَرَنا عَبْدُ الوهابِ : حدَّثَنا خالِدٌ ، عَنْ

Abū Saʿīd and learn some of his narrations (of the Prophet ﷺ). Abū Saʿīd and his brother came to irrigate a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while ʿAmmār used to carry two at a time. The Prophet ﷺ passed by ʿAmmār and removed the dust off his head and said, "What a pity that ʿAmmār will be killed by a rebellious aggressive group. ʿAmmār will be inviting them to obey Allāh and they will invite him to the (Hell) fire."

عِكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لَهُ وَلِعَلِيِّ ابْنِ عَبْدِ اللهِ: ائْتِيَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ، فَأَتَيَا هُوَ وَأَخُوهُ فى حَائِطٍ لَهُمَا يَسْقِيَانِهِ. فَلَمَّا رَآنَا جَاءَ فَاحْتَبَى وَجَلَسَ، فَقَالَ: كُنَّا نَنْقُلُ لَبِنَ الْمَسْجِدِ لَبِنَةً لَبِنَةً وَكَانَ عَمَّارٌ يَنْقُلُ لَبِنَتَيْنِ لَبِنَتَيْنِ فَمَرَّ بِهِ النَّبِيُّ صلى اللهُ عليه وسلَّم وَمَسَحَ عَنْ رَأْسِهِ الْغُبَارَ. وَقَالَ: وَيْحَ عَمَّارٍ، تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ. عَمَّارٌ يَدْعُوهُمْ إِلَى اللهِ وَيَدْعُونَهُ إِلَى النَّارِ.

(18) CHAPTER. To take a bath after fighting and being soiled with dust.

بَابُ الْغَسْلِ بَعْدَ الْحَرْبِ وَالْغُبَارِ.

68. Narrated ʿAisha رضي الله عنها: When Allāh's Apostle ﷺ returned on the day (of the battle) of Al-Khandaq (i. e. Trench), he put down his arms and took a bath. Then Gabriel whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet." Allāh's Apostle ﷺ said, "Where (to go now)?" Gabriel said, "This way," pointing towards the tribe of Banī Quraiza. So Allāh's Apostle ﷺ went out towards them.

٦٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السِّلَاحَ وَاغْتَسَلَ فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ فَقَالَ: وَضَعْتَ السِّلَاحَ: فَوَاللهِ مَا وَضَعْتُهُ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: فَأَيْنَ؟ قَالَ: هَاهُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم.

(19) CHAPTER. The superiority (of those people for whom the following Statement of Allah (تعالى) was revealed):—

> 'Think not of those who are killed in Allah's Cause as dead. Nay, they are living in the presence of their Lord, they have provision. Jubilant (are they) because of that which Allah has bestowed on them of His bounty, rejoicing for the sake of those who have not joined them but are left behind; that there shall no fear come upon them, nor shall they grieve. They rejoice because of favour from Allah and kindness, and that Allah does not waste the wages of the believers."
>
> (3 : 169 - 171)

بابُ فَضْلِ قَوْلِ اللهِ تَعالى - ولا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فى سَبِيلِ اللهِ أَمْواتًا بَلْ أَحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَرِحِينَ بِما آتاهُمُ اللهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَنْ لا خَوْفٌ عَلَيْهِمْ ولا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللهِ وفَضْلٍ وأَنَّ اللهَ لا يُضِيعُ أَجْرَ المُؤْمِنِينَ - .

69. Narrated Anas bin Mālik (رضي الله عنه)

For thirty days Allah's Apostle ﷺ invoked Allah to curse those who had killed the companions of Bi'r-Ma'ūna; he invoked evil upon Ra'l, Dhakwān, and 'Usaiya who disobeyed Allah and His Apostle ﷺ. There was revealed about those who were killed at Bi'r-Ma'ūna a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was:

> 'Inform our people that we have met our Lord.
> He is pleased with us and He has made us pleased.'

٦٩ - حدَّثنا إسماعيلُ بنُ عَبْدِ اللهِ قالَ: حدَّثنى مالكٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبى طَلْحَةَ، عَنْ أنسِ بنِ مالكٍ رَضِىَ اللهُ عَنْهُ قالَ: دَعا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم عَلى الذينَ قَتَلُوا أَصْحابَ بِئْرِ مَعُونَةَ ثَلاثِينَ غَداةً، عَلى رِعْلٍ وذَكْوانَ وعُصَيَّةَ عَصَتِ اللهَ ورَسُولَهُ. قالَ أنسٌ: أُنْزِلَ فى الذينَ قُتِلُوا بِبِئْرِ مَعُونَةَ قُرآنٌ قَرَأْناهُ ثُمَّ نُسِخَ بَعْدُ: بَلِّغُوا قَوْمَنا أَنْ قَدْ لَقِينا رَبَّنا فَرَضِىَ عَنّا ورَضِينا عَنْهُ.

70. Narrated 'Alī bin 'Abdullāh from

٧٠ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ :

Sufyān from ʿAmr who heard Jābir bin ʿAbdullāh ؓ saying, "Some people drank alcohol (1) in the morning of the day (of the battle) of Uhud and were martyred (on the same day)." Sufyān was asked, "(Were they martyred) in the last part of the day?" He replied, "Such information does not occur in the narration."

(20) CHAPTER. The shade of angels on the martyr.

71. Narrated Jābir ؓ : My father's mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of ʿAmr. The Prophet ﷺ said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings." (Al-Bukhārī asked Ṣadqa, a sub-narrator, "Does the narration include the expression: 'Till he was lifted?'" The later replied, "Jabir may have said it.")

(21) CHAPTER. The wish of the Mujāhid (i.e. martyred) to return to the world.

72. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "Nobody who

حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: اصْطَبَحَ نَاسٌ الخَمْرَ يَوْمَ أُحُدٍ: ثُمَّ قُتِلُوا شُهَدَاءَ، فَقِيلَ لِسُفْيَانَ: مِنْ آخِرِ ذَلِكَ اليَوْمِ؟ قَالَ: لَيْسَ هَذَا فِيهِ.

بَابُ ظِلِّ المَلَائِكَةِ عَلَى الشَّهِيدِ.

٧١ - حَدَّثَنَا صَدَقَةُ بْنُ الفَضْلِ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ المُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: جِيءَ بِأَبِي إِلَى النَّبِيِّ صلى الله عليه وسلم وَقَدْ مُثِّلَ بِهِ، وَوُضِعَ بَيْنَ يَدَيْهِ فَذَهَبْتُ أَكْشِفُ عَنْ وَجْهِهِ، فَنَهَانِي قَوْمِي، فَسَمِعَ صَوْتَ نَائِحَةٍ فَقِيلَ ابْنَةُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: لِمَ تَبْكِي؟ أَوْ لَا تَبْكِي، مَا زَالَتِ المَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا. قُلْتُ لِصَدَقَةَ: أَفِيهِ حَتَّى رُفِعَ؟ قَالَ: رُبَّمَا قَالَهُ.

بَابُ تَمَنِّي المُجَاهِدِ أَنْ يَرْجِعَ إِلَى الدُّنْيَا.

٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

---

(1) This happened befor the prohibition of alcohol.

enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujāhid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allāh)."

(22) CHAPTER. Paradise is under the blades of swords.

Narrated Al-Mughīra bin Shu'ba : Our Prophet ﷺ told us about the message of our Lord that "...... whoever amongst us is killed will go to Paradise." Umar asked the Prophet ﷺ, Is not it true that our men who are killed will go to Paradise and their's (i. e. those of the Pagan's) will go to the (Hell) fire ?" The Prophet ﷺ said, "Yes."

73. Narrated 'Abdullāh bin Abī Aufā رضي الله عنه ! Allāh's Apostle ﷺ said, "Know that Paradise is under the shades of swords."

(23) CHAPTER. (The reward of him)

أَنَسَ بنَ مالكٍ رَضِيَ اللهُ عَنْهُ : عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : ما أَحَدٌ يَدْخُلُ الجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إلى الدُّنْيا ولَهُ ما عَلى الأَرْضِ مِنْ شَيْءٍ إلاَّ الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجِعَ إلى الدُّنْيا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الكَرَامَةِ .

بابٌ - الجَنَّةُ تَحْتَ بارِقَةِ السُّيُوفِ . وقالَ المُغِيرَةُ بنُ شُعْبَةَ : أَخْبَرَنا نَبِيُّنا صلى اللهُ عليهِ وسلَّم عَنْ رِسالَةِ رَبِّنا : مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ . وقالَ عُمَرُ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم : أَلَيْسَ قَتْلانا في الجَنَّةِ وقَتْلاهُمْ في النَّارِ ؟ قالَ : بَلَى .

٧٣ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو : حدَّثَنا أَبُو إسحاقَ ، عَنْ مُوسَى بنِ عُقْبَةَ ، عَنْ سالمٍ أبي النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ وكانَ كاتِبَهُ قالَ : كَتَبَ إلَيْهِ عَبْدُ اللهِ ابنُ أَبي أَوْفَى رَضِيَ اللهُ عَنْهُما : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : واعْلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلالِ السُّيُوفِ ، تابَعَهُ الأُوَيْسِيُّ ، عَنِ ابنِ أبي الزِّنادِ ، عَنْ مُوسَى بنِ عُقْبَةَ .

بابُ مَنْ طَلَبَ الوَلَدَ للجِهادِ ،

who wishes to beget a son to send for Jihād.

Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Once Solomon, son of David said, '(By Allāh) Tonight I will have sexual intercourse with one hundred (or ninety-nine) women each of whom will give birth to a knight who will fight in Allāh's Cause.' On that a companion of his said, 'Say: Allāh willing' but he did not say, 'Allāh willing.' Therefore only one of those women conceived and gave birth to a half-man. By Him in Whose Hands Moḥammad's life is, if he had said, 'Allāh willing', (he would have begotten sons) all of whom would have been knights striving in Allāh's Cause."

(24) CHAPTER. Bravery and cowardice in the battle.

74. Narrated Anas ؓ : The Prophet ﷺ was the best, the bravest and the most generous of all the people. Once when the people of Medīna got frightened, the Prophet ﷺ rode a horse and went ahead of them and said, "We found this horse very fast."

75. Narrated Muḥammad bin Jubair: Jubair bin Mut im told me that while he was in the company of Allāh's Apostle ﷺ with the people returning from

وقالَ اللَّيْثُ : حدَّثَنى جَعْفَرُ بنُ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ هُرْمُزَ قالَ : سَمِعْتُ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : قالَ سُلَيمانُ بنُ داوُدَ عَلَيهِما السَّلامُ : لأَطُوفَنَّ اللَّيْلَةَ عَلى مِائَةِ امْرَأَةٍ أوْ تِسْعٍ وتِسْعِينَ ، كُلُّهُنَّ يَأْتى بِفارِسٍ يجاهِدُ فى سَبِيلِ اللهِ . فَقالَ لَهُ صاحِبُهُ : قُلْ إنْ شاءَ اللهُ ، فَلَمْ يَقُلْ إنْ شاءَ اللهُ ، فَلَمْ تَحْمِلْ مِنْهُنَّ إلاَّ امْرَأَةٌ واحِدَةٌ جاءَتْ بِشِقِّ رَجُلٍ . والَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قالَ إنْ شاءَ اللهُ لجاهَدُوا فى سَبِيلِ اللهِ فُرْسانًا أجمَعُونَ .

بابُ الشَّجاعَةِ فى الحَرْبِ والجُبْنِ .

٧٤ ـ حدَّثَنا أحْمَدُ بنُ عَبْدِ المَلِكِ ابنِ واقِدٍ : حدَّثَنا حَمَّادُ بنُ زَيْدٍ ، عَنْ ثابِتٍ ، عَنْ أنَسٍ رَضِىَ اللهُ عَنْهُ قالَ : كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم أحْسَنَ النَّاسِ وأشْجَعَ النَّاسِ وأجْوَدَ النَّاسِ ولَقَدْ فَزِعَ أهْلُ المَدِينَةِ فَكانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم سَبَقَهُمْ عَلى فَرَسٍ وقالَ وجَدْناهُ بَحْرًا .

٧٥ ـ حدَّثَنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ قالَ : أخْبَرَنى عُمَرُ بنُ مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ : أنَّ

Hunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a kind of thorny tree (i. e. Samurah) and his cloak was snatched away. The Prophet ﷺ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

مُحَمَّدُ بنُ جُبَيْرٍ قالَ : أخبرَني جُبَيْرُ بنُ مُطْعِمٍ : أنَّهُ بَيْنَما هُوَ يَسيرُ معَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ومعَهُ النَّاسُ مَقْفَلَهُ مِنْ حُنَيْنٍ فَعَلِقَهُ النَّاسُ يَسْألُونَهُ حتَّى اضْطَرُّوهُ إلى سَمُرَةٍ فَخَطِفَتْ رِداءَهُ ، فوَقَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فقالَ : أعْطُوني رِدائي ، لَوْ كانَ لي عَدَدُ هذهِ العِضاهِ نَعَماً لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لاتَجِدُوني بَخيلاً ولا كَذُوباً ولا جَباناً .

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

بابُ ما يَتَعَوَّذُ مِنَ الجُبْنِ .

76. Narrated ‘Amr bin Maimūn Al-Audi: Sa d used to teach his sons the following words as a teacher teaches his students the skill of writing and used to say that Allāh's Apostle ﷺ used to seek refuge in Allāh from them (i.e. the evils) at the end of every prayer. The words are :—

> 'O Allāh! I seek refuge in You from cowardice, and seek refuge in You from being brought back to a bad stage of old life and seek refuge in You from the afflictions of the world, and seek refuge in You from the punishments in the grave.'

٧٦ ـ حدَّثَنا مُوسَى بنُ إسماعيلَ : حدَّثَنا أبُو عَوانَةَ : حدَّثَنا عَبْدُ المَلِكِ ابنُ عُمَيْرٍ قالَ : سَمِعْتُ عَمْرَو بنَ مَيْمُونٍ الأوْدِيَّ قالَ : كانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هؤُلاءِ الكَلِماتِ كما يُعَلِّمُ المُعَلِّمُ الغِلْمانَ الكِتابَةَ ، ويَقُولُ : إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَتَعَوَّذُ مِنْهُنَّ دُبُرَ الصلاةِ : اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الجُبنِ ، وأعُوذُ بِكَ أنْ أُرَدَّ إلى أرْذَلِ العُمُرِ ، وأعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنيا ، وأعُوذُ بِكَ مِنْ عَذابِ القَبرِ ، فَحَدَّثْتُ بِهِ مُصْعَباً فَصَدَّقَهُ .

77. Narrated Anas bin Mālik ؓ : The Prophet ﷺ used to say, "O Allāh!

٧٧ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا مُعْتَمِرٌ قالَ : سَمِعْتُ أبي قالَ . سَمِعْتُ أنَسَ بنَ

I seek refuge in You from helplessness, laziness, cowardice and feeble old age; I seek refuge in You from afflictions of life and death and seek refuge in You from the punishment in the grave."

مالكٍ رَضِىَ اللهُ عَنْهُ قالَ : كانَ النَّبِى صلى اللهُ عليهِ وسلَّم يَقُولُ : اللَّهُمَّ إنّى أعُوذُ بِكَ مِنَ العَجْزِ والكَسَلِ والجُبْنِ والهَرَمِ ، وأعُوذُ بِكَ من فِتْنَةِ المحيا والمَمات ، وأعُوذُ بِكَ مِنْ عَذابِ القَبرِ .

(26) CHAPTER. Whoever described what he has witnessed in the war.

بابُ مَنْ حَدَّثَ بِمَشاهِدِهِ فى الحَرْبِ ، قالَهُ أبُو عُثمانَ عَنْ سَعْدٍ .

78. Narrated As-Sa'ib bin Yazid: I was in the company of Ṭalḥa bin 'Ubaidullah, Sa'd, Al-Miqdad bin Al-Aswad and 'Abdur-Rahman bin 'Auf رضي الله عنهم and I heard none of them narrating anything from Allah's Apostle ﷺ but Ṭalḥa was talking about the day (of the battle) of Uhud.

٧٨ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا حاتِمٌ ، عَنْ مُحَمَّدِ بنِ يُوسُفَ ، عَنِ السَّائِبِ بنِ يَزِيدَ قالَ : صَحِبْتُ طَلْحَةَ ابنَ عُبَيْدِ اللهِ وسَعْدًا والمِقْدادَ بنَ الأسْوَدِ وعَبْدَ الرَّحْمَنِ بنَ عَوْفٍ رَضِىَ اللهُ عَنْهُمْ فَما سَمِعْتُ أحَدًا مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إلاَّ أنّى سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ .

(27) CHAPTER. The obligation of general call to arms and what sort of Jihad and intentions are compulsory, and the Statement of Allah عَزَّ وَجَلَّ :—

'Go forth, whether you are feeling
energetic or unenergetic
And strive with your wealth and your
lives
In the way of Allah; that is best for
you
If you but knew. Had it been a near
adventure

بابُ وجُوبِ النَّفِيرِ وما يَجِبُ مِنَ الجِهادِ والنِّيَّةِ .

وقَوْلِ اللهِ عَزَّ وَجَلَّ ـ انْفِرُوا خِفافا وثِقالاً وجاهِدُوا بأمْوالِكُمْ وأنْفُسِكُمْ فى سَبِيلِ اللهِ ذَلِكُمْ خَيرٌ لَكُمْ إنْ كُنْتُمْ تَعْلَمُونَ . لَوْ كانَ عَرَضاً قَرِيبا وسَفَرًا قاصِدًا لا تَّبَعُوكَ ولكِنْ بَعُدَتْ عَلَيهِم الشُّقَّةُ وسَيَحْلِفُونَ بِاللهِ ـ الآيَةَ . وقَوْلِهِ تَعالى ـ يا أيُّها الّذِينَ آمَنُوا مالَكُمْ إذَا قِيلَ لَكُمْ

And an easy journey they would
have followed you,
But the distance seemed too far for
them,
Yet will they swear by Allāh saying,
"If we had been able we would
surely
Have set out with you."
They destroy their souls, and Allāh
knows
That they are liars indeed.'
(9 : 41-42)

And His Statement :—

'You who believe ! What ails you that when it is said to you : Go forth in the Way of Allāh, you are bowed down to the ground with feeling of heaviness ? Are you taking pleasure in the life of the world rather than the Here-after ?......(the Verse). If you don't go forth We will torture you severely and will choose instead of you some people other than you. You cannot harm Him at all, for Allāh is able to do all things.' (9 : 38 - 39)

Meaning of few ʿArabic words not translated. (See ʿArabic-English dictionary)

انْفِرُوا فِى سَبِيلِ اللهِ اثَّاقَلْتُمْ إِلَى الأَرْضِ أَرَضِيتُمْ بِالحَيَاةِ الدُّنْيَا مِنَ الآخِرَةِ ـ إِلَى قَوْلِهِ ـ عَلَى كُلِّ شَىْءٍ قَدِيرٌ ـ وَيُذْكَرُ عَنِ ابْنِ عَبَّاسٍ : انْفِرُوا ثُبَاتٍ : سَرَايَا مُتَفَرِّقِينَ ، يُقَالُ أَحَدُ الثُّبَاتِ ، ثُبَةٌ .

79. Narrated Ibn ʿAbbās ؓ : On the day of the Conquest (of Mecca) the Prophet ﷺ said, "There is no emigration after the Conquest but Jihād and intentions. (1) When you are called

٧٩ ـ حَدَّثَنَا عَمْرُو بْنُ عَلِىٍّ : حَدَّثَنَا يَحْيَى : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنِى مَنْصُورٌ ، عَنْ مُجَاهِدٍ ، عَنْ طَاوُسٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا : أَنَّ النَّبِىَّ

---

(1) i. e. to participate in Jihād when there is a call for it, otherwise you must have intention to participate in Jihād and this intention has the same reward as that of the Jihād itself.

(by the Muslim ruler) for fighting, go forth immediately." (See Hadith No. 42)

صلى اللهُ عليه وسلَّم قالَ يَوْمَ الفَتْحِ : لا هِجْرَةَ بَعْدَ الفَتْحِ ولَكِنْ جِهادٌ ونِيَّةٌ . وإذَا اسْتُنْفِرْتُمْ فانْفِرُوا .

(28) CHAPTER. (What about) an infidel who kills a Muslim and later on embraces Islam and starts doing good deeds and gets killed (in Allah's Cause) ?

Narrated Abu Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Allah welcomes two men with a smile ; one of whom kills the other and both of them enter Paradise. One fights in Allah's Cause and gets killed. Later on Allah forgives the killer who also gets martyred (in Allah's Cause)."

باب الكافِرِ يَقْتُلُ المُسْلِمَ ثُمَّ يُسْلِمُ فَيُسَدِّدُ بعدُ و يُقْتَلُ . حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبرَنا مالكٌ ، عنْ أبي الزِّنادِ ، عنِ الأعْرَجِ ، عنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : يَضْحَكُ اللهُ إلى رَجُلَيْنِ : يَقْتُلُ أحَدُهُمَا الآخَرَ ، يَدْخُلانِ الجَنَّةَ : يُقَاتِلُ هذَا في سَبِيلِ اللهِ فَيُقْتَلُ ، ثُمَّ يَتُوبُ اللهُ عَلَى القاتِلِ فَيُسْتَشْهَدُ .

80. Narrated Abu Huraira رضي الله عنه : I went to Allah's Apostle ﷺ while he was at Khaibar after it had fallen in the Muslims' hands. I said, "O Allah's Apostle ! Give me a share (from the land of Khaibar)."

One of the sons of Sa'id bin Al-'As said, "O Allah's Apostle ! Do not give him a share." I said, "This is the murderer of Ibn Qauqal." The son of Sa'id bin Al-'As said, "Strange ! A Wabr (i.e. guinea pig) who has come down to us from the mountain of Qadum (i.e. grazing

٨٠ ـ حدَّثنا الحُمَيْدِيُّ : حدَّثنا الزُّهْرِيُّ قالَ : أخْبرَني عَنْبَسَةُ بنُ سَعِيدٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : أتَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم وهُوَ بِخَيْبَرَ بَعْدَ ما افْتَتَحُوها فقُلْتُ : يا رَسُولَ اللهِ أسْهِمْ لي ، فَقالَ بَعْضُ بَني سَعِيدِ بنِ العاصِ : لا تُسْهِمْ لَهُ يا رَسُولَ اللهِ ، فَقالَ أبُو هُرَيْرَةَ : هذَا قاتِلُ ابنِ قَوْقَلٍ ، فَقالَ ابنُ سَعِيدِ بنِ العاصِ : واعَجَبًا لِوَبْرٍ (١) تَدَلَّى عَلَيْنا مِنْ قَدُومِ

---

(١) قول الصحيح (لوبر) لم يتكلم عليها ابن حجر. وقال القسطلاني بلام مكسورة فواو مفتوحة فموحدة ساكنة فراء: دويبة أصغر من السنور، طحلاء الون لا ذنب لها، أي طويل يحل أكلها.

place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i. e. I was not killed as an infidel)." (The sub-narrator said, "I do not know whether the Prophet ﷺ gave him a share or not.")

ضَأْن (١) يَنْعَى عَلَيَّ قَتْلَ رَجُلٍ مُسْلِمٍ أَكْرَمَهُ اللهُ عَلَى يَدَيَّ وَلَمْ يُهِنِّي عَلَى يَدَيْهِ ، قَالَ : فَلا أَدْرِي أَسْهَمَ لَهُ أَمْ لَمْ يُسْهِمْ لَهُ . قَالَ سُفْيَانُ ، وَ حَدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ ، عَنْ أَبِي هُرَيْرَةَ . السَّعِيدِيُّ هُوَ عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ العَاصِ .

(29) CHAPTER. Whoever preferred Jihād to fasting.

بَابُ مَنِ اخْتَارَ الغَزْوَ عَلَى الصَّوْمِ .

81. Narrated Anas bin Mālik ؓ :

In the life-time of the Prophet ﷺ, Abū Ṭalḥa did not fast because of the Jihād, but after the Prophet ﷺ died I never saw him without fasting except on ʿĪd-ul-Fiṭr and ʿĪd-ul-Aḍḥā.

٨١ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا ثَابِتٌ البُنَانِيُّ قَالَ : سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ أَبُو طَلْحَةَ لا يَصُومُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ أَجْلِ الغَزْوِ . فَلَمَّا قُبِضَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ أَرَهُ مُفْطِرًا إِلاَّ يَوْمَ فِطْرٍ أَوْ أَضْحَى .

(30) CHAPTER. There are seven martyrs other than those who are killed in Jihād (i. e. eight). (1)

بَابٌ ـ الشَّهَادَةُ سَبْعٌ سِوَى القَتْلِ .

82. Narrated Abū Huraira ؓ :

٨٢ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ :

---

(١) قول الصحيح (من قدوم ضأن) بفتح القاف وضم الدال المخففة ، وضأن بالضاد المعجمة وبعد الهمزة نون اسم جبل فى أرض دوس قوم أبى هريرة ، وقيل هو رأس جبل لأنه فى الغالب مرعى الغنم، قال الخطابى: أراد أبان تحقير أبى هريرة و أنه ليس فى قدر من يشير بعطاء ولا منع ، و أنه قليل القدرة على القتال اهـ قسطلانى .

(1) Five mentioned in Ḥadīth No. 82 plus, the one who dies because of burns, Pneumonia and delivery.

Allāh's Apostle ﷺ said, "Five are regarded as martyrs : They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allāh's Cause."

أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: الشُّهَدَاءُ خَمْسَةٌ: المَطْعُونُ، والمَبْطُونُ والغَرِقُ، وصَاحِبُ الهَدْمِ، والشَّهِيدُ في سَبِيلِ اللهِ.

83. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "Plauge is the cause of martyrdom of every Muslim (who dies because of it)."

٨٣ - حدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ.

(31) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

> ' Those of the believers who sit still,
> Other than those who have a disabling hurt
> Are not on an equality with those who strive
> In the Cause of Allāh with their properties and lives.
> Allāh has bestowed upon those who strive
> With their wealth and lives a rank above
> The sedentary. Unto each Allāh has promised good,
> But He has conferred on those who strive
> A great reward above the sedentary.
> Degrees of rank from Him, and forgiveness and mercy.
> Allāh is ever Forgiving, Merciful.'
> (4 : 95)

باب قَوْلِ اللهِ عَزَّ وَجَلَّ - لا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ - إلى قوله - غَفُوراً رَحِيماً -.

84. Narrated Al-Barā رضي الله عنه : When the Divine Inspiration : " Those of the believers who sit still", was revealed, the Prophet ﷺ sent for Zaid (bin Thābit) who came with a shoulder-blade and wrote it on it. Ibn Um-Maktūm complained about his blindness and on that the following revelation came : " Those of the believers who sit still, other than those who have a (disabling) hurt ; are not on an equality (with those who strive in the Way of Allāh with their wealth and lives)."

٨٤ ـ حَدَّثَنَا أَبُو الوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ : لَمَّا نَزَلَتْ ـ لا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ ـ دَعَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم زَيْدًا ، فَجَاءَهُ بِكَتِفٍ فَكَتَبَهَا . وشَكَا ابنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَنَزَلَتْ ـ لا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ غَيرُ أُولِي الضَّرَرِ ـ .

85. Narrated Sahl bin Saʿd-As-Sāʿidi : I saw Marwān bin Al-Ḥakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thābit had told him that Allāh's Apostle ﷺ had dictated to him the Divine Verse :—

> 'Those of the believers who sit still, are not on an equality with those who strive in the Cause of Allāh with their wealth and lives.'

Zaid said, " Ibn Um-Maktūm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Um-Maktūm said, " O Allāh's Apostle ! If I had power, I would surely take part in Jihād." He was a blind man. So Allāh ﷻ sent down revelation to His Apostle ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allāh revealed : " ......other than those who had a (disabling) hurt."

٨٥ ـ حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ : حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعْدٍ الزُّهْرِيُّ قَالَ : حَدَّثَنِي صَالِحُ بنُ كَيْسَانَ ، عَنِ ابنِ شِهَابٍ ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ أَنَّهُ قَالَ : رَأَيْتُ مَرْوَانَ بنَ الحَكَمِ جَالِسًا فِي المَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بنَ ثَابِتٍ أَخْبَرَهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم أَمْلَى عَلَيْهِ ـ لا يَسْتَوِي القَاعِدُونَ مِنَ المُؤْمِنِينَ والمُجَاهِدُونَ فِي سَبِيلِ اللهِ ـ قَالَ : فَجَاءَهُ ابنُ أُمِّ مَكْتُومٍ وهُوَ يُمِلُّهَا عَلَيَّ فَقَالَ : يَا رَسُولَ اللهِ ، لَوْ أَسْتَطِيعُ الجِهَادَ لَجَاهَدْتُ . وكَانَ رَجُلًا أَعْمَى ، فَأَنْزَلَ اللهُ تَبَارَكَ وتَعَالَى عَلَى رَسُولِهِ صلى اللهُ عليه وسلَّم وفَخِذُهُ عَلَى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَّ فَخِذِي ثُمَّ سُرِّيَ عَنْهُ . فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ـ غَيرُ أُولِي الضَّرَرِ ـ .

(32) CHAPTER. Patience during fighting.

بَابُ الصَّبْرِ عِنْدَ القِتَالِ .

86. Narrated Salim Abu-An-Nadr: 'Abdullah bin Abi Aufa wrote and I read what he wrote ...... that Allah's Apostle ﷺ said, "When you face them (i. e. your enemy) then be patient."

٨٦ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ سَالِمٍ أَبِي النَّضْرِ : أَنَّ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى كَتَبَ : فَقَرَأْتُهُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم قَالَ : إِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا .

(33) CHAPTER. Rousing and exhorting people to fight; and the Statement of Allah عَزَّ وَجَلَّ: "Exhort the believers to fight." (8 : 65)

بَابُ التَّحْرِيضِ عَلَى القِتَالِ وَقَوْلِ اللهِ عَزَّ وَجَلَّ ـ حَرِّضِ المُؤْمِنِينَ عَلَى القِتَالِ .

87. Narrated Anas ؓ: Allah's Apostle ﷺ went towards the Khandaq (i.e. Trench) and saw the Emigrants and the Ansar digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allah! Real life is that of the Here-after, (so please) forgive the Ansar and the Emigrants." In its reply the Emigrants(1) and the Ansar said, "We are those who have given a solemn pledge to Muhammad ﷺ that we will carry on Jihad as long as we live."

٨٧ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ حُمَيْدٍ قَالَ : سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ : خَرَجَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم إلى الخَنْدَقِ فَإِذَا المُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَبِيدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ . فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالجُوعِ قَالَ :

اللَّهُمَّ إِنَّ العَيْشَ عَيْشُ الآخِرَهْ
فَاغْفِرْ لِلأَنْصَارِ وَالمُهَاجِرَهْ

فَقَالُوا مُجِيبِينَ لَهُ :

نَحْنُ الَّذِينَ بَايَعْنَا مُحَمَّدَا
عَلَى الجِهَادِ مَا بَقِينَا أَبَدَا

---

(1) The word "Emigrants" at other places has been written as "Muhajirun." See glossary for "Muhajirun."

(34) CHAPTER. The digging of the Trench.

بابُ حَفْرِ الخَنْدَقِ .

88. Narrated Anas ﵁ : The Emigrants and the Anṣar started digging the trench around Medina carrying the earth on their backs and saying, "We are those who have given a solemn pledge to Muḥammad ﷺ that we will carry on Jihad as long as we live." The Prophet ﷺ kept on replying, "O Allah, there is no good except the good of the Here-after; so confer Your Blessings on the Anṣar and the Emigrants."

٨٨ ـ حدَّثَنا أبُو مَعْمَرٍ : حدَّثَنا عَبْدُ الوَارِثِ : حدَّثَنا عَبْدُ العَزِيزِ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : جَعَلَ المُهاجِرُونَ والأنْصارُ يَحْفِرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ ويَنْقُلُونَ التُّرابَ عَلَى مُتُونِهِمْ ويَقُولُونَ :

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّدَا
عَلَى الجِهادِ ما بَقِينا أبَدَا

والنَّبِيُّ صلى اللهُ عليه وسلَّم يُجِيبُهُمْ ويَقُولُ :

اللَّهُمَّ إنَّهُ لا خَيْرَ إلاَّ خَيْرُ الآخِرَهْ
فَبارِكْ فى الأنْصارِ والمُهاجِرَهْ

89. Narrated. Al-Bara' ﵁ : The Prophet ﷺ went on carrying (i. e. the earth) and saying, "Without You (O Allah !) we would have got no guidance."

٨٩ ـ حدَّثَنا أبُو الوَلِيدِ : حدَّثَنا شُعْبَةُ ، عَنْ أبِى إسحاقَ : سَمِعْتُ البَرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ : كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَنْقُلُ ويَقُولُ : لَوْلا أنْتَ ما اهْتَدَيْنا .

90. Narrated Al-Bara' ﵁ : On the day (of the battle) of Al-Aḥzab (i.e. clans) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah !) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when our enemies we meet.

٩٠ ـ حدَّثَنا حَفْصُ بنُ عُمَرَ : حدَّثَنا شُعْبَةُ ، عَنْ أبِى إسحاقَ ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ : رَأيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَوْمَ الأحْزابِ يَنْقُلُ التُّرابَ وقَدْ وَارَى التُّرابُ بَياضَ بَطْنِهِ وهُوَ يَقُولُ : لَوْلا أنْتَ ما اهْتَدَيْنا ، ولا تَصَدَّقْنا ، ولا صَلَّيْنا . فأنْزِلِ السَّكِينَةَ

Indeed people have oppressed us but never shall we yield if they try to bring affliction upon us."

عَلَيْنَا، وَثَبِّتِ الأَقْدَامَ إِنْ لاقَيْنَا، إِنَّ الأُولَى قَدْ بَغَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا.

(35) CHAPTER. (The reward of) whoever is held back from Jihād by a legal cause.

بَابُ مَنْ حَبَسَهُ العُذْرُ عَنِ الغَزْوِ.

91. Narrated Anas ؓ : We returned from the Ghazwa of Tabūk along with the Prophet ﷺ . (See Hadīth No. 92 below).

٩١ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ: أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

92. Narrated Anas ؓ : While the Prophet ﷺ was in a Ghazwa he said, " Some people have remained behind us in Medīna and we never crossed a mountain path or a valley, but they were with us (i. e. sharing the reward with us), as they have been held back by a (legal) excuse."

٩٢ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كَانَ فِي غَزَاةٍ، فَقَالَ: إِنَّ أَقْوَامًا بِالمَدِينَةِ خَلْفَنَا مَا سَلَكْنَا شِعْبًا وَلا وَادِيًا إِلَّا وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ العُذْرُ. وَقَالَ مُوسَى: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم قَالَ أَبُو عَبْدِ اللهِ: الأَوَّلُ عِنْدِي أَصَحُّ.

(36) CHAPTER. The superiority of observing fast for Allāh's Pleasure.

بَابُ فَضْلِ الصَّوْمِ فِي سَبِيلِ اللهِ.

93. Narrated Abū Saʿid ؓ : I heard the Prophet ﷺ saying, " Indeed, anyone who fasts for one day for Allāh's Pleasure, Allāh will make his face away from the (Hell) fire for (a distance covered by a journey of) seventy years."

٩٣ ـ حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، وَسُهَيْلُ بْنُ أَبِي صَالِحٍ: أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ

(37) CHAPTER. The superiority of spending in Allāh's Cause (i.e. for Jihād).

94. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Whoever spends two things in Allāh's Cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.'" Abū Bakr said, "O Allāh's Apostle! Such persons will never be destroyed." The Prophet ﷺ said, "I hope you will be one of them."

95. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allāh's Apostle ﷺ ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allāh's Apostle! Can the good bring about evil?" The Prophet ﷺ remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the

أبي عَيَّاشٍ عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: مَنْ صَامَ يَوْماً فى سَبِيلِ اللهِ بَعَّدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً.

بابُ فَضْلِ النَّفَقَةِ فى سَبِيلِ اللهِ.

٩٤ - حدَّثَنِي سَعِيدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ أبي سَلَمَةَ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ أنْفَقَ زَوْجَيْنِ فى سَبِيلِ اللهِ دَعاهُ خَزَنَةُ الجَنَّةِ، كُلُّ خَزَنَةِ بابٍ، أيْ فُلُ هَلُمَّ. قالَ: أبُو بَكْرٍ: يا رَسُولَ اللهِ، ذَاكَ الذى لا تَوَى عَلَيْهِ. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنِّى لأَرْجُو أنْ تَكُونَ مِنْهُمْ.

٩٥ - حدَّثَنا مُحَمَّدُ بنُ سِنان: حدَّثَنا فُلَيْحٌ: حدَّثَنا هِلالٌ، عَنْ عطاءِ ابنِ يَسارٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قامَ عَلَى المِنْبَرِ فَقالَ: إنَّما أخْشَى عَلَيْكُمْ مِنْ بَعْدِى ما يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكاتِ الأرْضِ. ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيا فَبَدَأَ بإحْداهُما وثَنَّى بالأُخْرَى، فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، أوَ يَأْتِى الخَيْرُ بالشَّرِّ؟ فَسَكَتَ عَنْهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم. قُلْنا يُوحَى

Prophet ﷺ wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i. e. till it gets satisfied) and then stands in the sun and deficates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allāh's Cause and on orphans, poor people and travellers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

إِلَيْهِ وَسَكَتَ النَّاسُ كَأَنَّ عَلَى رُءُوسِهِمُ الطَّيْرُ. ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحَضَاءَ فَقَالَ: أَيْنَ السَّائِلُ آنِفًا؟ أَوَ خَيْرٌ هُوَ؟ ثَلَاثًا، إِنَّ الخَيْرَ لَا يَأْتِى إِلَّا بِالخَيْرِ وَإِنَّهُ كُلَّمَا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ كُلَّمَا أَكَلَتِ الآكِلَةُ الخَضِرَ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسَ فَثَلَطَتْ وَبَالَتْ ثُمَّ رَتَعَتْ. وَإِنَّ هَذَا المَالَ خَضِرَةٌ حُلْوَةٌ. وَنِعْمَ صَاحِبُ المُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ فِى سَبِيلِ اللهِ وَاليَتَامَى وَالمَسَاكِينِ وَابْنِ السَّبِيلِ، وَمَنْ لَمْ يَأْخُذْهُ بِحَقِّهِ فَهُوَ كَالآكِلِ الَّذِى لَا يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ القِيَامَةِ.

(38) CHAPTER. The superiority of one who prepares a Ghāzī (i.e. warrior of Jihād) or looks after his dependents in his absence.

بَابُ فَضْلِ مَنْ جَهَّزَ غَازِيًا أَوْ خَلَفَهُ بِخَيْرٍ.

96. Narrated Zaid bin Khālid رضي الله عنه: Allāh's Apostle ﷺ said, "He who prepares a Ghāzī going in Allāh's Cause is himself given the reward of a Ghāzī; and he who looks after properly the dependents of a Ghāzī going in Allāh's Cause is himself given a reward of a Ghāzī."

٩٦ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا الحُسَيْنُ: حَدَّثَنِى يَحْيَى قَالَ: حَدَّثَنِى أَبُو سَلَمَةَ قَالَ: حَدَّثَنِى بِشْرُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِى زَيْدُ بْنُ خَالِدٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ جَهَّزَ غَازِيًا فِى سَبِيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِى سَبِيلِ اللهِ بِخَيْرٍ فَقَدْ غَزَا.

97. Narrated Anas رضي الله عنه : The Prophet ﷺ used not to enter any house in Medīna except the house of Um-Sulaim besides those of his wives.. ... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

(39) CHAPTER. To apply Ḥunūṭ (i.e. a kind of scent for embalming the dead) during the battle.

98. Narrated Ibn ʿAun : Once Mūsā bin Anas while describing the battle of Yamāma, said, "Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying Ḥunūṭ to his body. Anas asked, 'O Uncle ! What is holding you back (from the battle)?' He replied, 'O my nephew ! I am coming just now,' and went on perfuming himself with Ḥunūṭ, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thābit said, 'Clear the way for me to fight the enemy. We would never do so (i. e. flee) in the company of Allāh's Apostle ﷺ . How bad the habits you have acquired from your enemies are. ! ' "

(40) CHAPTER. The superiority of the reconnoitrer.

99. Narrated Jābir رضي الله عنه : The Prophet ﷺ said, "Who will bring me

٩٧ ـ حدَّثَنَا مُوسَى بن إسمَاعِيلَ: حدَّثَنا هَمَّامٌ، عَنْ إسحَاقَ بنِ عَبْدِ الله، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم لمْ يَكُنْ يَدْخُلُ بَيْتًا بالمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سُلَيمٍ إلاَّ عَلَى أزْوَاجِهِ. فَقِيلَ لَهُ فَقَالَ: إنِّي أرْحَمُهَا، قُتِلَ أخُوهَا مَعِي.

بابُ التَّحَنُّطِ عِنْدَ القِتَالِ،

٩٨ ـ حدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا خالِدُ بنُ الحَارِثِ: حدَّثَنا ابنُ عَوْنٍ، عَنْ مُوسَى بنِ أنَسٍ قالَ: ذَكَرَ يَوْمَ اليمامَةِ قالَ: أتَى أنَسُ ابنُ مالِكٍ ثابِتَ بنَ قَيْسٍ وقَدْ حَسَرَ عَنْ فَخِذَيْهِ وهُوَ يَتَحَنَّطُ فَقالَ: يا عَمِّ، ما يَحْبِسُكَ أنْ لا تَجِيءَ؟ قالَ: الآنَ يا ابنَ أخِي، وجَعَلَ يَتَحَنَّطُ، يَعْنِي مِنَ الحَنُوطِ، ثُمَّ جاءَ فَجَلَسَ ـ فَذَكَرَ فِي الحَدِيثِ انْكِشافًا مِنَ النَّاسِ فَقالَ: هَكَذَا عَنْ وُجُوهِنا حَتَّى نُضَارِبَ القَوْمَ، ما هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، بِئْسَ ما عَوَّدْتُمْ أقْرَانَكُمْ. رَوَاهُ حَمَّادٌ عَنْ ثابِتٍ عَنْ أنَسٍ.

بابُ فَضْلِ الطَّلِيعَةِ.

٩٩ ـ حدَّثَنَا أبُو نُعَيمٍ: حدَّثَنا سُفْيَانُ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ، عَنْ

the information about the enemy on the day (of the battle) of Al-Ahzab (i. e. Clans)?" Az-Zubair said, "I will." The Prophet ﷺ said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet ﷺ said, "Every prophet had a disciple and my disciple is Az-Zubair."

(41) CHAPTER. Can the reconnoitrer be sent alone?

100. Narrated Jabir bin 'Abdullah رضي الله عنه : When the Prophet ﷺ called the people (Ṣadqa, a sub-narrator, said, "Most probably that happened on the day of Al-Khandaq) Az-Zubair responded to the call (i. e. to act as a reconnoitrer). (The Prophet ﷺ) called the people again and Az-Zubair responded to the call. The Prophet ﷺ said then, "Every prophet had a disciple and my disciple is Az-Zubair bin Al-'Awwam."

(42) CHAPTER. The travelling of two persons together.

101. Narrated Malik bin Al-Ḥuwairith: On my departure from the Prophet ﷺ he said to me and to a friend of mine, "You two, pronounce the Adhan and the Iqama for the prayer and let the elder of you lead the prayer."

جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: مَنْ يَأْتِينِي بِخَبَرِ القَوْمِ يَوْمَ الأَحْزابِ؟ فَقالَ الزُّبَيْرُ: أنا. ثُمَّ قالَ: مَنْ يَأْتِينِي بِخَبَرِ القَوْمِ؟ قالَ الزُّبَيْرُ: أنا، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّ لِكُلِّ نَبِيٍّ حَوارِيًّا وحَوارِيَّ الزُّبَيْرُ.

باب - هَلْ يُبْعَثُ الطَّلِيعَةُ وَحْدَهُ؟.

١٠٠ - حدَّثَنا صَدَقَةُ: أخْبَرَنا ابنُ عُيَيْنَةَ: حدَّثَنا ابنُ المُنْكَدِرِ: أنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: نَدَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم النَّاسَ، قالَ صَدَقَةُ: أظُنُّهُ يَوْمَ الخَنْدَقِ، فانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَ النَّاسَ فانْتَدَبَ الزُّبَيْرُ. فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّ لِكُلِّ نَبِيٍّ حَوارِيًّا وحَوارِيَّ الزُّبَيْرُ بنُ العَوَّامِ.

باب سَفَرِ الاثْنَيْنِ.

١٠١ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا أبُو شِهابٍ، عَنْ خالِدٍ الحَذَّاءِ، عَنْ أبي قِلابَةَ، عَنْ مالِكِ بنِ الحُوَيْرِثِ قالَ: انْصَرَفْتُ مِنْ عِنْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالَ لَنا أنا وصاحِبٌ لي: أذِّنا وأقِيما ولْيَؤُمَّكُما أكْبَرُكُما.

(43) CHAPTER. Good will remain a permanent quality in horses (especially those kept for the purpose of Jihād) till the Day of Resurrection.

بَابٌ - الخَيْلُ مَعْقُودٌ في نَوَاصِيهَا الخَيْرُ إلى يَوْمِ القِيَامَةِ .

102. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Good is a permanent quality of horses till the Day of Resurrection."

١٠٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ : حَدَّثَنَا مالكٌ ، عَنْ نافعٍ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : الخَيْلُ في نَوَاصِيهَا الخَيْرُ إلى يَوْمِ القِيَامَةِ .

103. Narrated ʿUrwa bin Al-Jaʿd : The Prophet ﷺ said, "Good will remain a permanent quality in horses till the Day of Resurrection."

And narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, "There is a blessing in (the fore-heads of) horses."

١٠٣ - حَدَّثَنَا حَفْصُ بنُ عُمَرَ : حَدَّثَنا شُعْبَةُ ، عَنْ حُصَيْنٍ ، وابنِ أبي السَّفَرِ عَنِ الشَّعْبِيِّ ، عَنْ عُرْوَةَ بنِ الجَعْدِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : الخَيْلُ مَعْقُودٌ في نَوَاصِيهَا الخَيْرُ إلى يَوْمِ القِيَامَةِ . قالَ سُلَيمانُ : عَنْ شُعْبَةَ ، عَنْ عُرْوَةَ بنِ أبي الجَعْدِ . تابَعَهُ مُسَدَّدٌ ، عَنْ هُشَيْمٍ ، عَنْ حُصَيْنٍ ، عَنِ الشَّعْبِيِّ ، عَنْ عُرْوَةَ بنِ أبي الجَعْدِ : حَدَّثَنا مُسَدَّدٌ : حَدَّثَنا يَحْيى بنُ أبي سَعِيدٍ ، عَنْ شُعْبَةَ عَنْ أبي التَّيَّاحِ ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ ، قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : البَرَكَةُ في نَوَاصِي الخَيْلِ .

(44) CHAPTER. Jihād is carried on whether the Muslim Ruler who calls for it is a good or a bad person, by virtue of the saying of the Prophet ﷺ, "Good

بَابٌ - الجِهَادُ ماضٍ مَعَ البَرِّ والفاجِرِ ، لِقَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : الخَيْلُ مَعْقُودٌ في نَوَاصِيهَا الخَيْرُ

will remain a permanent quality in horses till the Day of Resurrection."

إلى يَوْمِ القِيامَةِ.

104. Narrated 'Urwa Al-Bariqi: The Prophet ﷺ said, "Good will remain a permanent quality in horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Here-after) or booty (in this world)."

١٠٤ - حدَّثَنا أبُو نُعَيمٍ: حدَّثَنا زَكَرِياءُ، عَنْ عامِرٍ: حدَّثَنا عُرْوَةُ البارِقُ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ: الخَيْلُ مَعْقُودٌ فى نَواصِيها الخَيرُ إلى يَوْمِ القِيامَةِ، الأجْرُ والمَغْنَمُ.

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of Jihad in Allah's Cause), as is indicated by the Statement of Allah عَزَّ وَجَلَّ :—

'And (make ready) horses tethered (for the purpose of Jihad).' (8:60)

بابُ مَنِ احْتَبَسَ فَرَسًا لِقَوْلِهِ عَزَّ وَجَلَّ - ومِنْ رِباطِ الخَيْلِ -.

105. Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise (of giving reward), then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine."

١٠٥ - حدَّثَنا عَلِى بنُ حَفْصٍ: حدَّثَنا ابنُ المُبارَكِ: أخْبَرَنا طَلْحَةُ بنُ أبى سَعِيدٍ قالَ: سَمِعْتُ سَعِيدًا المَقْبُرِىَّ يُحَدِّثُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ يَقُولُ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: مَنِ احْتَبَسَ فَرَسًا فى سَبِيلِ اللهِ إيمانا باللهِ وتَصْدِيقا بِوَعْدِهِ فإنَّ شِبَعَهُ ورِيَّهُ ورَوْثَهُ وبَوْلَهُ فى مِيزانِهِ يَوْمَ القِيامَةِ.

(46) CHAPTER. To name a horse and a donkey.

بابُ اسْمِ الفَرَسِ والحِمارِ.

106. Narrated 'Abdullah bin Abi Qatada from his father: Abu Qatada went out (on a journey) with Allah's Apostle ﷺ but he was left behind with

١٠٦ - حدَّثَنا مُحَمَّدُ بنُ أبى بَكْرٍ قالَ: حدَّثَنا فُضَيْلُ بنُ سُلَيمانَ، عَنْ أبى حازِمٍ، عَنْ عَبْدِ اللهِ بنِ أبى قَتادَةَ، عَنْ

some of his companions who were in the state of Ihram. He himself was not in the state of Ihram. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and wounded it. He ate of its meat and his companions ate, too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abū Qatāda replied, "Yes, we have its leg with us." So, the Prophet ﷺ took and ate it.

أَبِيهِ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَتَخَلَّفَ أَبُو قَتَادَةَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرِمُونَ وَهُوَ غَيْرُ مُحْرِمٍ. فَرَأَوا حِمَارَ وَحْشٍ قَبْلَ أَنْ يَرَاهُ، فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتَّى رَآهُ أَبُو قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ يُقَالُ لَهُ الجَرَادَةُ، فَسَأَلَهُمْ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَتَنَاوَلَهُ فَحَمَلَ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَنَدِمُوا، فَلَمَّا أَدْرَكُوهُ قَالَ: هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟ قَالَ: مَعَنَا رِجْلُهُ فَأَخَذَهَا النَّبِيُّ صلى اللهُ عليه وسلَّم فَأَكَلَهَا.

107. Narrated Sahl: In our garden their was a horse belonging to the Prophet ﷺ called Al-Luḥaif or Al-Lakhif.

١٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ بْنِ جَعْفَرٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا أُبَيُّ بْنُ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ لِلنَّبِيِّ صلى اللهُ عليه وسلَّم فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ اللُّحَيْفُ، قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ بَعْضُهُمْ اللَّخِيفُ.

108. Narrated Muʿadh ؓ: I was a companion-rider of the Prophet ﷺ on a donkey called ʿUfair. The Prophet ﷺ asked, "O Muʿadh! Do you know what Allāh's right on His worshippers is, and what the right of His worshippers on Him is?" I replied, "Allāh and His Apostle ﷺ know better." He said, "Allāh's right on His worshippers is that

١٠٨ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ يَحْيَى بْنَ آدَمَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ صلى اللهُ عليه وسلَّم عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ، فَقَالَ: يَا مُعَاذُ وَهَلْ تَدْرِي حَقَّ اللهِ عَلَى عِبَادِهِ؟

they should worship Him and should not worship any besides Him. And worshippers' right on Allāh is that He shall never torture him who worships none besides Him." I said, "O Allāh's Apostle! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely)."

ومــا حَقُّ العِبـادِ عَلَى اللهِ ؟ قُلْـتُ : اللهُ ورَسُولُهُ أعْلَمُ ، قالَ : فَإِنَّ حَقَّ اللهِ عَلَى العِبادِ أنْ يَعْبُدُوهُ ولايُشْرِكُوا بِهِ شَيْئًا ، وحَقُّ العِبادِ عَلَى اللهِ أن لايُعَذِّبَ مَنْ لا يُشْرِكُ بهِ شَيْئًا. فَقُلتُ : يا رَسُولَ اللهِ ؛ أفَلا أُبَشِّرُ بهِ النَّاسَ ؟ قالَ : لا تُبَشِّرْهُمْ فَيَتَّكِلُوا .

109. Narrated Anas bin Mālik رضي الله عنه: Once there was a feeling of fright in Medina, so the Prophet ﷺ borrowed a horse belonging to us called Mandūb (and he rode away on it). (When the Prophet ﷺ returned) he said, "I have not seen anything of fright and I found it (i. e. this horse) very fast."

١٠٩ ـ حدَّثَنـا مُحَمَّدُ بنُ بَشَّـارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ : سَمِعْتُ قَتادَةَ ، عَنْ أنَسِ بنِ مـالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : كانَ فَزَعٌ بالمَدِينَةِ فاسْتَعارَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَرَسا لَنا يُقالُ لَهُ مَنْدُوبٌ ، فَقالَ : ما رَأَيْنا مِنْ فَزَعٍ وإنْ وجَدْناهُ لَبَحْرًا.

(47) **CHAPTER.** What has been said about the evil omen of a horse.

بابُ مايُذْكَرُ مِنْ شُؤْمِ الفَرَسِ .

110. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house.(1)

١١٠ ـ حدَّثَنـا أبُو اليمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ: أخْبَرَنِي سالِمُ ابنُ عَبْدِ اللهِ أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : إنَّما الشُّؤْمُ فى ثَلاثَةٍ : فى الفَرَسِ ، والمَرْأةِ ، والدَّارِ .

---

(1) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihād, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

111. Narrated Sahl bin Saʿd Al-Saʿidi رضي الله عنه : Allāh's Apostle ﷺ said "If there is any evil omen in anything, then it is in the woman, the horse and the house."

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allāh عَزَّ وَجَلَّ:—

> 'And horses, mules and asses (He has created) that you may ride them and for ornament, and He creates other things which you know not.' (16 : 8)

112. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Horses are kept for one of three purposes ; for some people they are a source of reward, for some others they are a means of shelter and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allāh's Cause (i.e. Jihād), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its foot-marks will be written as good deeds for him ; and if it passes by a river and drinks water from it even though he had no intention of water-

١١١ ـ حدَّثنا عبدُ اللهِ بنُ مَسْلَمَةَ، عنْ مالكٍ، عنْ أبي حازمِ بنِ دِينارٍ، عنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: إنْ كانَ في شيءٍ فَفِي المَرْأةِ والفَرَسِ والمَسْكَنِ.

بابٌ ـ الخَيْلُ لِثَلاثَةٍ، وقَوْلِ اللهِ عَزَّ وَجَلَّ ـ والخَيْلَ والبِغالَ والحَمِيرَ لِتَرْكَبُوها وزِينَةً ويَخْلُقُ مالا تَعْلَمُونَ ـ.

١١٢ ـ حدَّثنا عبدُ اللهِ بنُ مَسْلَمَةَ، عنْ مالكٍ، عنْ زَيْدِ بنِ أسْلَمَ، عنْ أبي صالحٍ السَّمَّانِ، عنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ، وعلى رَجُلٍ وِزْرٌ. فأمَّا الذي لهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبِيلِ اللهِ فأطالَ في مَرْجٍ أوْ رَوْضَةٍ فما أصابَتْ في طِيَلِها ذلكَ مِنَ المَرْجِ أوِ الرَّوْضَةِ كانَتْ لهُ حَسَناتٍ. ولَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفاً أوْ شَرَفَيْنِ كانَتْ أرْواثُها وآثارُها حَسَناتٍ لهُ. ولَوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ يَسْقِيَها كانَ ذلكَ حَسَناتٍ لهُ. وأمَّا

ing it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and pretense and showing enmity for Muslims: such a horse will be a source of sins for him. When Allāh's Apostle ﷺ was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse :—

"Then anyone who
Does a small ant's weight
Of good shall see it ;
And anyone who
Does a small ant's weight
Of evil, shall see it.' (101 : 7-8)

(49) CHAPTER. Whoever beats somebody else's animal during the battle (intending to help its rider).

113. Narrated Muslim from Abū 'Aqīl from Abū Al-Mutawakkil An-Nājī: I called on Jābir bin 'Abdullāh Al-Anṣārī and said to him, "Relate to me what you have heard from Allāh's Apostle ﷺ." He said, "I accompanied him on one of the journeys." (Abū 'Aqīl said, "I do not know whether that journey was for the purpose of Jihād or 'Umra.") "When we were returning," Jābir continued, "the Prophet ﷺ said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped

الرَّجُلُ الَّذِي هِيَ عَلَيْهِ وِزْرٌ فَهُوَ رَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ وِزْرٌ عَلَى ذَلِكَ. وَسُئِلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم عَنِ الْحُمُرِ؟ فَقَالَ: مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هذِهِ الْآيَةُ الْجَامِعَةُ الْفَاذَّةُ - فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ -.

باب مَنْ ضَرَبَ دَابَّةَ غَيْرِهِ فِي الْغَزْوِ.

١١٣ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ فَقُلْتُ لَهُ: حَدِّثْنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، قَالَ: سَافَرْتُ مَعَهُ فِي بَعْضِ أَسْفَارِهِ، قَالَ أَبُو عَقِيلٍ: لَا أَدْرِي غَزْوَةً أَمْ عُمْرَةً، فَلَمَّا أَنْ أَقْبَلْنَا قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: مَنْ أَحَبَّ أَنْ يَتَعَجَّلَ إِلَى أَهْلِهِ فَلْيُعَجِّلْ. قَالَ جَابِرٌ: فَأَقْبَلْنَا وَأَنَا عَلَى جَمَلٍ لِي أَرْمَكَ لَيْسَ فِيهَا شِيَةٌ وَالنَّاسُ خَلْفِي، فَبَيْنَا أَنَا كَذَلِكَ إِذْ قَامَ عَلَيَّ فَقَالَ

suddenly (because of exhaustion). On that the Prophet ﷺ said to me, 'O Jābir, wait!' Then he hit it once with his lash and it started presently on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative. When we reached Medīna, and the Prophet ﷺ went to the Mosque along with his companions. I, too, went to him after tying the camel on the pavement at the Mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet ﷺ sent some Awāq (i.e. an amount) of gold saying, 'Give it to Jabir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.'"

(50) CHAPTER. Riding on an unmanageable animal or a stallion. Rashid bin Sa d said, "The early Muslims preferred to ride stallions, for they were faster and more daring (than mares)."

114. Narrated Anas bin Mālik ؓ: There was a feeling of fright in Medina, so the Prophet ﷺ borrowed a horse called Mandūb belonging to Abū Ṭalḥa and mounted it. (On his return), he said, "I did not see anything of fright and I found this horse very fast."

لِى النَّبِىُّ صلى الله عليه وسلم: اسْتَمْسِكْ، فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَبَ الْبَعِيرُ مَكَانَهُ، فَقَالَ: أَتَبِيعُ الْجَمَلَ؟ قُلْتُ: نَعَمْ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَدَخَلَ النَّبِىُّ صلى الله عليه وسلم الْمَسْجِدَ فِى طَوَائِفِ أَصْحَابِهِ فَدَخَلْتُ عليه وعَقَلْتُ الْجَمَلَ فِى نَاحِيَةِ الْبَلَاطِ، فَقُلْتُ لَهُ: هٰذَا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمَلِ وَيَقُولُ الْجَمَلُ جَمَلُنَا. فَبَعَثَ النَّبِىُّ صلى الله عليه وسلم أَوَاقٍ مِنْ ذَهَبٍ فَقَالَ أَعْطُوهَا جَابِرًا. ثُمَّ قَالَ اسْتَوْفَيْتَ الثَّمَنَ؟ قُلْتُ: نَعَمْ، قَالَ: الثَّمَنُ وَالْجَمَلُ لَكَ.

بابُ الرُّكُوبِ عَلَى الدَّابَّةِ الصَّعْبَةِ وَالْفُحُولَةِ مِنَ الْخَيْلِ. وَقَالَ رَاشِدُ بْنُ سَعْدٍ: كَانَ السَّلَفُ يَسْتَحِبُّونَ الْفُحُولَةَ لِأَنَّهَا أَجْرَى وَأَجْسَرُ.

١١٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ بِالْمَدِينَةِ فَزَعٌ فَاسْتَعَارَ النَّبِىُّ صلى الله عليه وسلم فَرَسًا لِأَبِى طَلْحَةَ يُقَالُ لَهُ مَنْدُوبٌ فَرَكِبَهُ وَقَالَ: مَا رَأَيْنَا مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا.

(51) CHAPTER. The share of the horse (from the booty)... Mālik said, " A share of the booty is to be devoted to horses including non-ʿArab horses, by virtue of the Statement of Allāh عَزَّ وَجَلَّ :—

> ' And horses, mules and asses (He has created)
>
> That you may ride them.' (16 : 8)

A share of one horse only is to be given to each person."

بابُ سِهامِ الفَرَسِ، وقالَ مالكٌ: يُسْهَمُ لِلْخَيْلِ والبَرَاذِينِ مِنْها لِقَوْلِهِ تَعالى - والخَيْلَ والبِغالَ والحَمِيرَ لِتَرْكَبُوها - ولا يُسْهَمُ لأكْثَرَ مِنْ فَرَسٍ.

115. Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ fixed two shares for the horse and one share for its rider (from the war booty).

١١٥ - حدَّثنا عُبَيْدُ بنُ إسماعيلَ، عَنْ أبي أُسامةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم جَعَلَ لِلفَرَسِ سَهْمَيْنِ ولِصاحِبِهِ سَهْمًا.

(52) CHAPTER. Leading somebody else's animal during the battle.

بابُ مَنْ قادَ دابَّةَ غَيْرِهِ فى الحَرْبِ.

116. Narrated Abū Isḥāq : Somebody asked Al-Barāʾ bin ʿĀzib, " Did you flee deserting Allāh's Apostle ﷺ during the battle of Ḥunain ? " Al-Barāʾ replied, " But Allāh's Apostle ﷺ did not flee. The people of the Tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allāh's Apostle ﷺ did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding

١١٦ - حدَّثنا قُتَيْبَةُ: حدَّثنا سَهْلُ ابنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أبي إسحاقَ: قالَ رَجُلٌ للبَراءِ بْنِ عازِبٍ رَضِيَ اللهُ عَنْهُما: أفَرَرْتُمْ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم يَوْمَ حُنَيْنٍ؟ قالَ لكِنْ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم لمْ يَفِرَّ، إنَّ هَوازِنَ كانُوا قَوْمًا رُماةً وإنَّا لَمَّا لَقِيناهُمْ حَمَلْنا عَلَيهِمْ فانهَزَمُوا. فأقْبَلَ المُسْلِمُونَ عَلى الغَنائِمِ. فاستَقْبَلُونا بالسِّهامِ، فأمَّا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فلَمْ يَفِرَّ. فلَقَدْ

its reins and the Prophet ﷺ was saying, 'I am the Prophet in truth; I am the son of ʽAbdul Muṭṭalib.'"

رَأَيْتُهُ وإنَّهُ لَعَلَى بَغْلَتِهِ البَيْضَاءِ، وإنَّ أبا سُفْيانَ آخِذٌ بِلِجامِها والنَّبِيُّ صلى اللهُ عليهِ وسلَّم يَقُولُ: أنا النَّبِيُّ لا كَذِبْ، أنَا ابنُ عَبْدِ المُطَّلِبْ.

(53) CHAPTER. The saddle and the stirrup of an animal.

بابُ الرِّكابِ والغَرْزِ للدَّابَّةِ.

117. Narrated Ibn ʽUmar رضي الله عنهما : When the Prophet ﷺ put his feet in the stirrup and the she-camel got up carrying him he would start reciting Talbīya at the mosque of Dhul-Ḥulaifa.

١١٧ - حدَّثَنِي عُبَيْدُ بنُ إسماعِيلَ، عَنْ أبي أسامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نافِعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: أنَّهُ كانَ إذا أدْخَلَ رِجْلَهُ في الغَرْزِ واسْتَوَتْ بِهِ ناقَتُهُ قائِمَةً أهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الحُلَيْفَةِ.

(54) CHAPTER. The riding of an unsaddled horse.

بابُ رُكُوبِ الفَرَسِ العُرْيِ.

118. Narrated Anas رضي الله عنه : The Prophet ﷺ met them (i.e. the people) while he was riding an unsaddled horse with his sword slung over his shoulder.

١١٨ - حدَّثَنا عَمْرُو بنُ عَوْنٍ: حدَّثَنا حَمَّادٌ، عن ثابتٍ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ: اسْتَقْبَلَهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَلَى فَرَسٍ عُرْيٍ ما عَلَيْهِ سَرْجٌ في عُنُقِهِ سَيْفٌ.

(55) CHAPTER. A slow horse.

بابُ الفرسِ القَطُوفِ.

119. Narrated Anas bin Mālik رضي الله عنه : Once the people of Medina were frightened, so the Prophet ﷺ rode a a horse belonging to Abū Ṭalḥa and it ran slowly, or was of narrow paces. When

١١٩ - حدَّثَنا عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّ أهْلَ المَدِينَةِ

he returned, he said, "I found your (i.e. Abū Ṭalḥa's) horse very fast. After that the horse could not be surpassed in running.

فَزِعُوا مَرَّةً فَرَكِبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَرَسًا لأَبِي طَلْحَةَ كانَ يَقْطِفُ أوْ كانَ فِيهِ قِطافٌ فَلَمَّا رَجَعَ قالَ: وَجَدْنا فَرَسَكُمْ هذَا بَحْرًا، فَكانَ بَعْدَ ذَلكَ لا يُجارَى.

(56) CHAPTER. Horse races.

بابُ السَّبْقِ بَيْنَ الخَيْلِ .

120. Narrated (ʿAbdullāh) binʿUmar ؓ: The Prophet ﷺ arranged for a horse race amongst the horses that had been made lean to take place between Al-Ḥafyā' and Thanīyat Al-Wadāʿ (i. e. names of two places) and the horses which had not been made lean from Ath-Thanīyat to the mosque of Banī Zuraiq. I was also amongst those who took part in that horse race.

Sufyān, a sub-narrator, said, "The distance between Al-Hafya and Thanīya-Al-Wadāʿ is five or six miles; and between Thaniya and the mosque of Banī Zuraiq is one mile."

١٢٠ - حدَّثَنا قَبِيصَةُ: حدَّثَنا سُفْيانُ، عَنْ عُبَيْدِ اللهِ، عَنْ نافعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: أجْرَى النَّبِيُّ صلى اللهُ عليهِ وسلَّم ما ضُمِّرَ مِنَ الخَيْلِ مِنَ الحَفْياءِ إلى ثَنِيَّةِ الوَداعِ وأجرَى ما لمْ يُضَمَّرْ منَ الثَّنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ. قالَ ابنُ عُمَرَ: وكُنْتُ فِيمَنْ أجْرَى. قالَ عَبْدُ اللهِ: حدَّثَنا سُفْيانُ: بَيْنَ الحَفْياءِ إلى ثَنِيَّةِ الوَداعِ خمسةُ أمْيالٍ أو سِتَّةٌ، وبينَ ثَنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ.

(57) CHAPTER. The preparation of horses for racing (by a process by which strong fat horses are turned into lean ones through giving them limited amounts of food.)

بابُ إضْمارِ الخَيْلِ للسَّبْقِ .

121. Narrated Abdullah ؓ: The Prophet ﷺ arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniya to the mosque of Bani Zuraiq.

١٢١ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم سابَقَ بَيْنَ الخَيْلِ التي لمْ تُضَمَّرْ

(The sub-narrator said, "ʿAbdullāh bin ʿUmar was amongst those who participated in that horse race.")

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

122. Narrated Abū Isḥāq from Mūsā bin ʿUqba from Nāfiʿ from Ibn ʿUmar who said, "Allāh's Apostle ﷺ arranged a horse race amongst the horses that had been made lean, letting them start from Al-Ḥafyāʾ and their limit (distance of running) was up to Thaniyat-al-Wadāʿ. I asked Mūsā, 'What was the distance between the two places ?' Mūsā replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-al-Wadāʿ and their limit was up to the mosque of Banī Zuraiq.' I asked, 'What was the distance between those two places?' He replied, 'One mile or so.' Ibn ʿUmar was amongst those who participated in that horse race."

(59) CHAPTER. The she-camel of the Prophet ﷺ.

Ibn ʿUmar said, "The Prophet ﷺ made Usāma ride behind him on Al-Qaṣwāʾ (i.e. the Prophet's she-camel)." Al-Miswar said, "The Prophet ﷺ said, "Al-Qaṣwāʾ has not become stubborn."

وكانَ أمَدُها مِنَ الثَّنِيَّةِ إلى مَسْجِدِ بَنِي زُرَيْقٍ ، وأنَّ عَبْدَ اللهِ بنَ عُمَرَ كانَ سابَقَ بِها. قالَ أبُو عَبْدِ الله : أمَدًا: غايَةً ـ فَطالَ عَلَيْهِمُ الأمَدُ ـ.

بابُ غايَةِ السِّباقِ للخَيْلِ المُضَمَّرَةِ.

١٢٢ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا مُعاوِيَةُ : حدَّثَنا أبُو إسحاقَ ، عَنْ مُوسَى بن عُقْبَةَ ، عَنْ نافعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : سابَقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بَيْنَ الخَيْلِ التى قَدْ أُضْمِرَتْ فأرْسَلَها مِنَ الحَفْياءِ وكانَ أمَدُها ثَنِيَّةَ الوَداعِ . فقُلْتُ لمُوسَى : فَكَمْ كانَ بَيْنَ ذَلِكَ ؟ قالَ : سِتَّةُ أمْيالٍ أوْ سَبْعَةٌ . وسابَقَ بَيْنَ الخَيْلِ التى لَمْ تُضَمَّرْ فأرسلَها مِنْ ثَنِيَّةِ الوَداعِ وكانَ أمَدُها مَسْجِدَ بَنِي زُرَيْقٍ ، قُلْتُ : فَكَمْ بَيْنَ ذَلِكَ ؟ قالَ : مِيلٌ أوْ نَحْوُهُ . وكانَ ابنُ عُمَرَ مِمَّنْ سابَقَ فِيها.

بابُ ناقَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم

وقالَ ابنُ عُمَرَ : أرْدَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أسامةَ عَلى القَصْواءِ . وقالَ المِسْوَرُ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : ما خَلأتِ القَصْواءُ .

123. Narrated Anas ؓ: The she-camel of the Prophet ﷺ was called Al-ʿAḍbā.

١٢٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَتْ نَاقَةُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يُقَالُ لَهَا العَضْبَاءُ.

124. Narrated Anas ؓ: The Prophet ﷺ had a she-camel called Al-ʿAḍbā which could not be excelled in a race. (Ḥumaid, a sub-narrator said, "Or could hardly be excelled.") Once a bedouin came riding a camel below six years of age which surpassed it (i. e. Al-ʿAḍbā) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, "It is Allāh's Law that He brings down whatever rises high in the world."

١٢٤ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم نَاقَةٌ تُسَمَّى العَضْبَاءُ لَا تُسْبَقُ. قَالَ حُمَيْدٌ: أَوْ لَا تَكَادُ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا فَشَقَّ ذَلِكَ عَلَى المُسْلِمِينَ حَتَّى عَرَفَهُ فَقَالَ: حَقٌّ عَلَى اللهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ. طَوَّلَهُ مُوسَى عَنْ حَمَّادٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(60) CHAPTER. Going to holy battles on a donkey.

بَابُ الغَزْوِ عَلَى الحَمِيرِ.

(61) CHAPTER. The white mule of the Prophet ﷺ

(Anas referred to this in a narration). Abū Ḥumaid said, "The king of Aila presented a white mule to the Prophet ﷺ."

بَابُ بَغْلَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم البَيْضَاءِ

قَالَهُ أَنَسٌ. وَقَالَ أَبُو حُمَيْدٍ: أَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم بَغْلَةً بَيْضَاءَ.

125. Narrated ʿAmr bin Al-Ḥārith: The Prophet ﷺ did not leave behind him after his death except a white mule,

١٢٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ

his arms and a piece of land which he left to be given in charity.

الحَارِثِ قالَ: ما تَرَكَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم إلاَّ بَغْلَتَهُ البَيْضَاءَ وسِلاحَهُ وأرْضاً تَرَكَها صَدَقَةً.

126. Narrated Al-Barā' رضي الله عنه that a man asked him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allāh, the Prophet ﷺ did not flee but the hasty people fled and the people of the Tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule and Abū Sufyān bin Al-Ḥārith was holding its reins, and the Prophet ﷺ was saying, 'I am the Prophet in truth, I am the son of 'Abdul Muṭṭalib.'"

١٢٦ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى بنُ سَعِيدٍ: عَنْ سُفْيانَ قالَ: حدَّثَنى أبُو إسحاقَ، عَنِ البَراءِ رَضِىَ اللهُ عَنْهُ، قالَ لَهُ رَجُلٌ: يا أبا عُمارَةَ، وَلَّيْتُمْ يَوْمَ حُنَيْنٍ، قالَ: لا واللهِ ما وَلَّى النَّبِىُّ صلى اللهُ عليهِ وسلَّم ولَكِنْ وَلَّى سَرَعانُ النَّاسِ فَلَقِيَهُمْ هَوَازِنُ بالنَّبْلِ والنَّبِىُّ صلى اللهُ عليهِ وسلَّم عَلَى بَغْلَتِهِ البَيْضَاءَ، وأبُو سُفْيانَ بنُ الحَارِثِ آخِذٌ بِلِجامِها، والنَّبِىُّ صلى اللهُ عليهِ وسلَّم يَقُولُ: أنا النَّبِىُّ لا كَذِبْ، أنا ابنُ عَبْدِ المُطَّلِبْ.

(62) CHAPTER. The Jihād of women.

بابُ جِهادِ النِّساءِ.

127. Narrated 'Āisha, the mother of the faithful believers, رضي الله عنها: I requested the Prophet ﷺ to permit me to participate in Jihād, but he said, "Your Jihād is the performance of Ḥajj."

١٢٧ ـ حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ مُعاوِيَةَ بنِ إسحاقَ، عَنْ عائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عائِشَةَ أُمِّ المُؤْمِنِينَ رَضِىَ اللهُ عَنها قالَتْ: اسْتَأْذَنْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم فى الجِهادِ فَقالَ: جِهادُكُنَّ الحَجُّ. وقالَ عَبْدُ اللهِ بنُ الوَلِيدِ: حدَّثَنا سُفْيانُ، عَنْ مُعاوِيَةَ بِهذا.

128. Narrated 'Āisha, the mother of

١٢٨ ـ حدَّثَنا قَبِيصَةُ: حدَّثَنا

the faithful believers رضي الله عنها : The Prophet ﷺ was asked by his wives about the Jihad and he replied, "The best Jihad (for you) is (the performance of) Ḥajj."

(63) CHAPTER. The participation of a woman in a sea battle.

129. Narrated Anas رضي الله عنه : Allah's Apostle ﷺ went to the daughter of Milḥān and reclined there (and slept) and then (awoke) smiling. She asked, "O Allah's Apostle! What makes you smile?" He replied, "(I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Apostle! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and awoke and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married ʿUbada bin Aṣ-Ṣamit and then she sailed on the sea with bint Qaraẓa, Muʿawiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

سُفْيانُ، عَنْ مُعاوِيَةَ بِهذا. وعَنْ حَبيبِ ابنِ أبي عَمْرَةَ عَنْ عائِشَةَ بِنْتِ طَلْحَةَ عَنْ عائِشَةَ أُمِّ المُؤْمِنينَ عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّم: سَأَلَهُ نِساؤُهُ عَنِ الجِهادِ فَقالَ: نِعْمَ الجِهادُ الحَجُّ.

بابُ غَزْوِ المَرْأةِ في البَحْرِ.

١٢٩ - حدَّثنا عَبْدُ اللهِ بنُ مُحمَّد: حدَّثنا مُعاوِيَةُ بنُ عَمْرو: حدَّثنا أبو إسحاقَ هُوَ الفَزارِيُّ، عَنْ عَبْدِ اللهِ ابنِ عَبْدِ الرَّحْمنِ الأنْصارِيِّ قال: سَمِعْتُ أنَسًا رَضِيَ اللهُ عَنْهُ يَقولُ: دَخَلَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّم على ابْنَةِ مِلْحانَ فاتَّكَأَ عِنْدَها، ثُمَّ ضَحِكَ فَقالَتْ: لِمَ تَضْحَكُ يا رَسولَ اللهِ؟ فَقالَ: ناسٌ مِنْ أُمَّتي يَرْكَبونَ البَحْرَ الأخْضَرَ في سَبيلِ اللهِ، مَثَلُهُمْ مَثَلُ المُلوكِ على الأسِرَّةِ، فَقالَتْ: يا رَسولَ اللهِ، ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، قال: اللَّهُمَّ اجْعَلْها مِنْهُمْ. ثُمَّ عادَ فَضَحِكَ فَقالَتْ لَهُ، مِثْلَ أوْ مِمَّ ذَلكَ، فَقالَ لَها مِثْلَ ذَلكَ. فَقالَتْ: ادْعُ اللهَ أنْ يَجْعَلَني مِنْهُمْ، قال: أنْتِ مِنَ الأوَّلينَ ولَسْتِ مِنَ الآخِرينَ. قالَ: قالَ أنَسٌ: فَتَزَوَّجَتْ عُبادَةَ بنَ الصَّامِتِ فَرَكِبَتِ البَحْرَ مَعَ بِنْتِ قَرَظَةَ، فَلَمَّا قَفَلَتْ

رَكِبَتْ دَابَّتَهَا فَوَقَصَتْ بِهَا فَسَقَطَتْ عَنْهَا فَمَاتَتْ .

(64) CHAPTER. The man's selection of one of his wives to accompany him in holy battles.

بابُ حَمْلِ الرَّجُلِ امْرَأَتَهُ فى الغَزْوِ دُونَ بَعْضِ نِسَائِهِ .

130. Narrated 'Aisha رضي الله عنها : Whenever the Prophet ﷺ intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for Jihād, he drew lots amongst us and the lot came to me; so I went with the Prophet ﷺ ; and that happened after the revelation of the Verse of Hijāb (i.e. veiling).

١٣٠ ـ حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ : حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ النُّمَيْرِى : حَدَّثَنَا يُونُسُ قَالَ : سَمِعْتُ الزُّهْرِىَّ قَالَ : سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللهِ ابْنَ عَبْدِ اللهِ عَنْ حَدِيثِ عَائِشَةَ ، كُلٌّ حَدَّثَنِى طَائِفَةً مِنَ الْحَدِيثِ . قَالَتْ : كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم إِذَا أَرَادَ أَنْ يَخْرُجَ أَقْرَعَ بَيْنَ نِسَائِهِ فَأَيَّتُهُنَّ يَخْرُجُ سَهْمُهَا خَرَجَ بِهَا النَّبِىُّ صلى اللهُ عليهِ وسلَّم فأَقْرَعَ بَيْنَنَا فى غَزْوَةٍ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِى فَخَرَجْتُ مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم بَعْدَ مَا أُنْزِلَ الْحِجَابُ .

(65) CHAPTER. The Jihād of women and their fighting along with men.

بابُ غَزْوِ النِّسَاءِ وقِتَالِهِنَّ مَعَ الرِّجَالِ .

131. Narrated Anas رضي الله عنه : On the day (of the battle) of Uhud when (some) people retreated and left the Prophet ﷺ and I saw 'Aisha bint Abi Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were

١٣١ ـ حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا عَبْدُ الْعَزِيزِ ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ : لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ : وَلَقَدْ رَأَيْتُ

visible(1) hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water skins again and come back again to pour water in the mouths of the people.

(66) CHAPTER. The conveyance of water-skins by the women to the people during holy battles.

132. Narrated Tha'laba bin Abi Malik: 'Umar bin Al-Khattab رضي الله عنه distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O the Leader of the believers ! Give this garment to your wife, the (grand) daughter of Allah's Apostle ﷺ ." They meant Um-Kulthum, the daughter of 'Ali. 'Umar said, "Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the solemn pledge to Allah's Apostle ﷺ . 'Umar said, "She (i. e. Um Salit) used to carry the water-skins for us on the day of Uhud."

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

عائِشَةَ بِنْتَ أبي بَكْرٍ وأُمَّ سُلَيْمٍ وإنَّهُما لَمُشَمِّرَتانِ ، أرَى خَدَمَ سُوقِهِما ، تَنْقُزانِ القِرَبَ . وقالَ غَيْرُهُ : تَنْقُلانِ القِرَبَ عَلَى مُتُونِهِما ثُمَّ تُفْرِغانِهِ في أفْواهِ القَوْمِ ، ثُمَّ تَرْجِعانِ فَتَمْلآنِها ثُمَّ تَجِيئانِ فَتُفْرِغانِهِ في أفْواهِ القَوْمِ .

بابُ حَمْلِ النِّساءِ القِرَبَ إلى النّاسِ في الغَزْوِ .

١٣٢ - حدَّثَنا عَبْدانُ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا يُونُسُ ، عَنِ ابنِ شِهابٍ : قالَ ثَعْلَبَةُ بنُ أبي مالِكٍ : إنَّ عُمَرَ بنَ الخَطّابِ رَضِيَ اللهُ عَنْهُ قَسَمَ مُرُوطًا بَيْنَ نِساءٍ مِنْ نِساءِ المَدِينَةِ . فَبَقِيَ مِرْطٌ جَيِّدٌ فَقالَ لَهُ بَعْضُ مَنْ عِنْدَهُ : يا أمِيرَ المُؤْمِنِينَ أعْطِ هذا ابْنَةَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ الَّتِي عِنْدَكَ ، يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ ، فَقالَ عُمَرُ : أُمُّ سَلِيطٍ أحَقُّ ، وأُمُّ سَلِيطٍ مِنْ نِساءِ الأنْصارِ مِمَّنْ بايَعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ ، قالَ عُمَرُ : فإنَّها كانَتْ تَزْفِرُ لَنا القِرَبَ يَوْمَ أُحُدٍ . قالَ أبُو عَبْدِ اللهِ : تَزْفِرُ : تَخِيطُ .

بابُ مُداواةِ النِّساءِ الجَرْحَى في الغَزْوِ .

---

(1) This event took place before the revelation of the Verse of Hijab (i.e. the veil). (Fath-ul-Bari ; volume 6 ; page 719).

133. Narrated Ar-Rabi'bint Mu'auwidh: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and conveying the killed to Medina (from the battle field).

١٣٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ : حَدَّثَنَا خَالِدُ ابْنُ ذَكْوَانَ ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ : كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم نَسْقِي وَنُدَاوِي الْجَرْحَى وَنَرُدُّ الْقَتْلَى إِلَى الْمَدِينَةِ .

(68) CHAPTER. The conveyance of the wounded and the killed by the women.

بَابُ رَدِّ النِّسَاءِ الْجَرْحَى وَالْقَتْلَى .

134. Narrated Ar-Rabi'bint Mu'auwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Medina.

١٣٤ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا بِشْرُ ابْنُ الْمُفَضَّلِ ، عَنْ خَالِدِ بْنِ ذَكْوَانَ ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ : كُنَّا نَغْزُو مَعَ النَّبِيِّ صلى الله عليه وسلم فَنَسْقِي الْقَوْمَ وَنَخْدُمُهُمْ وَنَرُدُّ الْقَتْلَى وَالْجَرْحَى إِلَى الْمَدِينَةِ .

(69) CHAPTER. Removing the arrow from the body.

بَابُ نَزْعِ السَّهْمِ مِنَ الْبَدَنِ .

135. Narrated Abu Musa رضي الله عنه: Abu 'Amir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, "O Allah! Forgive 'Ubaid Abu 'Amir."

١٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ : رُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ فَانْتَهَيْتُ إِلَيْهِ فَقَالَ : انْزِعْ هَذَا السَّهْمَ ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ فَدَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَأَخْبَرْتُهُ . فَقَالَ : اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ .

(70) CHAPTER. Vigilance during holy battles in Allah's Cause.

بَابُ الْحِرَاسَةِ فِي الْغَزْوِ فِي سَبِيلِ اللهِ .

136. Narrated 'Aisha ؓ : The Prophet ﷺ kept vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions gaurd me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" The new comer replied, "I am Sa'd bin Abi Waqqas and have come to guard you." So, the Prophet ﷺ slept (that night).

١٣٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا يَحْيَى ابْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم سَهِرَ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ: لَيْتَ رَجُلًا مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ، إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ فَقَالَ: مَنْ هَذَا؟ فَقَالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ جِئْتُ لِأَحْرُسَكَ وَنَامَ النَّبِيُّ صلى الله عليهِ وسلَّم.

137. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "Let perish the slave of Dinar and Dirham, of Qatifa and Khamisa (i. e. money and luxurious clothes), for he is pleased if these things are given to him, and if not, he is displeased!"

Narrated Abu Huraira ؓ : The Prophet ﷺ said, "Let perish the slave of Dinar and Dirham, of Qatifa and Khamisa, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. (1) Paradise is for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with

١٣٧ - حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ. لَمْ يَرْفَعْهُ إِسْرَائِيلُ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنْ أَبِي حُصَيْنٍ. وَزَادَنَا عَمْرٌو قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ سَخِطَ.

---

(1) So that he would not be able to work and earn what he desires most.

dust ; if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction ; (he is so simple and unambitious that) if he asks for permission he is not pemitted, and if he intercedes, his intercession is not accepted." (1)

تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلَا انْتَقَشَ. طُوبَى لِعَبْدٍ آخِذٍ بِعِنَانِ فَرَسِهِ فِى سَبِيلِ اللهِ أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِى الْحِرَاسَةِ كَانَ فِى الْحِرَاسَةِ، وَإِنْ كَانَ فِى السَّاقَةِ كَانَ فِى السَّاقَةِ. إِنِ اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ. وَقَالَ: فَتَعْسًا، كَأَنَّهُ يَقُولُ فَأَتْعَسَهُمُ اللهُ. طُوبَى فُعْلَى مِنْ كُلِّ شَىْءٍ طَيِّبٍ وَهِىَ يَاءٌ حُوِّلَتْ إِلَى الْوَاوِ، وَهِىَ مِنْ يَطِيبُ.

(71) CHAPTER. The service during holy battles.

بَابُ الْخِدْمَةِ فِى الْغَزْوِ.

138. Narrated Anas رضي الله عنه : I was in the company of Jābir bin 'Abdullāh on a journey and he used to serve me though he was older than I. Jarīr said, "I saw the Anṣār doing a thing (i. e. showing great reverence to the Prophet ﷺ) for which I have vowed that whenever I meet any of them, I will serve him."

١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ الْبُنَانِى، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: صَحِبْتُ جَرِيرَ بْنَ عَبْدِ اللهِ فَكَانَ يَخْدُمُنِى وَهُوَ أَكْبَرُ مِنْ أَنَسٍ. قَالَ جَرِيرٌ: إِنِّى رَأَيْتُ الْأَنْصَارَ يَصْنَعُونَ شَيْئًا لَا أَجِدُ أَحَدًا مِنْهُمْ إِلَّا أَكْرَمْتُهُ.

139. Narrated Anas bin Mālik رضي الله عنه : I went along with the Prophet ﷺ to Khaibar so as to serve him. (Later

١٣٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِى عَمْرٍو مَوْلَى الْمُطَّلِبِ بْنِ

---

(1) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank ; his sole ambition is to win Paradise and Allāh's Pleasure.

on) when the Prophet ﷺ returned he, on seeing the Uḥud mountain, said, " This is a mountain that loves us and is loved by us." Then he pointed to Medīna with his hand saying, "O Allāh ! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allāh ! Bless us in our Ṣāʿ and Mudd (i. e. units of measuring)."

حَنْطَبٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم إلى خَيْبَرَ أَخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ صلى اللهُ عليه وسلَّم رَاجِعًا وبَدَا لَهُ أُحُدٌ قالَ: هَذَا جَبَلٌ يُحِبُّنَا ونُحِبُّهُ، ثُمَّ أَشَارَ بِيَدِهِ إلى المَدِينَةِ، قالَ: اللَّهُمَّ إنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا كَتَحْرِيمِ إِبْرَاهِيمَ مَكَّةَ، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا ومُدِّنَا.

140. Narrated Anas ؓ : We were with the Prophet ﷺ (on a journey) and the only shade one could have was the shade made by one's own garment. Those who fasted did not do any work and those who did not fast served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, " Today, those who were not fasting took (all) the reward." (1)

١٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّاءَ: حَدَّثَنَا عَاصِمٌ، عَنْ مُوَرِّقٍ العِجْلِيِّ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم أَكْثَرُنَا ظِلًّا الَّذِي يَسْتَظِلُّ بِكِسَائِهِ، وأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وامْتَهَنُوا وعَالَجُوا، فقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: ذَهَبَ المُفْطِرُونَ اليَوْمَ بِالأَجْرِ.

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

بابُ فَضْلِ مَنْ حَمَلَ مَتَاعَ صَاحِبِهِ فِي السَّفَرِ.

141. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " Charity is

١٤١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ

---

(1) This does not mean that those who fasted did not deserve any reward, but it means that those who did not fast deserved double reward, because they served themselves as well as the fasting persons.

obligatory everyday on every joint of a human being. (1) If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to his prayer, is regarded as charity; and guiding somebody on the road is regarded as charity."

هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: كُلُّ سُلاَمَى عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ، يُعِينُ الرَّجُلَ فِي دَابَّتِهِ، يُحَامِلُهُ عَلَيْهِ أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ، وَكُلُّ خَطْوَةٍ يَمْشِيهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَدَلُّ الطَّرِيقِ صَدَقَةٌ.

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allah's Cause, and the Statement of Allah عَزَّ وَجَلَّ :—

> ' O you who believe! Be patient (in Allah's Obedience) and be patient (against) the enemy, and be ready (to guard yourselves) and heed Allah so that you may succeed.' (3 : 200)

بابُ فَضْلِ رِبَاطِ يَوْمٍ فِي سَبِيلِ اللهِ، وَقَوْلِ اللهِ عَزَّ وَجَلَّ - يا أيها الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ -.

142. Narrated Sahl bin Sa'd As-Sa'di رضي الله عنه : Allah's Apostle ﷺ said, "To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a worshipper makes in Allah's Cause is better than the world and whatever is on its surface."

١٤٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابنُ عَبْدِ اللهِ بنِ دِينَارٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ: رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ

---

(1) To show gratitude to Allah for keeping your body safe and sound you should give in charity, or do charitable deeds.

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a servant boy.

143. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said to Abū Ṭalḥa, "Choose one of your boy servants to serve me in my expedition to Khaibar." So, Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allāh's Apostle ﷺ when he stopped to rest. I heard him saying repeatedly, "O Allāh! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." Then we reached Khaibar; and when Allāh enabled him to conquer the fort (of Khaibar), the beauty of Ṣafiya bint Ḥuyai bin Akhṭab was described to him. Her husband had been killed while she was a bride. So Allāh's Apostle ﷺ selected her for himself and took her along with him till we reached a place called Sad-Aṣ-Ṣahbā', where her menses were over and he took her for his wife. Ḥais (1) (a kind of dish) was served on a small leather sheet. Then Allāh's Apostle ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh's Apostle ﷺ and Ṣafiya. Then we left for Medina. I saw

اللهِ أوِ الغَدْوَةُ خَيْرٌ مِنَ الدُّنْيا وما عَلَيْها .

بابُ مَنْ غَزا بِصَبِيٍّ لِلْخِدْمَةِ .

١٤٣ - حدَّثَنا قُتَيْبَةُ : حدَّثَنا يَعْقُوبُ عَنْ عَمْرٍو ، عَنْ أنَسِ بنِ مالِكٍ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ لأبي طَلْحَةَ : التَمِسْ غُلاماً مِنْ غِلْمانِكُمْ يَخْدُمُني حتَّى أخْرُجَ إلى خَيْبَرَ . فَخَرَجَ بي أبُو طَلْحَةَ مُرْدِفي وأنا غُلامٌ راهَقْتُ الحُلُمَ . فَكُنْتُ أخْدُمُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم إذا نَزَلَ ، فَكُنْتُ أسمعُهُ كَثيراً يَقُولُ : اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ والعَجْزِ والكَسَلِ ، والبُخْلِ والجُبْنِ ، وضَلَعِ الدَّيْنِ ، وغَلَبَةِ الرِّجالِ . ثُمَّ قَدِمْنا خَيْبَرَ ، فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الحِصْنَ ذُكِرَ لَهُ جَمالُ صَفِيَّةَ بِنْتِ حُيَيِّ بنِ أخْطَبَ وقَدْ قُتِلَ زَوْجُها وكانَتْ عَرُوساً فاصْطَفاها رَسُولُ اللهِ صلى اللهُ عليه وسلَّم لِنَفْسِهِ فَخَرَجَ بِها حتَّى بَلَغْنا سَدَّ الصَّهْباءِ حَلَّتْ فَبَنى بِها ثُمَّ صَنَعَ حَيْساً في نِطَعٍ صَغِيرٍ ، ثُمَّ قالَ رَسُولُ اللهِ صلى اللهِ عليه وسلَّم : آذِنْ مَنْ حَوْلَكَ ، فَكانَتْ تِلْكَ وَلِيمَةَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم

---

(1) See the glossary.

Allāh's Apostle ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣafīya (to sit on behind him). He sat beside his camel letting his knees for Ṣafīya to put her feet on so as to mount the camel. Then, we proceeded till we approached Medīna; he looked at Uḥud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he looked at Medīna and said, "O Allāh! I make the area between its (i.e. Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allāh! Bless them (i.e. the people of Medina) in their Mudd and Ṣāʿ (i. e. measures)."

عَلَى صَفِيَّةَ . ثُمَّ خَرَجْنَا إلى المَدِينَةِ ، قالَ : فَرَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يُحَوِّى لَهَا وراءَهُ بِعَبَاءَةٍ ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ ، فَسِرْنَا حَتَّى إذَا أشْرَفْنَا عَلَى المَدِينَةِ نَظَرَ إلى أُحُدٍ فَقَالَ : هذَا جَبَلٌ يُحِبُّنَا و نُحِبُّهُ . ثُمَّ نَظَرَ إلى المَدِينَةِ فَقَالَ : اللَّهُمَّ إنِّى أُحَرِّمُ ما بَيْنَ لابَتَيْهَا بِمِثْلِ ما حَرَّمَ إبْرَاهِيمُ مَكَّةَ . اللَّهُمَّ بارِكْ لَهُمْ فى مُدِّهِمْ وصَاعِهِمْ .

(75) CHAPTER. To go on a sea-voyage.

بابُ رُكُوبِ البَحْرِ .

144. Narrated Anas bin Mālik ؓ:

Um Ḥarām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Um Ḥarām asked, "O Allāh's Apostle! What makes you smile?" He replied, "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allāh's Apostle! Pray to Allāh to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Allāh's Apostle! Pray to Allāh to make me one of them." And he said, "You are amongst the first batch."

١٤٤ ـ حدَّثَنَا أبُو النُّعْمانِ . حدَّثَنَا حَمَّادُ بنُ زَيْدٍ ، عَنْ يَحْيَى ، عَنْ مُحَمَّدِ ابنِ يَحْيَى بنِ حَبَّانَ ، عَنْ أَنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ : حدَّثَتْنِى أُمُّ حَرَامٍ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ يَوْماً فى بَيْتِهَا فاسْتَيْقَظَ وهُوَ يَضْحَكُ . قُلْتُ : يارَسُولَ اللهِ ، ما يُضْحِكُكَ ؟ قال: عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِى يَرْكَبُونَ البَحْرَ كالمُلُوكِ عَلَى الأسِرَّةِ ، فَقُلْتُ : يارَسُولَ اللهِ ، ادْعُ اللهَ أنْ يَجْعَلَنِى مِنْهُمْ ، فَقَالَ : أنْتَ مِنْهُمْ . ثُمَّ نَامَ فاسْتَيْقَظَ وهُوَ يَضْحَكُ فَقَالَ مِثْلَ ذَلكَ مَرَّتَيْنِ أوْ ثَلاثاً ، قُلْتُ : يارَسُولَ اللهِ ، ادْعُ اللهَ أنْ

ʿUbāda bin Aṣ-Ṣāmit married her (i. e. Um Ḥarām) and then he took her for Jihād. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken.

يَجْعَلَنِي مِنْهُمْ. فَيَقُولُ: أَنْتِ مِنَ الأَوَّلِينَ. فَتَزَوَّجَ بِهَا عُبَادَةُ بْنُ الصَّامِتِ فَخَرَجَ بِهَا إِلَى الغَزْوِ فَلَمَّا رَجَعَتْ قُرِّبَتْ دَابَّةٌ لِتَرْكَبَهَا، فَوَقَعَتْ فَانْدَقَّتْ عُنُقُهَا.

(76) CHAPTER. Seeking the help of the poor and the pious people in the war.

Narrated Ibn ʿAbbās رضي الله عنهما : Abū Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e. Muḥammad ﷺ) or the poor, and you claim that the poor did. Really, such are the followers of the apostles.' "

بابُ مَنِ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الحَرْبِ.

وَقَالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيَانَ: قَالَ لِي قَيْصَرُ: سَأَلْتُكَ، أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ فَزَعَمْتَ ضُعَفَاءَهُمْ وَهُمْ أَتْبَاعُ الرُّسُلِ.

145. Narrated Muṣʿab bin Saʿd : Once Saʿd (bin Abi Waqqāṣ رضي الله عنه) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

١٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: رَأَى سَعْدٌ رَضِيَ اللهُ عَنْهُ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم: هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ بِضُعَفَائِكُمْ؟.

146. Narrated Abū Saʿīd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ﷺ ?' The answar will be, 'Yes.' Then they will be given victory (by Allāh) (because of him). Then a time will come when it will be

١٤٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا، عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُمْ: عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: يَأْتِي زَمَانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ فَيُقَالُ فِيكُمْ مَنْ صَحِبَ النَّبِيَّ صلى الله عليه وسلم؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ عَلَيْهِ. ثُمَّ يَأْتِي زَمَانٌ

asked, ' Is there anyone amongst you who has enjoyed the company of the companions of the Prophet ﷺ ? ' It will be said, ' Yes,' and they will be given victory (by Allāh). Then a time will come when it will be said, ' Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet ﷺ ? ' It will be said, ' Yes,' and they will be given victory (by Allāh)."

فَيُقَالُ فِيكُمْ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ صلى اللهُ عليه وسلَّم؟ فَيُقَالُ: نَعَمْ: فَيُفْتَحُ. ثُمَّ يَأْتِي زَمَانٌ، فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ صلى اللهُ عليه وسلَّم؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ.

(77) CHAPTER. Do not say that so-and-so is a martyr.

Narrated Abū Huraira that the Prophet ﷺ said, " Allāh knows him who fights in His Cause and Allāh knows him who gets wounded in His Cause."

بابٌ ـ لا يُقَالُ فُلانٌ شَهِيدٌ، وقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم: اللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ في سَبِيلِهِ. واللهُ أَعْلَمُ بِمَنْ يُكْلَمُ في سَبِيلِهِ.

147. Narrated Sahl bin Sa'd As-Sa'idi ؓ : Allāh's Apostle ﷺ and the pagans faced each other and started fighting. When Allāh's Apostle ﷺ returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allāh's Apostle ﷺ who would follow and kill with his sword any pagan going alone. He said, " Nobody did his job (i. e. fighting) so properly today as that man." Allāh's Apostle ﷺ said, "Indeed, he is amongst the people of the (Hell) Fire." A man amongst the people said, " I shall accompany him (to watch what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he

١٤٧ ـ حدَّثنا قُتَيْبَةُ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم التَقَى هُوَ والمُشْرِكُونَ فاقْتَتَلُوا، فَلَمَّا مالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم إلى عَسْكَرِهِ ومالَ الآخَرُونَ إلى عَسْكَرِهِمْ، وفي أَصْحابِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم رَجُلٌ لا يَدَعُ لَهُمْ شاذَّةً ولا فاذَّةً إلاَّ اتَّبَعَها يَضْرِبُها بِسَيْفِهِ، فقالَ: ما أَجْزَأَ مِنَّا اليَوْمَ أَحَدٌ كما أَجْزَأَ فُلانٌ، فقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَمَا إنَّهُ مِنْ أَهْلِ النَّارِ، فقالَ رَجُلٌ مِنَ القَوْمِ: أنا صاحِبُهُ قالَ:

would run with him. Then the (brave) man got wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his breasts. Then he leaned on the sword and killed himself. The other man came to Allāh's Apostle ﷺ and said, " I certify that you are Allāh's Apostle ﷺ ." The Prophet ﷺ asked, " What has happened ? " He replied, " (It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, ' I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his breasts. Then he leaned on his sword and killed himself." Then Allāh's Apostle ﷺ said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ. فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ، قَالَ: وَمَا ذَاكَ؟ قَالَ: الرَّجُلُ الَّذِى ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ فَقُلْتُ أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِى طَلَبِهِ ثُمَّ جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ فِى الأَرْضِ وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عِنْدَ ذَلِكَ: إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

(78) CHAPTER. Exhortation to archery (i. e. arrow-throwing) and the Statement of Allah عَزَّ وَجَلَّ :—

' Make ready for them all you can of (armed) forces and of horses

بَابُ التَّحْرِيضِ عَلَى الرَّمْيِ و قَوْلِ اللهِ عَزَّ وَجَلَّ ـ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللهِ وَعَدُوَّكُمْ ـ.

tethered, that thereby you may dismay (i.e. put terror into the hearts of) the enemies of Allāh and your's.'
(8 : 60)

148. Narrated Salama bin Al-Akwaʿ ؓ : The Prophet ﷺ passed by some people of the tribe of Banī Aslam who were practising archery. The Prophet ﷺ said, "O Banī Ismāʿīl ! Practise archery as your father Isma il was a great archer. Keep on throwing arrows and I am with Banī so-and-so." So one of the parties ceased throwing. Allāh's Apostle ﷺ said, "Why do you not throw?" They replied, "How should we throw while you are with them (i.e. on their side)?" On that the Prophet ﷺ said, "Throw, and I am with all of you."

١٤٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِىُّ صلى اللهُ عليه وسلَّم عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ. فَقَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: ارْمُوا بَنِى إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، ارْمُوا وَأَنَا مَعَ بَنِى فُلَانٍ. قَالَ: فَأَمْسَكَ أَحَدُ الفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: مَا لَكُمْ لَا تَرْمُونَ؟ قَالُوا: كَيْفَ نَرْمِى وَأَنْتَ مَعَهُمْ؟ فَقَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: ارْمُوا فَأَنَا مَعَكُمْ كُلِّكُمْ.

149. Narrated Abū Usaid ؓ : On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, "When they do come near you, throw arrows at them."

١٤٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الغَسِيلِ، عَنْ حَمْزَةَ ابْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم يَوْمَ بَدْرٍ حِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا: إِذَا أَكْثَبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ.

(79) CHAPTER. To play with spears and other similar arms.

بَابُ اللَّهْوِ بِالحِرَابِ وَنَحْوِهَا.

150. Narrated Abū Huraira ؓ :

١٥٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى:

While some Ethiopians were playing in the presence of the Prophet ﷺ, ʿUmar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, "O ʿUmar! Allow them (to play)." Maʿmar (the sub-narrator) added that they were playing in the Mosque.

أَخْبَرَنَا هِشَامٌ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنِ ابْنِ الْمُسَيِّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : بَيْنَا الْحَبَشَةُ يَلْعَبُونَ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِحِرَابِهِمْ دَخَلَ عُمَرُ فَأَهْوَى إِلَى الْحَصَى فَحَصَبَهُمْ بِهَا ، فَقَالَ : دَعْهُمْ يَا عُمَرُ . زَادَ عَلِيٌّ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، أَخْبَرَنَا مَعْمَرٌ فِي الْمَسْجِدِ .

(80) CHAPTER. The shield and shielding oneself with the shield of his companion.

بَابُ الْمِجَنِّ وَمَنْ يَتَتَرَّسُ بِتُرْسِ صَاحِبِهِ .

151. Narrated Anas bin Mālik ؓ: Abū Ṭalḥa and the Prophet ﷺ used to shield themselves with one shield. Abū Ṭalḥa was a good archer, and when he threw (his arrows) the Prophet ﷺ would look at the target of his arrows.

١٥١ ـ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا الأَوْزَاعِيُّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ أَبُو طَلْحَةَ يَتَتَرَّسُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِتُرْسٍ وَاحِدٍ . وَكَانَ أَبُو طَلْحَةَ حَسَنَ الرَّمْيِ ، فَكَانَ إِذَا رَمَى تَشَرَّفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَيَنْظُرُ إِلَى مَوْضِعِ نَبْلِهِ .

152. Narrated Sahl ؓ: When the helmet of the Prophet ﷺ was smashed on his head and blood covered his face and one of his front teeth got broken, ʿAlī brought the water in his shield and Fāṭima (the Prophet's daughter) washed him. But when she saw that the

١٥٢ ـ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ : حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلٍ قَالَ : لَمَّا كُسِرَتْ بَيْضَةُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عَلَى رَأْسِهِ ، وَأُدْمِيَ وَجْهُهُ وَكُسِرَتْ رَبَاعِيَتُهُ ، وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ

bleeding increased more by the water, she took a mat, burnt it, and placed the ashes on the wound of the Prophet ﷺ and so the blood stopped oozing out.

فى المِجَنِّ، وكانَتْ فاطِمَةُ تَغْسِلُهُ، فَلَمَّا
رَأَتِ الدَّمَ يَزِيدُ عَلَى الماءِ كَثْرَةً
عَمَدَتْ إلى حَصِيرٍ فأَحْرَقَتْها وأَلْصَقَتْها
عَلَى جُرْحِهِ فرقأ الدَّمُ .

153. Narrated 'Umar ؓ : The properties of Bani An-Nadir which Allah had transferred to His Apostle ﷺ as Fai-Booty (1) were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allah's Apostle ﷺ who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

١٥٣ - حدثنا عَلِيُّ بنُ عَبْدِ الله :
حدَّثنا سُفْيانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِى،
عَنْ مالِكِ بنِ أَوْسِ بنِ الحَدَثانِ، عَنْ
عُمَرَ رَضِىَ اللهُ عَنْهُ قالَ : كانَتْ أَمْوالُ
بَنِى النَّضِيرِ مِمَّا أَفاءَ اللهُ عَلَى رَسُولِهِ
صلى اللهُ عليهِ وسلَّم مِمَّا لَمْ يُوجِفِ
المُسْلِمُونَ عَلَيْهِ بِخَيْلٍ ولا رِكابٍ،
فَكانَتْ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم
خاصَّةً، وكانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ
سَنَتِهِ. ثُمَّ يَجْعَلُ ما بَقِىَ فى السِّلاحِ
والكُراعِ عُدَّةً فى سَبِيلِ اللهِ .

154. Narrated 'Ali ؓ : I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you."

١٥٤ - حدَّثنا قَبِيصَةُ : حدَّثنا
سُفْيانُ، عَنْ سَعْدِ بنِ إبْراهِيمَ قالَ :
حدَّثنِى عَبْدُ اللهِ بنُ شَدَّادٍ قالَ : سَمِعْتُ
عَلِيًّا رَضِىَ اللهُ عَنْهُ يَقُولُ : ما رَأَيْتُ
النَّبِىَّ صلى اللهُ عليهِ وسلَّم يُفَدِّى رَجُلاً
بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ : ارْمِ فِداكَ
أَبِى وأُمِّى.

(81) CHAPTER. The (leather) shield.

بابُ الدَّرَقِ .

155. Narrated 'Aisha ؓ : Allah's

١٥٥ - حدَّثنا إسْماعِيلُ قالَ :

---

(1) "Fai" Booty : See the glossary.

Apostle ﷺ came to my house while two girls were singing beside me the songs of Buʽa̲th [a story about the war between the two tribes of the Anṣār (i. e. K̲h̲azraj and Aus) before Islām.] The Prophet ﷺ reclined on the bed and turned his face to the other side. Abū Bakr came and scolded me and said protestingly, "Instrument of Satan in the presence of Allāh's Apostle ﷺ ?" Allāh's Apostle ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls away and they left. It was the day of ʽĪd when negroes used to play with leather shields and spears. Either I requested Allāh's Apostle ﷺ or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfida (i.e. negroes) ! " When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to leave.

(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.

156. Narrated Anas ؓ : The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Medīna got terrified at night, so they went in the direction of the noise (that terrified

حدَّثني ابنُ وَهْبٍ قالَ عَمْرٌو: حدَّثني أبُو الأسْوَدِ، عَنْ عُرْوَةَ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وعِنْدِي جارِيَتان تُغَنِّيَان بِغِناءِ بُعاثَ فاضْطَجَعَ عَلَى الفِرَاشِ وحَوَّلَ وجْهَهُ. فَدَخَلَ أبُو بَكْرٍ فانْتَهَرَني وقالَ: مِزْمارَةُ الشَّيْطانِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم؟ فأقْبَلَ عَلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلَّم فَقالَ: دَعْهُما، فَلَمَّا غَفَلَ غَمَزْتُهما فَخَرَجَتا. قالَتْ: وكانَ يَوْمُ عِيدٍ يَلْعَبُ السُّودانُ بالدَّرَقِ والحِرابِ. فإمَّا سَأَلْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم وإمَّا قالَ تَشْتَهِينَ أنْ تَنْظُرِي؟ فقالَتْ: نَعَمْ. فأقامَني وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ ويَقُولُ: دُونَكُمْ يابَنِي أرفِدَةَ، حتَّى إذَا مَلِلْتُ، قالَ: حَسْبُكِ؟ قُلْتُ: نَعَمْ. قالَ: فاذْهَبِي. قالَ أحْمَدُ عَنِ ابنِ وَهْبٍ: فَلَمَّا غَفَلَ.

بابُ الحَمائِلِ وتَعْلِيقِ السَّيْفِ بالعُنُقِ.

١٥٦ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عَنْ ثابِتٍ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم أحْسَنَ النَّاسِ، وأشْجَعَ

them). The Prophet ﷺ met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abū Ṭalḥa and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e. the horse) very fast," or said, "This horse is very fast."

النَّاسِ. ولقَدْ فَزِعَ أَهلُ المَدِينَةِ لَيْلَةً فَخَرَجُوا نَحْوَ الصَّوْتِ فاسْتَقْبَلَهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وقَدِ اسْتَبْرَأَ الخَبَرَ وهُوَ عَلَى فَرَسٍ لأَبِى طَلْحَةَ عُرْىٍ، وفى عُنُقِهِ السَّيْفُ وهُوَ يَقُولُ: لَمْ تُرَاعُوا، لَمْ تُرَاعُوا. ثُمَّ قالَ: وجَدْناهُ بَحْرًا، أوْ قالَ إنَّهُ لَبَحْرٌ.

(83) CHAPTER. What has been said regarding the decoration of swords (with gold and silver etc.).

بابُ ما جاءَ فى حِلْيَةِ السُّيُوفِ.

157. Narrated Abū Umāma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

١٥٧ ـ حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا الأَوْزَاعِىُّ قالَ: سَمِعْتُ سُلَيمانَ بنَ حَبِيبٍ قالَ: سَمِعْتُ أبا أُمامَةَ يَقُولُ: لَقَدْ فَتَحَ الفُتُوحَ قَوْمٌ ما كانَتْ حِلْيَةُ سُيُوفِهِم الذَّهَبَ ولا الفِضَّةَ، إنَّما كانَتْ حِلْيَتُهُمُ العَلابِىَّ والآنُكَ والحَدِيدَ.

(84) CHAPTER. Whoever hung his sword on a tree at midday.

بابُ مَنْ عَلَّقَ سَيْفَهُ بالشَّجَرِ فى السَّفَرِ عِنْدَ القائِلَةِ.

158. Narrated Jābir bin 'Abdullāh ؓ that he proceeded in the company of Allāh's Apostle ﷺ towards Najd to participate in a Ghazwa.(1) When Allāh's Apostle ﷺ returned, he too returned with him. Midday came upon them while

١٥٨ ـ حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ قالَ: حدَّثَنِى سِنانُ بنُ أبِى سِنانٍ الدُّؤَلِىُّ وأبُو سَلَمَةَ ابنُ عَبْدِ الرَّحْمَنِ: أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما أخْبَرَهُ أنَّهُ غَزَا مَعَ

---

(1) See the glossary for the word "Ghazwa".

they were in a valley having many thorny trees. Allāh's Apostle ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allāh's Apostle ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allāh's Apostle ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet ﷺ said, "This bedouin took out my sword while I was sleeping and when I awoke, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me ?' I said thrice, 'Allāh.'"(1) The Prophet ﷺ did not punish him but sat down.

رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قِبَلَ نَجْدٍ ، فلَمَّا قَفَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قَفَلَ مَعَهُ فأدْرَكَتْهُمُ القائِلَةُ فى وَادٍ كَثِيرِ العِضَاهِ فنَزَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بالشَّجَرِ ، فنَزَلَ رَسُولُ اللهِ صلى اللهِ عليهِ وسلَّمَ تَحْتَ شَجَرَةٍ وعَلَّقَ بِهَا سَيْفَهُ ونِمْنَا نَوْمَةً فإذَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَدْعُونا وإذَا عِنْدَهُ أعْرَابِىٌّ ، فقَالَ إنَّ هذَا اخْتَرَطَ عَلَىَّ سَيْفِى وأنَا نائِمٌ فاسْتَيْقَظْتُ وهُوَ فى يَدِهِ صَلْتًا ، فقَالَ : مَنْ يَمْنَعُكَ مِنِّى ؟ فقُلْتُ : اللهُ ، ثَلاثًا ، ولمْ يُعَاقِبْهُ وجَلَسَ .

(85) CHAPTER. The wearing of a helmet.

بابُ لُبْسِ البَيْضَةِ .

159. Narrated Sahl رضي الله عنه that he was asked about the wound of the Prophet ﷺ on the day (of the battle) of Uhud. He said, "The face of the Prophet ﷺ was wounded and one of his front teeth was broken and the helmet over his head was smashed. Faṭima عَلَيها السَّلام washed off the blood while ʿAlī held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-

١٥٩ - حدثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ : حدَّثَنا عَبْدُ العَزِيزِ بنُ أبى حازِمٍ ، عَنْ أبِيهِ عَنْ سَهْلٍ رَضِىَ اللهُ عَنْهُ أنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم يَوْمَ أحُدٍ ، فقَالَ : جُرِحَ وجهُ النَّبِىِّ صلى اللهُ عليهِ وسلَّم وكُسِرَتْ رَبَاعِيَتُهُ وهُشِمَتِ البَيْضَةُ عَلى رَأسِهِ ، فكَانَتْ فاطِمَةُ عَلَيها السَّلامُ تَغْسِلُ

---

(1) Gabriel then hit the bedouin on the hand and let fall the sword which was picked up by Allāh's Apostle ﷺ . Allāh's Apostle ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (Qasṭalānī, Vol. 5, P. 99)

palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

الدَّمَ وعَلِيٌّ رَضِيَ اللهُ عَنْهُ يُمْسِكُ، فَلَمَّا رَأَتْ أَنَّ الدَّمَ لا يَرْتَدُّ إلا كَثْرَةً أَخَذَتْ حَصِيرًا فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا ثُمَّ أَلْزَقَتْهُ فَاسْتَمْسَكَ الدَّمُ.

(86) CHAPTER. Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased. (1)

بابُ مَنْ لَمْ يَرَ كَسْرَ السِّلاحِ وعَقْرَ الدَّوابِّ عِنْدَ المَوْتِ.

160. Narrated 'Amr bin Al-Ḥarith : The Prophet ﷺ did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity.

١٦٠ ـ حدَّثَنَا عَمْرُو بنُ عَبَّاسٍ: حدَّثَنا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيانَ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو بنِ الحَارِثِ قالَ: مَا تَرَكَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إلاَّ سِلاحَهُ وبَغْلَةً بَيْضَاءَ وأَرْضًا بِخَيْبَرَ جَعَلَهَا صَدَقَةً.

(87) CHAPTER. The dispersing of the people away from the Imam at midday to rest in the shade of trees.

بابُ تَفَرُّقِ النَّاسِ عَنِ الإمَامِ عِنْدَ القَائِلَةِ والاسْتِظْلالِ بالشَّجَرِ.

161. Narrated Jabir as above (Ḥadith No. 158).

١٦١ ـ وَحدَّثَنا أبُو اليمانِ: أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حدَّثَنا سِنانُ بنُ أبي سِنانٍ وأبُو سَلَمَةَ أنَّ جابِرًا أخْبَرَهُ.

162. Narrated Jabir bin 'Abdullah ؓ that he participated in a Ghazwa in the company of Allah's Apostle ﷺ. Midday came upon them while they were in

١٦٢ ـ وَحدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ: أخْبَرَنا ابنُ شِهابٍ، عَنْ سِنانِ بنِ أبي سِنانٍ الدُّؤَلِيِّ

---

(1) This contradicts the practice of the people of the Pre-Islamic Period who used to break the weapons of their dead chief and kill his animals. Islam abolished such practice. (Fath-ul-Bari, vol. 6, p. 437)

a valley having many thorny trees. The people dispersed to rest in the shade of the trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allāh.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet ﷺ did not punish him.

أنَّ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّهُ غَزَا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فأدْرَكَتْهُمُ القائِلَةُ فى وادٍ كثيرِ العِضَاهِ، فتَفَرَّقَ النَّاسُ فى العِضَاهِ يَسْتَظِلُّونَ بالشَّجَرِ فنَزَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم تَحْتَ شَجَرَةٍ فعَلَّقَ بها سَيْفَهُ ثُمَّ نامَ، فاسْتَيْقَظَ وعِنْدَهُ رَجُلٌ وهُوَ لا يَشْعُرُ بهِ، فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّ هذا اخْتَرَطَ سَيْفِي فقالَ: فمَنْ يَمْنَعُكَ؟ قُلْتُ: اللهُ، فشَامَ السَّيْفَ فَها هُوَ ذا جالِسٌ، ثُمَّ لمْ يُعاقِبْهُ.

(88) CHAPTER. What is said regarding spears.

Narrated Ibn ʿUmar that the Prophet ﷺ said, "My livelihood is under the shade of my spear,(1) and he who disobeys my orders will be humiliated by paying Jizya." (2)

بابُ ما قِيلَ فى الرِّماحِ،

ويُذْكَرُ عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي. وجُعِلَ الذِّلَّةُ والصَّغارُ عَلَى مَنْ خالَفَ أمْرِي.

163. Narrated Abū Qatāda ؓ that he was in the company of Allāh's Apostle ﷺ and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram(3)

١٦٣ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا مالِكٌ، عَنْ أبي النَّضْرِ مَوْلَى عُمَرَ ابنِ عُبَيْدِ اللهِ، عَنْ نافِعٍ مَوْلَى أبي قَتادَةَ الأنْصارِيِّ عَنْ أبي قَتادَةَ رَضِيَ اللهُ عَنْهُ أنَّهُ كانَ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ

---

(1) "Under the shade of my spear" means "from war booty".

(2) Jizya: See the glossary.

(3) Iḥrām: See the glossary.

while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ﷺ ate of it while some others refused to eat. When they caught up with Allāh's Apostle ﷺ they asked him about that, and he said, "That was a meal Allāh fed you with." (It is also said that Allāh's Apostle ﷺ asked, "Have you got something of its meat ?")

وسلَّم حتَّى إذَا كانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحابٍ لَهُ مُحْرِمِينَ وهُوَ غَيْرُ مُحْرِمٍ ، فَرَأَى حِمارًا وَحْشِيًّا فاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحابَهُ أَنْ يُناوِلُوهُ سَوْطَهُ فأَبَوْا ، فَسَأَلَهُمْ رُمْحَهُ فأَبَوْا فأَخَذَهُ ثُمَّ شَدَّ عَلَى الحِمارِ فَقَتَلَهُ فأَكَلَ مِنْهُ بَعْضُ أَصْحابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وأَبَى بَعْضٌ ، فَلَمَّا أَدْرَكُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم سَأَلُوهُ عَنْ ذَلِكَ ، قالَ : إنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوها اللهُ . وعَنْ زَيْدِ بنِ أَسْلَمَ عَنْ عَطاءِ بنِ يَسارٍ عَنْ أَبِي قَتادَةَ فِي الحِمارِ الوَحْشِيِّ مِثْلُ حَدِيثِ أَبِي النَّضْرِ قالَ : هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ ؟.

(89) CHAPTER. What is said regarding the armour of the Prophet ﷺ and the shirt used in the war.

The Prophet ﷺ said, "As for Khālid, he has kept his armour for Allāh's Cause.

بابُ ما قِيلَ فِي دِرْعِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم والقَمِيصِ فِي الحَرْبِ .

وقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أَمَّا خالِدٌ فَقَدِ احْتَبَسَ أَدْرَاعَهُ فِي سَبِيلِ اللهِ .

164. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ, while in a tent (on the day of the battle of Badr) said, "O Allāh ! I ask you the fulfilment of Your Convention and Promise. O Allāh ! If You wish (to destroy the believers) You will never be worshipped after today." Abū Bakr caught him by the hand and said, "This is sufficient, O Allāh's Apostle! You

١٦٤ - حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا عَبْدُ الوَهَّابِ : حدَّثَنا خالِدٌ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وهُوَ فِي قُبَّةٍ : اللَّهُمَّ إنِّي أَنْشُدُكَ عَهْدَكَ ووَعْدَكَ . اللَّهُمَّ إنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ اليَوْمِ . فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ

have asked Allāh pressingly." The Prophet ﷺ was clad in his armour at that time. He went out, saying to me :—

> 'The hosts will all be routed and will turn and flee. Nay, but the Hour is their appointed time, and the Hour will be more bitter (than their worldly failure).' (54 : 45-46)

Khālid said that that was on the day of the battle of Badr.

فَقَالَ: حَسْبُكَ يَا رَسُولَ اللهِ، فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِى الدِّرْعِ(١) فَخَرَجَ وَهُوَ يَقُولُ لِى - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ - وَقَالَ وُهَيْبٌ: حَدَّثَنَا خَالِدٌ يَوْمَ بَدْرٍ.

165. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ died while his (iron) armour was mortgaged to a Jew for thirty Ṣā''s of barley.

١٦٥ - حَدَّثَنَا مُحَمَّدُ بن كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: تُوُفِّىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ودِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِىٍّ بِثَلاثِينَ صَاعًا مِنْ شَعِيرٍ. وقالَ يَعْلَى: حدَّثَنَا الأَعْمَشُ: دِرْعٌ مِنْ حَدِيدٍ. وقالَ مُعَلًّى: حدَّثَنا عَبْدُ الوَاحِدِ، حدَّثَنا الأَعْمَشُ وقَالَ: رَهَنَهُ دِرْعًا مِنْ حَدِيدٍ.

166. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces,(1) but whenever the

١٦٦ - حدَّثَنا مُوسَى بنُ إِسمَاعِيلَ: حدَّثَنا وُهَيْبٌ: حدَّثَنا ابنُ طاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ. عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: مَثَلُ البَخِيلِ والمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ قَدِ اضْطَرَّتْ أَيْدِيَهُمَا إِلَى تَرَاقِيهِمَا. فَكُلَّمَا هَمَّ

---

(1) "Traces" here stands for sins. Charitable deeds cancel one's sins.

miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands are connected to his collar-bones.(1) Abu Huraira heard the Prophet ﷺ saying, "The miser then tries to widen it but invain."

المُتَصَدِّقُ بِصَدَقَتِهِ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ، وَكُلَّمَا هَمَّ البَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ فَسَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: فَيَجْتَهِدُ أَنْ يُوَسِّعَهَا فَلَا تَتَّسِعُ.

(90) CHAPTER. The (wearing of a) cloak on journeys and in war.

بابُ الجُبَّةِ فِي السَّفَرِ وَالحَرْبِ.

167. Narrated Al-Mughira bin Shu'ba رضي الله عنه : Allah's Apostle ﷺ went out to answer the call of nature and on his return I brought some water to him. He performed the ablution while he was wearing a Sha mi cloak. He rinsed his mouth and washed his nose by drawing water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and his leather socks.

١٦٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: حَدَّثَنِي المُغِيرَةُ بْنُ شُعْبَةَ قَالَ: انْطَلَقَ رَسُولُ اللهِ صلى اللهُ عليه وسلم لِحَاجَتِهِ ثُمَّ أَقْبَلَ فَتَلَقَّيْتُهُ بِمَاءٍ فَتَوَضَّأَ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ فَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَّيْهِ وَكَانَا ضَيِّقَيْنِ فَأَخْرَجَهُمَا مِنْ تَحْتُ فَغَسَلَهُمَا وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَّيْهِ.

(91) CHAPTER. The wearing of silk in war.

بابُ الحَرِيرِ فِي الحَرْبِ.

168. Narrated Anas رضي الله عنه : The Prophet ﷺ allowed 'Abdur-Rahman

١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ: حَدَّثَنَا سَعِيدٌ،

---

(1) When a miser thinks of paying in charity, he feels dispirited and bored and remains sincere to his miserliness.

bin ʿAuf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ النَّبِىَّ
صلى اللهُ عليهِ وسلَّم رَخَّصَ لِعَبْدِ الرَّحْمَنِ
ابنِ عَوْفٍ والزُّبَيرِ فى قَمِيصٍ مِنْ حَرِيرٍ
مِنْ حِكَّةٍ كانَتْ بِهِما .

169. Narrated Anas as above.

١٦٩ ـ حدَّثَنا أبُوالوَليدِ : حدَّثَنا
هَمَّامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ .

170. Narrated Anas ؓ: ʿAbdur-Raḥmān bin ʿAuf and Az-Zubair complained to the Prophet ﷺ, i. e. about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a holy battle.

١٧٠ ـ حدَّثَنا مُحَمَّدُ بنُ سِنانٍ :
حدَّثَنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أنَسٍ
رَضِىَ اللهُ عَنْهُ: أنَّ عَبْدَ الرَّحْمَنِ بنَ
عَوْفٍ والزُّبَيرَ شَكَوَا إلى النَّبِىِّ صلى اللهُ
عليهِ وسلَّم يَعْنى القَمْلَ فأرْخَصَ لهُما
فى الحَرِيرِ، فَرَأيْتُهُ عَلَيْهِما فى غَزَاةٍ .

171. Narrated Anas ؓ: The Prophet ﷺ allowed ʿAbdur-Raḥmān bin ʿAuf and Az-Zubair bin Al-ʿAwwām to wear silk.

١٧١ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا
يَحْيى ، عَنْ شُعْبَةَ قالَ: أخبَرَنى قَتادَةُ
أنَّ أنَسًا حَدَّثهمْ قالَ : رَخَّصَ النَّبِىُّ
صلى اللهُ عليهِ وسلَّم لِعَبْدِ الرَّحْمَنِ بن
عَوفٍ والزُّبَيرِ بنِ العَوَّامِ فى حَرِيرٍ .

172. Narrated Anas ؓ: (Wearing of silk) was allowed to them (i.e. ʿAbdur-Raḥmān and Az-Zubair) because of the itching they suffered from.

١٧٢ ـ حدَّثَنى مُحَمَّدُ بنُ بَشَّارٍ :
حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ قالَ: سَمِعْتُ
قَتادَةَ ، عَنْ أنَسٍ قالَ : رَخَّصَ أوْ
رُخِّصَ لهُما لِحِكَّةٍ بِهِما .

(92) CHAPTER. What is said about the knife.

بابٌ ما يُذْكَرُ فى السِّكِّينِ .

173. Narrated Umaiya Ad-Damri : I saw the Prophet ﷺ eating of a shoulder

١٧٣ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ
عَبْدِ اللهِ قالَ: حدَّثَنى إبْرَاهِيمُ بنُ سَعْدٍ ،

(of a sheep) by cutting from it and then he was called to prayer and he prayed without repeating his ablution.

عَنِ ابنِ شِهابٍ ، عَنْ جَعْفَرِ بنِ عَمْرِو ابنِ أُمَيَّةَ الضَّمْرِيِّ عَنْ أَبِيهِ قالَ : رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يأكُلُ مِنْ كَتِفٍ يَحْتَزُّ مِنْها ثُمَّ دُعِيَ إلى الصَّلاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ .

174. Narrated Az-Zuhri as above (Hadith No. 173...) but said extra that the Prophet ﷺ put the knife down.

١٧٤ ـ حدَّثَنا أَبُو اليمانِ : أَخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، وزَادَ : فألْقَى السِّكِّينَ .

(93) CHAPTER. What is said about the fighting of the Byzantines.

بابُ ما قِيلَ في قِتالِ الرُّومِ .

175. Narrated Khalid bin Ma'dan that 'Umair bin Al-Aswad Al-'Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said : Um Haram informed us that she heard the Prophet ﷺ saying, " Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, " I said, ' O Allah's Apostle ! Will I be amongst them ? ' He replied, ' You are amongst them.' The Prophet ﷺ then said, ' The first army amongst my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Apostle ? ' He replied in the negative."

١٧٥ ـ حدَّثَني إسحاقُ بنُ يَزِيدَ الدِّمَشْقِيُّ : حدَّثَنا يَحْيى بنُ حَمْزَةَ قالَ : حدَّثَني ثَوْرُ بنُ يَزِيدَ ، عَنْ خالِدِ بنِ مَعْدانَ : أنَّ عُمَيْرَ بنَ الأسْوَدِ العَنْسِيَّ حدَّثَهُ أنَّهُ أَتَى عُبادَةَ بنَ الصَّامِتِ وهُوَ نازِلٌ في ساحِلِ حِمْصَ وهُوَ في بِناءٍ لَهُ ومَعَهُ أُمُّ حَرامٍ ، قالَ عُمَيْرٌ : فَحَدَّثَتْنا أُمُّ حَرامٍ أنَّها سَمِعَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ البَحْرَ قَدْ أَوْجَبُوا . قالَتْ أُمُّ حَرامٍ : قُلْتُ يا رَسُولَ اللهِ أنا فِيهِمْ ؟ قالَ : أنْتِ فِيهِمْ . ثُمَّ قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ ، فَقُلْتُ : أنا فِيهِمْ يا رَسُولَ اللهِ ؟ قالَ : لا .

(94) CHAPTER. Fighting with the Jews.

بابُ قِتالِ اليهُودِ.

176. Narrated ʿAbdullāh bin ʿUmar ﵄ : Allāh's Apostle ﷺ said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O ʿAbdullāh (i.e. slave of Allāh)! There is a Jew hiding behind me; so kill him.'"

١٧٦ - حدَّثنا إسحاقُ بنُ مُحمَّدٍ الفَرَوِي: حدَّثنا مالكٌ عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ: تُقاتِلُونَ اليَهُودَ حتَّى يَخْتَبِيءَ أحَدُهُمْ وَرَاءَ الحَجَرِ فَيَقُولُ: يا عَبْدَ اللهِ هذَا يَهُودِيٌّ وَرَائِي فاقْتُلْهُ.

177. Narrated Abū Huraira ﵁ : Allāh's Apostle ﷺ said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding says, "O Muslim! There is a Jew hiding behind me, so kill him."

١٧٧ - حدَّثَنا إسحاقُ بنُ إبْرَاهِيمَ: أخبَرَنا جَرِيرٌ، عَنْ عُمَارَةَ بنِ القَعْقاعِ عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: لا تَقُومُ السَّاعَةُ حتَّى تُقاتِلُوا اليَهُودَ حتَّى يَقُولَ الحَجَرُ وراءَهُ اليَهُودِيُّ: يا مُسْلِمُ هذَا يَهُودِيٌّ وَرَائي فاقْتُلْهُ.

(95) CHAPTER. Fighting with the Turks.

بابُ قِتالِ التُّرْكِ.

178. Narrated ʿAmr bin Taghlib: The Prophet ﷺ said, "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broad-faced people whose faces will look like shields coated with leather."

١٧٨ - حدَّثَنَا أبُو النُّعْمانِ: حدَّثنا جَرِيرُ بنُ حازِمٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثنا عَمْرُو بنُ تَغْلِبَ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّ من أشْرَاطِ السَّاعَةِ أنْ تُقاتِلُوا قَوْمًا يَنْتَعِلُونَ نِعالَ الشَّعَرِ، وإنَّ مِنْ أشْرَاطِ السَّاعَةِ أنْ

تُقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ .

179. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

١٧٩ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ : حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي ، عَنْ صَالِحٍ ، عَنِ الأَعْرَجِ قَالَ : قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : قَالَ رَسُولُ اللهِ صلى الله عليه وسلّم : لا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرْكَ ، صِغَارَ الأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الأُنُوفِ ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ . وَلا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ .

(96) CHAPTER. Fighting with people wearing shoes made of hair.

بَابُ قِتَالِ الَّذِينَ يَنْتَعِلُونَ الشَّعَرَ .

180. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather." [Abu Huraira added, "(They will be) small-eyed, flat-nosed, and their faces will look like shields coated with leather."]

١٨٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ الزُّهْرِيُّ عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلّم قَالَ : لا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ ، وَلا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ . قَالَ سُفْيَانُ : وَزَادَ فِيهِ أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً : صِغَارَ الأَعْيُنِ ، ذُلْفَ الأُنُوفِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ .

(97) CHAPTER. Whoever arranged

بَابُ مَنْ صَفَّ أَصْحَابَهُ عِنْدَ

his companions at the time of defeat and got down from his riding animal and asked Allah for help.

الهَزِيمَةِ ، وَنَزَلَ عَنْ دَابَّتِهِ فَاسْتَنْصَرَ .

181. Narrated Abū Isḥāq : A man asked Al-Barā', "O Abū ʿUmāra ! Did you all flee on the day (of the battle) of Hunain ?" He replied, "No, by Allāh ! Allāh's Apostle ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abu Sufyan bin Al-Ḥārith bin ʿAbdul Muṭṭalib. The Prophet ﷺ dismounted and invoked Allāh for victory ; then he said, 'I am the Prophet ﷺ, doubtless ; I am the son of ʿAbdul Muṭṭalib,' and more arranged his companions in rows."

١٨١ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الحَرَّانِيُّ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ : سَمِعْتُ البَرَاءَ وَسَأَلَهُ رَجُلٌ : أَكُنْتُمْ فَرَرْتُمْ يَا أَبَا عُمَارَةَ يَوْمَ حُنَيْنٍ ؟ قَالَ : لَا وَاللهِ ، مَا وَلَّى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَلَكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَخِفَافُهُمْ حُسَّرًا لَيْسَ بِسِلَاحٍ فَأَتَوْا قَوْمًا رُمَاةً جَمْعَ هَوَازِنَ وَبَنِي نَصْرٍ مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُخْطِئُونَ . فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم وَهُوَ عَلَى بَغْلَتِهِ البَيْضَاءِ وَابْنُ عَمِّهِ أَبُو سُفْيَانَ بْنُ الحَارِثِ بْنِ عَبْدِ المُطَّلِبِ يَقُودُ بِهِ ، فَنَزَلَ وَاسْتَنْصَرَ ، ثُمَّ قَالَ : أَنَا النَّبِيُّ لَا كَذِبْ ، أَنَا ابْنُ عَبْدِ المُطَّلِبْ ، ثُمَّ صَفَّ أَصْحَابَهُ .

(98) CHAPTER. To ask Allāh to defeat and shake the pagans.

بَابُ الدُّعَاءِ عَلَى المُشْرِكِينَ بِالهَزِيمَةِ وَالزَّلْزَلَةِ .

182. Narrated ʿAli ؓ : When it was the day of the battle of Al-Aḥzāb (i. e. the clans), Allāh's Apostle ﷺ said, "O Allāh! Fill their (i.e. the infidels') houses and graves with fire as they busied us so much that we did not perform the middle

١٨٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا عِيسَى عَنْ هِشَامٍ ، عَنْ مُحَمَّدٍ ، عَنْ عَبِيدَةَ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ : لَمَّا كَانَ يَوْمُ الأَحْزَابِ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : مَلأَ اللهُ

prayer (i. e. ʿAṣr) till the sun set."

بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حِينَ غَابَتِ الشَّمْسُ.

183. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ used to recite the following invocations during Qunūt :—

> 'O Allāh ! Save Salama bin Hishām. O Allāh ! Save Al-Walīd bin Al-Walīd. O Allāh ! Save ʿAiyāsh bin Rabīʿa. O Allāh ! Save the weak Muslims. O Allāh ! Be very hard on Muḍar tribe. O Allāh ! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Joseph.'

١٨٣ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَدْعُو فِي الْقُنُوتِ: اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ سِنِينَ كَسِنِي يُوسُفَ.

184. Narrated ʿAbdullāh bin Abī Aufā رضي الله عنهما : Allāh's Apostle ﷺ invoked evil upon the pagans on the day (of the battle) of Al-Aḥzāb, saying, "O Allāh ! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat Al-Aḥzāb (i. e. the clans), O Allāh, defeat them and shake them."

١٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا يَقُولُ: دَعَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ: اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ. اللَّهُمَّ اهْزِمِ الْأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

185. Narrated ʿAbdullāh رضي الله عنه : Once the Prophet ﷺ was offering the prayer in the shade of the Kaʿba. Abū Jahl and some Quraishī men sent somebody to bring the abdominal contents of a she-camel which had been slaughtered somewhere in Mecca, and when he brought

١٨٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُصَلِّي فِي ظِلِّ

them, they put them over the Prophet ﷺ. Then Faṭima (i. e. the Prophet's daughter) came and threw them away from him, and he said, "O Allāh! Destroy (the pagans of) Quraish; O Allāh! Destroy Quraish; O Allāh! Destroy Quraish," naming especially Abū Jahl bin Hishām, ʿUtba bin Rabīʿa, Shaiba bin Rabīʿa, Al-Walīd bin ʿUtba, Ubai bin Khalaf and ʿUqba bin Abī Muiṭ. (The narrator, ʿAbdullāh added, "I saw them all killed and thrown in the Badr well).

الكَعْبَةِ فَقَالَ أَبُو جَهْلٍ و نَاسٌ مِنْ قُرَيْشٍ : و نُحِرَتْ جَزُورٌ بِنَاحِيَةِ مَكَّةَ ، فَأَرْسَلُوا فَجَاءُوا مِنْ سَلاهَا و طَرَحُوا عَلَيْهِ . فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ ، عَنْهُ ، فَقَالَ : اللَّهُمَّ عَلَيكَ بِقُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ : لأَبِي جَهْلِ بْنِ هِشَامٍ ، و عُتْبَةَ ابْنِ رَبِيعَةَ ، و شَيْبَةَ بْنِ رَبِيعَةَ ، والوَلِيدِ ابْنِ عُتْبَةَ ، و أُبَيِّ بْنِ خَلَفٍ وعُقْبَةَ بْنِ أَبِي مُعَيْطٍ . قَالَ عَبْدُ اللهِ : فَلَقَدْ رَأَيْتُهُمْ فِي قَلِيبِ بَدْرٍ قَتْلَى . قَالَ أَبُو إِسْحَاقَ و نَسِيتُ السَّابِعَ . قَالَ أَبُو عَبْدِ اللهِ : قَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ ، عَنْ أَبِي إِسْحَاقَ : أُمَيَّةُ بْنُ خَلَفٍ و قَالَ شُعْبَةُ : أُمَيَّةُ أَوْ أُبَيٌّ ، والصَّحِيحُ أُمَيَّةُ .

186. Narrated ʿAisha رضي الله عنها: Once the Jews came to the Prophet ﷺ and said, "Death be upon you." So I cursed them. The Prophet ﷺ said, "What is the matter?" I said, "Have you not heard what they said?" The Prophet ﷺ said, "Have you not heard what I replied (to them)? (I said), ('The same is upon you.')"(1)

١٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا ، أَنَّ اليَهُودَ دَخَلُوا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالُو : السَّامُ عَلَيْكَ و لَعَنْتُهُمْ فَقَالَ : مالكِ ؟ قُلْتُ : أَوْ لَمْ تَسْمَعْ مَا

---

(1) There is great similarity between the pronunciations of the ʿArabic words meaning "peace" and "death". The first is "as-salāmu" and the second is "as-sāmu." The Jews, instead of saying "As-salāmu ʿAlaikum" said, "As-sāmu ʿAlaikum", intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet's invocation and reject theirs.

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures or teach them the Holy Book ?

187. Narrated ʿAbdullāh bin ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ wrote a letter to Caeṣar saying, "If you reject Islām, you will be responsible for the sins of the peasants (i. e. your people)."

(100) CHAPTER. To invoke Allāh to bestow guidance upon the pagans in order to attract them.

188. Narrated Abū Huraira رضي الله عنه Ṭufail bin ʿAmr Ad-Dausī and his companions came to the Prophet ﷺ and said, "O Allāh's Apostle ! The people of the tribe of Daus disobeyed and refused to follow you ; so invoke Allāh against them." The people said, "The tribe of Daus is ruined." The Prophet ﷺ said, "O Allāh ! Give guidance to the people of Daus, and let them embrace Islām."

(101) CHAPTER. (What is said

قالُوا ؟ قالَ : فَلَمْ تَسْمَعِي ما قُلْتُ ؟ و عَلَيْكُمْ .

بابٌ - هَلْ يُرْشِدُ الـمُسْلِمُ أهْلَ الكِتابِ أوْ يُعَلِّمُهُمُ الكِتابَ .

١٨٧ - حدَّثَنا إسْحاقُ : أخْبَرَنا يَعْقُوبُ بنُ إبْراهِيمَ : حدَّثَنا ابنُ أخِي ابنِ شِهابٍ ، عَنْ عَمِّهِ قالَ : أخْبَرَنِي عُبَيْدُاللهِ بنُ عَبْدِاللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ : أنَّ عَبْدَاللهِ بنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم كَتَبَ إلى قَيْصَرَ و قالَ : فإنْ تَوَلَّيْتَ فإنَّ عَلَيْكَ إثْمَ الأرِيسِيِّينَ .

بابُ الدُّعاءِ لِلمُشْرِكِينَ بالهُدَى لِيَتألَّفَهُمْ .

١٨٨ - حدَّثَنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبُوالزِّنادِ أنَّ عَبْدَ الرَّحْمَنِ قالَ : قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : قَدِمَ طُفَيْلُ بنُ عَمْرٍو الدَّوْسِيُّ و أصْحابُهُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالوا : يا رَسُولَ اللهِ ، إنَّ دَوْساً عَصَتْ و أبَتْ فادْعُ اللهَ عَلَيْها ، فَقِيلَ هَلَكَتْ دَوْسٌ . قالَ : اللَّهُمَّ اهْدِ دَوْساً وائْتِ بِهِمْ .

بابُ دَعْوَةِ اليَهُودِ والنَّصارَى .

regarding) the invitation of the Jews and Charistians (to Islām) and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khosrau and Caeṣar. The invitation to Islam is essential before declaring war.

وَ عَلَى مَا يُقَاتِلُونَ عَلَيْهِ ، وَمَا كَتَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إلى كِسْرَى وَ قَيْصَرَ . والدَّعْوَةِ قَبلَ القِتالِ .

189. Narrated Anas ؓ : When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring—as if I were just looking at its white glitter on his hand —— and stamped on it the expression " Muḥammad, Apostle of Allāh".

١٨٩ ـ حدَّثَنَا عَلِيُّ بنُ الجَعْدِ : أخبَرَنا شُعْبَةُ ، عَنْ قَتَادَةَ قالَ : سَمِعْتُ أنَسا رَضِيَ اللهُ عَنْهُ يَقُولُ لمَّا أرَادَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أنْ يَكْتُبَ إلى الرُّوم قِيلَ لَهُ إنَّهُمْ لا يَقْرَءُونَ كِتابا إلاَّ أنْ يَكُونَ مختُوما ، فاتَّخَذَ خاتِما من فِضَّةٍ فَكَأنِّي أنْظُرُ ألى بَيَاضِهِ في يَدِهِ ، و نَقَشَ فِيهِ (مُحَمَّدٌ رَسُولُ اللهِ) .

190. Narrated ʿAbdullāh bin ʿAbbās ؓ : Allāh's Apostle ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Baḥrain who was to hand it over to Khusrau. So, when Khusrau read the letter tore it. [Saʿid bin Al-Musaiyab said, " The Prophet ﷺ then invoked Allāh to destroy them (i.e. Khusrau and his followers) severely."]

١٩٠ ـ حدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : حدَّثَنا اللَّيْثُ قالَ : حدَّثَني عُقَيْلٌ ، عَنِ ابنِ شِهابٍ قالَ : أخْبَرَني عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ : أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخبَرَهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بَعَثَ بِكِتابِهِ إلى كِسْرَى فأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ ، يَدْفَعُهُ عَظِيمُ البحرَيْنِ إلى كِسْرَى، فَلَمَّا قَرَأهُ كِسْرَى خَرَّقَهُ . فَحَسِبْتُ أنَّ سَعِيدَ بنَ المُسَيَّبِ قالَ : فَدَعَا عَلَيْهِمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ .

(102) CHAPTER. The invitation of

بابُ دُعاءِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم

the Prophet ﷺ to the people to embrace Islām and to believe in the Prophethood and not to take each other as Lords instead of Allāh. The Statement of Allāh تعالى :—

> 'It is not (possible) for any human being whom Allāh has given the Book.........'(the Verse.) (3 : 79)

إلى الإسلام والنبوة، وأن لا يتخذ بعضهم بعضا أربابا من دون الله. وقوله تعالى ـ ما كان لبشر أن يؤتيه الله الكتاب ـ الآية.

191. Narrated ʿAbdullāh bin ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ wrote to Caesar and invited him to Islām and sent him his letter with Diḥya Al-Kalbī whom Allāh's Apostle ﷺ ordered to hand it over to the Governor of Buṣra who would forward it to Caeṣar. Caeṣar, as a sign of gratitude to Allāh, had walked from Ḥimṣ to Ilyā (i. e. Jerusalem) when Allāh had granted him victory over the Persian forces. So, when the letter of Allāh's Apostle ﷺ reached Caeṣar, he said after reading it, "Seek one of his followers present here, in order to ask him about Allāh's Apostle ﷺ ." At that time Abū Sufyān bin Ḥarb was in Shā'm with some men from Quraish who had come (to Shā'm) as merchants during the truce that had been concluded between Allāh's Apostle ﷺ and the infidels of Quraish. Abū Sufyān said, "Caeṣar's messenger found us somewhere in Shā'm, so he took me and my companions to Ilyā and we were admitted into Caeṣar's court to find him sitting in his royal court wearing a crown and surrounded by the senior

١٩١ ـ حدثنا إبراهيم بن حمزة: حدثنا إبراهيم بن سعد، عن صالح ابن كيسان، عن ابن شهاب، عن عبيد الله ابن عبد الله بن عتبة، عن عبد الله بن عباس رضي الله عنهما: أنه أخبره أن رسول الله صلى الله عليه وسلم كتب إلى قيصر يدعوه إلى الإسلام وبعث بكتابه إليه مع دحية الكلبي، وأمره رسول الله صلى الله عليه وسلم أن يدفعه إلى عظيم بصرى ليدفعه إلى قيصر. وكان قيصر لما كشف الله عنه جنود فارس مشى من حمص إلى إيلياء شكرا لما أبلاه الله. فلما جاء قيصر كتاب رسول الله صلى الله عليه وسلم قال حين قرأه: التمسوا لي هاهنا أحدا من قومه لأسألهم عن رسول الله صلى الله عليه وسلم. قال ابن عباس: فأخبرني أبو سفيان ابن حرب أنه كان بالشأم في رجال من قريش قدموا تجارا في المدة التي كانت بين رسول الله صلى الله عليه وسلم

dignitories of the Byzantines. He said to his translator, ' Ask them who amongst them is a close relation to the man who claims to be a prophet.' " Abū Sufyān added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Banī ʿAbd Manāf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a prophet. If he tells a lie, they should contradict him immediately.' " Abū Sufyān added, "By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him when he asked me. But I considered it shameful to be called a liar by my companions. So I told the truth. He then said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No.' He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I

وَبَيْنَ كُفَّارِ قُرَيْشٍ. قَالَ أَبُو سُفْيَانَ فَوَجَدَنَا رَسُولُ قَيْصَرَ بِبَعْضِ الشَّامِ، فَانْطَلَقَ بِى وَبِأَصْحَابِى حَتَّى قَدِمْنَا إِيلِيَاءَ، فَأُدْخِلْنَا عَلَيْهِ فَإِذَا هُوَ جَالِسٌ فى مَجْلِسِ مُلْكِهِ وَعَلَيْهِ التَّاجُ، وَإِذَا حَوْلَهُ عُظَمَاءُ الرُّومِ. فَقَالَ لِتَرْجُمَانِهِ: سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَسَبًا إلى هَذَا الرَّجُلِ الذِى يَزْعُمُ أَنَّهُ نَبِىٌّ. قَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا. قَالَ: مَا قَرَابَةُ مَا بَيْنَكَ وَبَيْنَهُ؟ فَقُلْتُ: هُوَ ابْنُ عَمِّى، وَلَيْسَ فى الرَّكْبِ يَوْمَئِذٍ أَحَدٌ مِنْ بَنِى عَبْدِ مَنَافٍ غَيْرِى، فَقَالَ قَيْصَرُ: أَدْنُوهُ، وَأَمَرَ بِأَصْحَابِى فَجَعَلُوا خَلْفَ ظَهْرِى عِنْدَ كَتِفِى. ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لِأَصْحَابِهِ إِنِّى سَائِلٌ هَذَا الرَّجُلَ عَنِ الَّذِى يَزْعُمُ أَنَّهُ نَبِىٌّ فَإِنْ كَذَبَ فَكَذِّبُوهُ. قَالَ أَبُو سُفْيَانَ: وَاللهِ لَوْلَا الحَيَاءُ يَوْمَئِذٍ مِنْ أَنْ يَأْثُرَ أَصْحَابِى عَنِّى الكَذِبَ لَكَذَبْتُهُ حِينَ سَأَلَنِى عَنْهُ، وَلَكِنِّى اسْتَحْيَيْتُ أَنْ يَأْثُرُوا الكَذِبَ عَنِّى فَصَدَقْتُهُ. ثُمَّ قَالَ لِتُرْجُمَانِهِ: قُلْ لَهُ كَيْفَ نَسَبُ هَذَا الرَّجُلِ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ. قَالَ: فَهَلْ قَالَ هَذَا القَوْلَ أَحَدٌ مِنْكُمْ قَبْلَهُ؟ قُلْتُ: لَا، فَقَالَ: كُنْتُمْ تَتَّهِمُونَهُ عَلَى الكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ

replied, ‘ They are increasing.’ He said, ‘Does anybody amongst those who embrace his (the Prophet’s) Religion become displeased and discard the Religion ? ’ I replied, ‘ No.’ He said, ‘ Does he break his promises ? ’ I replied, ‘No, but we are now at truce with him and we are afraid that he may betray us.’ ” Abū Sufyān added, “ Other than the last sentence, I could not say anything against him. Caesar then asked, ‘ Have you ever had a war with him ? ’ I replied, ‘ Yes.’ He said, ‘ What was the outcome of your battles with him ? ’ I replied, ‘ The result was unstable ; sometimes he was victorious and sometimes we.’ He said, ‘ What does he order you to do ? ’ I said, ‘ He tells us to worship Allāh alone, and not to worship others along with Him, and to leave all that our fore-fathers used to worship. He orders us to pray, give in charity, be chaste, keep promises and return what is entrusted to us.’ When I had said that, Caesar said to his translator, ‘ Say to him : I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the apostles came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that

ملك ؟ قُلْتُ : لا ، قالَ : فأشْرافُ النَّاسِ يَتَّبِعُونَهُ أمْ ضُعَفاؤُهُمْ ؟ ـ قُلْتُ : بَلْ ضُعَفاؤُهُمْ قالَ : فَيَزِيدُونَ أوْ يَنْقُصُونَ ؟ قُلْتُ : بَلْ يَزِيدُونَ . قالَ : فَهَلْ يَرْتَدُّ أحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أنْ يَدْخُلَ فِيهِ ؟ قُلْتُ : لا . قالَ : فَهَلْ يَغْدِرُ ؟ قُلْتُ : لا ، ونَحْنُ الآنَ مِنْهُ فى مُدَّةٍ ، نَحْنُ نَخافُ أنْ يَغْدِرَ . قالَ : أبُو سُفْيانَ : ولَمْ تُمْكِنِّى كَلِمَةٌ أُدْخِلُ فِيها شَيْئًا أنْتَقِصُهُ بِهِ لا أخافُ أنْ تُؤْثَرَ عَنِّى غَيْرُها . قالَ : فَهَلْ قاتَلْتُمُوهُ وقاتَلَكُمْ ؟ قُلْتُ : نَعَمْ . قالَ : فَكَيْفَ كانَتْ حَرْبُهُ وحَرْبُكُمْ ؟ قُلْتُ : كانَتْ دُوَلًا وسِجالًا ، يُدالُ عَلَيْنا المَرَّةَ ونُدالُ عَلَيْهِ الأُخْرَى . قالَ : فَماذا يَأْمُرُكُمْ بِهِ ؟ قالَ : يأمُرُنا أنْ نَعْبُدَ اللهَ وَحْدَهُ لانُشْرِكُ بِهِ شَيْئًا ، ويَنْهانا عَمَّا كانَ يَعْبُدُ آباؤُنا . ويَأْمُرُنا بالصَّلاةِ والصَّدَقَةِ والعَفافِ ، والوَفاءِ بالعَهْدِ وأداءِ الأمانَةِ . فَقالَ لِتَرْجمانِهِ حِينَ قُلْتُ ذَلِكَ لَهُ : قُلْ لَهُ إنِّى سَألْتُكَ عَنْ نَسَبِهِ فِيكُمْ فَزَعَمْتَ أنَّهُ ذُو نَسَبٍ ، وكَذَلِكَ الرُّسُلُ تُبْعَثُ فى نَسَبِ قَوْمِها . وسَألْتُكَ هَلْ قالَ أحَدٌ مِنْكُمْ هذا القَوْلَ قَبْلَهُ فَزَعَمْتَ أنْ لا ، فَقُلْتُ لَوْ كانَ أحَدٌ مِنْكُمْ قالَ هذا القَوْلَ قَبْلَهُ ، قُلْتُ رَجُلٌ يأتَمُّ بِقَوْلٍ قَدْ قِيلَ قَبْلَهُ . وسَألْتُكَ هَلْ

a person who did not tell a lie about others could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the apostles. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion ; your reply was in the negative. In fact, this is the sign of true faith, for when its cheerfulness enters and mixes in the hearts completely, nodody will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. And such are the apostles ; they never break their promises. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the apostles ; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh alone and not to worship others along with Him, to leave all that your

كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ، فَزَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللهِ. وَسَأَلْتُكَ هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ فَزَعَمْتَ أَنْ لَا. فَقُلْتُ لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ يَطْلُبُ مُلْكَ آبَائِهِ. وَسَأَلْتُكَ أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ، فَزَعَمْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الإِيمَانُ حَتَّى يَتِمَّ. وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ، فَزَعَمْتَ أَنْ لَا، فَكَذَلِكَ الإِيمَانُ حِينَ تَخْلِطُ بَشَاشَتُهُ الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ. وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ لَا يَغْدِرُونَ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ، فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَإِنَّ حَرْبَكُمْ وَحَرْبَهُ يَكُونُ دُوَلًا، يُدَالُ عَلَيْكُمُ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الأُخْرَى؛ وَكَذَلِكَ الرُّسُلُ تُبْتَلَى وَتَكُونُ لَهُ الْعَاقِبَةُ. وَسَأَلْتُكَ بِمَاذَا يَأْمُرُكُمْ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصِّدْقِ وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ

fore-fathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrused to you. These are really the qualities of a prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say should be true, he will very soon occupy the earth under my feet, and if I knew that I would reach him definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.'" Abū Sufyān added, "Caesar then asked for the letter of Allāh's Apostle ﷺ and it was read. Its contents were :—

In the name of Allāh,
the most Beneficent, the most Merciful

(This letter is) from Muḥammad, the slave of Allāh, and His Apostle, to Hercules, the Ruler of the Byzantines. Peace be upon the followers of guidance. Now then, I invite you to Islam (i. e. surrender to Allāh), embrace Islām and you will be safe; embrace Islam and Allāh will bestow on you a double reward. But if you reject this invitation of Islām, you shall be responsible for misguiding the peasants (i.e. your nation). O people of the Scriptures! Come to an agreement which is common between us and you, that we shall worship None but Allāh, and that we shall not worship others along with Him; and that none of

الأَمَانَةِ. قَالَ: وَهَذِهِ صِفَةُ نَبِيٍّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَعْلَمْ أَنَّهُ مِنْكُمْ. وَإِنْ يَكُ مَا قُلْتَ حَقًّا. فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَلَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ قَدَمَيْهِ. قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقُرِئَ فَإِذَا فِيهِ:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى. اما بعد، فإنّي أَدْعُوكَ بِدِعَايَةِ الإِسْلَامِ. أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ. فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الأَرِيسِيِّينَ. وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ، أَنْ لَا نَعْبُدَ إِلَّا اللهَ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَلَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللهِ. فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ. قَالَ أَبُو سُفْيَانَ: فَلَمَّا أَنْ قَضَى مَقَالَتَهُ عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكَثُرَ لَغَطُهُمْ فَلَا أَدْرِي مَاذَا قَالُوا، وَأُمِرَ بِنَا فَأُخْرِجْنَا. فَلَمَّا أَنْ خَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ، قُلْتُ لَهُمْ: لَقَدْ أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا

us shall take others for Lords instead of Allāh. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him)...... (i. e. Muslims).' "

Abū Sufyān added, " When Hercules had finished his speech, there was a great hue and cry caused by the Byzantinian Royalties surrounding him, and there was so much noice that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, ' Verily, Ibn Abī Kabsha's (i. e. the Prophet's) (1) affair has gained power. This is the King of Banī Al-Aṣfar (i.e. Hercules) fearing him.' " Abū Sufyān added, "By Allāh, I remained low and was sure that his religion would be victorious till Allāh converted me to Islām, though I disliked it."

مَلِكُ بَنِى الأَصْفَرِ يَخَافُهُ. قَالَ أَبُو سُفْيَانَ: وَاللهِ مَا زِلْتُ ذَلِيلاً مُسْتَيْقِنًا بِأَنَّ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللهُ قَلْبِىَ الإِسْلاَمَ وَأَنَا كَارِهٌ.

192. Narrated Sahl bin Sa'd رضي الله عنه that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, " I will give the flag to a person at whose hands Allāh will grant victory." So, the companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for 'Alī. Someone informed

١٩٢ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ القَعْنَبِىُّ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ أبى حَازِمٍ، عَنْ أبِيهِ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِىَ اللهُ عَنْهُ: سَمِعَ النَّبِىَّ صلى الله عليه وسلم يَقُولُ يَوْمَ خَيْبَرَ لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللهُ عَلَى يَدَيْهِ. فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُوا أَنْ يُعْطَى. فَقَالَ:

---

(1) The name Ibn Abī Kabsha was said by Abū Sufyān just to slight the Prophet ﷺ for this was not one of the Prophet's names.

him that he was suffering from eye-trouble. So, he ordered them to bring ʿAlī in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. ʿAlī said, "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet ﷺ said, "Be patient, till you face them and invite them to Islām and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i. e. through you), that will be better for you than the red camels."

أَيْنَ عَلِىٌّ؟ فَقِيلَ يَشْتَكِى عَيْنَيْهِ. فَأَمَرَ فَدُعِىَ لَهُ فَبَصَقَ فِى عَيْنَيْهِ فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَىْءٌ. فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ. فَوَاللهِ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ.

193. Narrated Anas ؓ: Whenever Allāh's Apostle ﷺ attacked some people, he would never attack them till it was dawn. If he heard the Ādhān (i.e. call for prayer) (1) he would delay the fight, and if he did not hear the Ādhān, he would attack them immediately after dawn. We reached Khaibar at night.

١٩٣ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِىَ اللهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إِذَا غَزَا قَوْمًا لَمْ يُغِرْ حَتَّى يُصْبِحَ. فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ بَعْدَ مَا يُصْبِحُ، فَنَزَلْنَا خَيْبَرَ لَيْلًا.

194. Narrated Anas as Ḥadīth No. 193 above.

١٩٤ ـ حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم كَانَ إِذَا غَزَا بِنَا.

---

(1) The Prophet ﷺ would wait till dawn to see whether the people he was attacking had been converted to Islām or not, and the sign of their embracing Islām will be the pronunciation of the Ādhān. He would not attack them if he heard the Ādhān.

195. Narrated Anas رضي الله عنه : The Prophet ﷺ set out for Khaibar and reached it at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet ﷺ they said, "Muhammad! By Allah, Muhammad and his army!" The Prophet ﷺ said, "Allah is Greater and Khaibar is ruined, for whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned."

١٩٥ - وَحَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلَّم خَرَجَ إِلَى خَيْبَرَ فَجَاءَهَا لَيْلاً، وَكَانَ إِذَا جَاءَ قَوْماً بِلَيْلٍ لا يُغِيرُ عَلَيْهِمْ حَتَّى يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ بِمَسَاحِيهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ، وَاللهِ مُحَمَّدٌ وَالْخَمِيسُ. فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ.

196. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allāh,' and whoever says, 'None has the right to be worshipped but Allāh,' his life and property will be saved by me except for Islāmic love and his accounts will be with Allāh, (either to punish him or to forgive him.)"

١٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا السَّعِيدُ ابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلَهَ إِلاَّ اللهُ، فَمَنْ قَالَ لا إِلَهَ إِلاَّ اللهُ فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ. رَوَاهُ عُمَرُ وَابْنُ عُمَرَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(103) CHAPTER. Concealing the true destination of a Ghazwa by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

بَابُ مَنْ أَرَادَ غَزْوَةً فَوَرَّى بِغَيْرِهَا. وَمَنْ أَحَبَّ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الْخَمِيسِ.

197. Narrated Ka'b bin Mālik:

١٩٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

Whenever Allāh's Apostle ﷺ intended to lead a Ghazwa, we would use an equivocation from which one would understand that he was going to a different destination.

حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ: أَنَّ عَبْدَ اللهِ ابْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَلَمْ يَكُنْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا.

198. Narrated Ka'b bin Mālik (رضي الله عنه):

Whenever Allāh's Apostle ﷺ intended to carry out a Ghazwa, he would use an equivocation to conceal his real destination till it was the Ghazwa of Tabūk which Allāh's Apostle ﷺ carried out in very hot weather. He expected a very long journey through a wasteland, and expected to attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for. (Ka'b bin Mālik used to say, "Scarcely did Allāh's Apostle ﷺ set out for a journey on a day other than Thursday.")

١٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَلَّمَا يُرِيدُ غَزْوَةً يَغْزُوهَا إِلاَّ وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ غَزْوَةَ تَبُوكَ فَغَزَاهَا رَسُولُ اللهِ صلى اللهِ عليهِ وسلَّم فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ غَزْوَ عَدُوٍّ كَثِيرٍ، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ عَدُوِّهِمْ وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ. وَعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبِ بْنِ مَالِكٍ: أَنَّ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ كَانَ يَقُولُ: لَقَلَّمَا كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلاَّ يَوْمَ الْخَمِيسِ.

199. Narrated Ka'b bin Mālik ؓ: The Prophet ﷺ set out on Thursday for the Ghazwa of Tabūk and he preferred to set out (i. e. travel) on Thursdays.

١٩٩ - حدثني عبد الله بن محمد: حدثنا هشام: أخبرنا معمر، عن الزهري، عن عبد الرحمن بن كعب بن مالك، عن أبيه رضي الله عنه أن النبي صلى الله عليه وسلم خرج يوم الخميس فى غزوة تبوك وكان يحب أن يخرج يوم الخميس.

(104) CHAPTER. Setting out after midday.

باب الخروج بعد الظهر.

200. Narrated Anas ؓ: The Prophet ﷺ offered a four-Rak'at Zuhr prayer at Medīna and then offered a two-Rak'at 'Asr prayer at Dhul-Ḥulaifa and I heard the companions of the Prophet ﷺ reciting Talbiya aloud for Ḥajj and 'Umra altogether.

٢٠٠ - حدثنا سليمان بن حرب: حدثنا حماد بن زيد عن أيوب، عن أبى قلابة عن أنس رضي الله عنه: أن النبي صلى الله عليه وسلم صلى بالمدينة الظهر أربعا. والعصر بذى الحليفة ركعتين وسمعتهم يصرخون بهما جميعا.

(105) CHAPTER. Setting out in the last part of the month.

Narrated Ibn 'Abbās ؓ: The Prophet ﷺ set out from Medīna five days before the end of Dhul-Qa'da and reached Mecca on the fourth of Dhul-Ḥijja.

باب الخروج آخر الشهر.

وقال كريب عن ابن عباس رضي الله عنهما: انطلق النبي صلى الله عليه وسلم من المدينة لخمس بقين من ذى القعدة وقدم مكة لأربع ليال خلون من ذى الحجة.

201. Narrated 'Āisha ؓ: We set out in the company of Allāh's Apostle ﷺ five days before the end of Dhul-Qa'da intending to perform Ḥajj only. When we approached Mecca, Allāh's

٢٠١ - حدثنا عبد الله بن مسلمة، عن مالك، عن يحيى بن سعيد، عن عمرة بنت عبد الرحمن أنها سمعت عائشة رضي الله عنها تقول: خرجنا

Apostle ﷺ ordered those who did not have the Hadi (i.e. an animal for sacrifice) with them, to perform the Ṭawāf around the Kaʿba, and between Ṣafā and Marwa and then finish their Iḥrām. Beef was brought to us on the day of Nahr (i. e. slaughtering) and I asked, "What is this?" Somebody said, "Allāh's Apostle ﷺ has slaughtered sacrifices on behalf of his wives."

مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم لِخَمْسٍ لَيَالٍ بَقِينَ مِنْ ذِى القَعْدَةِ ولا نَرَى إلاَّ الحَجَّ ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مَنْ لمْ يَكُنْ مَعَهُ هَدْىٌ إذَا طافَ بالبَيْتِ وسَعَا بَينَ الصَّفا والمرْوَةِ أنْ يَحِلَّ ، قالَتْ عائِشَةُ : فَدُخِلَ عَلَيْنا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ : ما هذَا؟ فَقالَ : نَحَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنْ أزْوَاجِهِ . قالَ يَحْيى : فَذَكَرْتُ هَذا الحَدِيثَ للْقاسِمِ ابنِ مُحَمَّدٍ فَقالَ : أتَتْكَ واللهِ بالحَدِيث عَلَى وجْهِهِ .

(106) CHAPTER. Travelling in Ramaḍān.

بابُ الخُرُوجِ فى رَمَضانَ .

202. Narrated Ibn ʿAbbās رضي الله عنهما : Once the Prophet ﷺ set out in the month of Ramaḍān. He observed fasting till he reached a place called Kadīd where he broke his fast.

٢٠٢ ـ حدَّثَنَا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ قالَ : حدَّثَنى الزُّهْرِىّ عَنْ عُبَيْدِ اللهِ ، عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما قالَ : خَرَجَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فى رَمَضَانَ فَصَامَ حتَّى بَلَغَ الكَدِيدَ أفْطَرَ ، قالَ سُفْيانُ : قالَ الزُّهْرِىُّ : أخْبَرَنى عُبَيْدُ اللهِ ، عَنِ ابنِ عَبَّاسٍ وساقَ الحَدِيثَ .

(107) CHAPTER. Bidding farewell.

بابُ التَّوْدِيعِ . وقالَ ابنُ وَهْبٍ :

Narrated Abu Huraira رضي الله عنه : Allāh's Apostle ﷺ sent us on a military expedition telling us, "If you find such and such persons (he named two men from

أخْبَرَنى عَمْرٌو ، عَنْ بُكَيْرٍ ، عَنْ سُلَيمانَ ابنِ يَسارٍ ، عَنْ أبي هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أنَّهُ قالَ : بَعَثَنا رَسُولُ اللهِ صلى اللهُ

Quraish), burn them with fire." When we came to bid him farewell, when he wanted to set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allāh, if you capture them, kill them, (instead)."

عليه وسلم فى بعث. فقال لنا: إن لقيتم فلانا وفلانا لرجلين من قريش سماهما فحرقوهما بالنار. قال: ثم أتيناه نودعه حين أردنا الخروج، فقال: إنى كنت أمرتكم أن تحرقوا فلانا وفلانا بالنار، وإن النار لا يعذب بها إلا الله، فإن أخذتموهما فاقتلوهما.

(108) CHAPTER. Listening to and obeying the Imam (i. e. ruler) (if he abides by Allāh's Orders).

باب السمع والطاعة للإمام.

203. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one in Disobedience (to Allāh) ; but if an act of Disobedience (to Allāh) is imposed, one should not listen to or obey it."

٢٠٣ - حدثنا مسدد: حدثنا يحيى، عن عبيد الله قال: حدثنى نافع، عن ابن عمر رضى الله عنهما عن النبى صلى الله عليه وسلم وحدثنا محمد بن الصباح، عن إسماعيل بن زكرياء، عن عبيد الله، عن نافع، عن ابن عمر رضى الله عنهما، عن النبى صلى الله عليه وسلم قال: السمع والطاعة حق ما لم يؤمر بالمعصية، فإذا أمر بمعصية فلا سمع ولا طاعة.

(109) CHAPTER. The Imām (i.e. ruler) should be defended (by the Muslims) and he is to be taken as their protector.

باب - يقاتل من وراء الإمام ويتقى به.

204. Narrated Abū Huraira ؓ that he heard Allāh's Apostle ﷺ saying, "We are the last but will be the foremost (to enter Paradise)." The Prophet ﷺ added, "He who obeys me, obeys

٢٠٤ - حدثنا أبو اليمان: أخبرنا شعيب. قال: حدثنا أبو الزناد أن الأعرج حدثه أنه سمع أبا هريرة رضى الله عنه أنه سمع رسول الله

Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that.''

صلى اللهُ عليهِ وسلَّم يَقُولُ: نَحْنُ الآخِرون السَّابِقُونَ وبِهَذا الإسْنادِ: مَنْ أطاعَنى فَقَدْ أطاعَ اللهَ ومَنْ عَصَانى فَقَدْ عَصَى اللهَ. ومَنْ يُطعِ الأميرَ فَقَدْ أطاعَنى، ومَنْ يَعْصِ الأميرَ فَقَدْ عَصَانى. وإنَّما الإمامُ جُنَّةٌ يُقاتِلُ مِنْ ورَائِه ويُتَّقَى بِهِ. فإنْ أمَرَ بِتَقْوَى اللهِ وعَدَلَ فإنَّ لَهُ بِذَلكَ أجْرًا. وإنْ قالَ بِغَيْرِهِ فإنَّ عَلَيْهِ مِنْهُ.

(110) CHAPTER. To take a solemn pledge not to flee during the battle. Some said, ''(To take the pledge) for death,'' according to the Statement of Allah تعالى :—

> 'Allah became pleased with the believers when they swore allegiance to you under the Tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a Near Victory.' (48 : 18)

بابُ البَيْعَةِ فى الحَرْبِ عَلى أنْ لا يَفِرُّوا. وقالَ بَعْضُهُمْ عَلى المَوْتِ لِقَوْلِهِ تَعالى ـ لَقَدْ رَضِىَ اللهُ عَنِ المُؤْمِنِينَ ـ الآيَةَ.

205. Narrated Ibn 'Umar رضي الله عنهما : When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given solemn pledge, and that was out of Allah's Mercy.(1) (The

٢٠٥ ـ حدَّثَنا مُوسَى بنُ إسماعِيلَ: حدَّثَنا جُوَيْرِيَةُ، عَنْ نافعٍ قالَ: قالَ ابنُ عُمَرَ رَضِىَ اللهُ عَنهُما: رَجَعْنا منَ العامِ المُقْبلِ فما اجْتَمَعَ مِنَّا اثْنانِ عَلى الشَّجَرَةِ التى بايَعْنا تَحْتَها كانَتْ رَحْمَةً

---

(1) The narrator thanks Allah for disabling them to recognise the tree lest people should take it as something sacred because of the good that started under it when the first group of Ansar embraced Islam.

sub-narrator asked Nāfi‘, "For what did the Prophet ﷺ take their solemn pledge, was it for death?" Nāfi‘ replied, "No, but he took their pledge for patience.")

مِنَ اللهِ. فَسَأَلْنَا نَافِعًا عَلَى أَيِّ شَيْءٍ بَايَعَهُمْ عَلَى المَوْتِ؟ قَالَ: لَا بَلْ بَايَعَهُمْ عَلَى الصَّبْرِ.

206. Narrated ‘Abdullāh bin Zaid ؓ that in the time (of the battle) of Al-Ḥarra, a person came to him and said, "Ibn Hanzala is taking the pledge from the people for death." He said, "I will never give a pledge for such a thing to anyone after Allāh's Apostle ﷺ."

٢٠٦ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا كَانَ زَمَنَ الحَرَّةِ أَتَاهُ آتٍ فَقَالَ لَهُ: إِنَّ ابْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى المَوْتِ. فَقَالَ: لَا أُبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللهِ صلى اللهُ عليه وسلّم.

207. Narrated Yazīd bin ‘Ubaid: Salama ؓ said, "I gave the Solemn Pledge (of Riḍwān) to Allāh's Apostle ﷺ and then I moved to the shade of a tree. When the number of people around the Prophet ﷺ diminished, he said, 'O Ibn Al-Akwa‘! Will you not give the solemn pledge?' I replied, 'O Allāh's Apostle! I have already given the solemn pledge.' He said, 'Do it again.' So I gave the pledge for the second time." I asked, "O Abū Muslim! For what did you give the pledge on that day?" He replied, "We gave the pledge for death."

٢٠٧ - حَدَّثَنَا المَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَايَعْتُ النَّبِيَّ صلى اللهُ عليه وسلّم ثُمَّ عَدَلْتُ إِلَى ظِلِّ الشَّجَرَةِ، فَلَمَّا خَفَّ النَّاسُ قَالَ: يَا ابْنَ الأَكْوَعِ أَلَا تُبَايِعُ؟ قَالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللهِ، قَالَ: وَأَيْضًا، فَبَايَعْتُهُ الثَّانِيَةَ. فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ، عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى المَوْتِ.

208. Narrated Anas ؓ: On the day (of the battle) of the Trench, the Anṣār were saying, "We are those who

٢٠٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ

have pledged to Muḥammad ﷺ for Jihād for ever as long as we live." The Prophet ﷺ replied to them, "O Allāh! There is no life except the life of the Hereafter. So honour the Anṣār and emigrants with Your Generosity."

And Narrated Mujāshi ؓ : My brother and I came to the Prophet ﷺ and I requested him to take the pledge from us for migration. He said, " Migration has passed away with its people." (1) I asked, " For what will you take the pledge from us then ? " He said, " I will take (the pledge) for Islām and Jihād."

(111) CHAPTER. The Imām should order the people to do only those things that are within their ability.

209. Narrated ʿAbdullāh ؓ : Today a man came to me and asked me a question which I did not know how to answer. He said, " Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him ?) " I replied, " By Allāh, I do not know what to

أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَتِ الأَنْصَارُ يَوْمَ الخَنْدَقِ تَقُولُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا
عَلَى الجِهَادِ مَا حَيِينَا أَبَدَا

فَأَجَابَهُمْ فَقَالَ: اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الآخِرَهْ. فَأَكْرِمِ الأَنْصَارَ وَالمُهَاجِرَهْ.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ عَاصِمٍ، عَنْ أَبِى عُثْمَانَ، عَنْ مُجَاشِعٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِىَّ صلى اللهُ عليه وسلَّم أَنَا وَأَخِى فَقُلْتُ: بَايِعْنَا عَلَى الهِجْرَةِ، فَقَالَ: مَضَتِ الهِجْرَةُ لِأَهْلِهَا. فَقُلْتُ: عَلَامَ تُبَايِعُنَا؟ قَالَ: عَلَى الإِسْلَامِ وَالجِهَادِ.

بَابُ عَزْمِ الإِمَامِ عَلَى النَّاسِ فِيمَا يُطِيقُونَ.

٢٠٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِى شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِى وَائِلٍ قَالَ: قَالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ. لَقَدْ أَتَانِى اليَوْمَ رَجُلٌ فَسَأَلَنِى عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرُدُّ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلًا مُؤْدِيًا نَشِيطًا يَخْرُجُ مَعَ أُمَرَائِنَا فِى المَغَازِى فَيَعْزِمُ عَلَيْنَا فِى أَشْيَاءَ لَا

---

(1) Migration was no longer required after the conquest of Mecca.

reply you, except that we were in the company of the Prophet ﷺ and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

(112) CHAPTER. If the Prophet ﷺ had not started fighting during the early hours of the day, he would delay it till the sun had declined (i. e. after midday).

210. Narrated Sālim Abū An-Naḍr, the freed slave of ʿUmar bin ʿUbaidullāh who was ʿUmar's clerk : ʿAbdullāh bin Abī Aufā wrote him (i. e. ʿUmar) a letter that contained the following :—

> 'Allāh's Apostle ﷺ, on one of the days of holy battles, waited till the sun had declined and then he got up among the people and said, "O people ! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). but if you should face the enemy, then be patient and let it be known

نُحْصِيهَا ؟ فَقُلْتُ لَهُ : واللهِ ما أدْرِى ما أقُولُ لكَ إلاَّ أنَّا كُنَّا معَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَعَسَى أنْ لا يَعْزِمَ عَلَيْنَا فى أمْرٍ إلاَّ مَرَّةً حتَّى نَفْعَلَهُ ، وإنَّ أحَدَكُمْ لَنْ يَزَالَ بِخَيْرٍ ما اتَّقَى اللهَ . وإذَا شَكَّ فى نَفْسِهِ شَىْءٌ سَأَلَ رَجُلاً فَشَفَاهُ مِنْهُ وأوْشَكَ أنْ لا تَجِدُوهُ ، والَّذِى لا إلَهَ إلاَّ هُوَ ما أذْكُرُ ما غَبَرَ مِنَ الدُّنْيا إلاَّ كالثَّغَبِ شُرِبَ صَفْوُهُ وبَقِىَ كَدَرُهُ .

باب - كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم إذَا لَمْ يُقاتِلْ أوَّلَ النَّهارِ أخَّرَ القِتالَ حتَّى تَزُولَ الشَّمْسُ .

٢١٠ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو : حدَّثَنا أبُو إسحاقَ هُوَ الفَزَارِىُّ ، عَنْ مُوسَى ابنِ عُقْبَةَ ، عَنْ سالِمٍ أبى النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ وكانَ كاتِبًا لَهُ ، قالَ : كَتَبَ إلَيْهِ عَبْدُ اللهِ بنُ أبى أوْفَى رَضِىَ اللهُ عَنْهُما فَقَرَأْتُهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فى بَعْضِ أيَّامِهِ التى لَقِىَ فيها انْتَظَرَ حتَّى مالَتِ الشَّمْسُ ثُمَّ قامَ فى النَّاسِ قالَ : أيُّها النَّاسُ ألا تَتَمَنَّوْا لِقاءَ العَدُوِّ وسَلُوا اللهَ العافِيَةَ ، فإذا

to you that Paradise is under the shades of swords." He then said, "O Allāh! The Revealer of the (Holy) Book, the Director of the moving clouds, and Defeater of Al-Aḥzāb (i. e. the clans of infidels), defeat them and bestow victory upon us."

(113) CHAPTER. Asking the permission of the Imām (if one wishes not to participate in a holy battle), as Allāh's Statement indicates :—

> 'True believers are those who believe in Allāh and His Apostle and, when they are with him on a common errand, they do not go away unless they take his permission. Those who ask your permission are they who believe in Allāh and His Apostle. So, if they ask your leave for some affairs of theirs, give leave to whom you will of them and ask Allāh's Forgiveness for them, for Allāh is Forgiving, Merciful.'
>
> (24 : 62)

211. Narrated Jābir bin 'Abdullāh رضي الله عنه : I participated in a Ghazwa along with Allāh's Apostle ﷺ . The Prophet ﷺ met me (on the way) while I was riding a camel of ours used for irrigation and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, "What is wrong with the camel?" I replied, "It has got tired." So, Allāh's Apostle ﷺ came from behind it and

لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ . ثُمَّ قَالَ : اللَّهُمَّ مُنْزِلَ الْكِتَابِ ، وَمُجْرِيَ السَّحَابِ ، وَهَازِمَ الْأَحْزَابِ ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ .

باب اسْتِئْذَانِ الرَّجُلِ الْإِمَامَ لِقَوْلِهِ - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ - إِلَى آخِرِ الْآيَةِ .

٢١١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا جَرِيرٌ ، عَنِ الْمُغِيرَةِ ، عَنِ الشَّعْبِيِّ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى اللهُ عليهِ وسلَّم قَالَ : فَتَلَاحَقَ بِي النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَعْيَا فَلَا يَكَادُ يَسِيرُ ، فَقَالَ لِي : مَا لِبَعِيرِكَ ؟ قَالَ : قُلْتُ أَعْيَى ، قَالَ :

rebuked it and prayed for it so that it continued surpassing the other camels and going ahead of them. Then he asked me, "How do you find your camel (now)?" I replied, "I find it quite well, as it has received your blessings." He said, "Will you sell it to me?". I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, "Yes." He said, "Sell it to me then." I sold it to him on the condition that I should keep on riding it till I reached Medina. Then I said, "O Allāh's Apostle! I am a bridegroom," and requested him to allow me to go home. He allowed me, and I set out for Medīna before the people till I reached Medīna, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allāh's Apostle ﷺ, he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, "Why hadn't you married a virgin who would have played with you, and you would have played with her?" I replied, "O Allāh's Apostle! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them and teach them manners." When Allāh's Apostle ﷺ arrived in Medīna, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

فَتَخَلَّفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَزَجَرَهُ ودَعَا لَهُ فَمَا زَالَ بَيْنَ يَدَيِ الإِبِلِ قُدَّامَهَا يَسِيرُ، فَقَالَ لِى: كَيْفَ تَرَى بَعِيرَكَ؟ قَالَ: قُلْتُ بِخَيْرٍ قَدْ أَصَابَتْهُ بَرَكَتُكَ، قَالَ: أَفَتَبِيعُنِيهِ؟ قَالَ: فَاسْتَحْيَيْتُ ولَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ قَالَ: فَقُلْتُ نَعَمْ. قَالَ: فَبِعْنِيهِ فَبِعْتُهُ إِيَّاهُ عَلَى أَنَّ لِى فَقَارَ ظَهْرِهِ حَتَّى أَبْلُغَ المَدِينَةَ. قَالَ: فَقُلْتُ يَا رَسُولَ اللهِ، إِنِّى عَرُوسٌ فَاسْتَأْذَنْتُهُ فَأَذِنَ لِى فَتَقَدَّمْتُ النَّاسَ إِلَى المَدِينَةِ حَتَّى أَتَيْتُ المَدِينَةَ فَلَقِيَنِى خَالِى فَسَأَلَنِى عَنِ البَعِيرِ فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلَامَنِى. قَالَ: وقَدْ كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ لِى حِينَ اسْتَأْذَنْتُهُ: هَلْ تَزَوَّجْتَ بِكْرًا أَمْ ثَيِّبًا؟ فَقُلْتُ: تَزَوَّجْتُ ثَيِّبًا فَقَالَ: فَهَلَّا تَزَوَّجْتَ بِكْرًا تُلَاعِبُهَا وتُلَاعِبُكَ؟ قُلْتُ: يَا رَسُولَ اللهِ، تُوُفِّىَ وَالِدِى أَوِ اسْتُشْهِدَ ولِى أَخَوَاتٌ صِغَارٌ فَكَرِهْتُ أَنْ أَتَزَوَّجَ مِثْلَهُنَّ فَلَا تُؤَدِّبُهُنَّ ولَا تَقُومُ عَلَيْهِنَّ. فَتَزَوَّجْتُ ثَيِّبًا لِتَقُومَ عَلَيْهِنَّ وتُؤَدِّبَهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم المَدِينَةَ غَدَوْتُ عَلَيْهِ بِالبَعِيرِ فَأَعْطَانِى ثَمَنَهُ ورَدَّهُ عَلَىَّ. قَالَ المُغِيرَةُ: هَذَا فِى قَضَائِنَا حَسَنٌ لَا نَرَى بِهِ بَأْسًا.

(114) CHAPTER. The participation in Jihād by one who has recently married. Ḥadīth No. 211 narrated by Jābir from the Prophet ﷺ is relevant to this chapter.

بَابُ مَنْ غَزَا وَهُوَ حَدِيثُ عَهْدٍ بِعُرْسِهِ. فِيهِ جَابِرٌ عَنِ النَّبِىِّ صلى الله عليه وسلم.

(115) CHAPTER. Participation in Jihād after the consummation of marriage. Abū Huraira narrated a Ḥadīth from the Prophet ﷺ related to this chapter.

بَابُ مَنِ اخْتَارَ الْغَزْوَ بَعْدَ الْبِنَاءِ. فِيهِ أَبُو هُرَيْرَةَ عَنِ النَّبِىِّ صلى الله عليه وسلم.

(116) CHAPTER. The setting out of the Imam before the people at the time of fright.

بَابُ مُبَادَرَةِ الإِمَامِ عِنْدَ الْفَزَعِ.

212. Narrated Anas bin Mālik رضي الله عنه : Once there was a feeling of fright at Medīna, so Allāh's Apostle ﷺ rode a horse belonging to Abū Ṭalḥa and (on his return) he said, " We have not seen anything (fearful), but we found this horse very fast."

٢١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِى قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ بِالْمَدِينَةِ فَزَعٌ فَرَكِبَ رَسُولُ اللهِ صلى اللهُ عليه وسلم فَرَسًا لأَبِى طَلْحَةَ فَقَالَ: مَا رَأَيْنَا مِنْ شَىْءٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا.

(117) CHAPTER. To be quick and to make the horse gallop at the time of fright.

بَابُ السُّرْعَةِ وَالرَّكْضِ فِى الْفَزَعِ.

213. Narrated Anas bin Mālik رضي الله عنه : Once the people got frightened, so Allāh's Apostle ﷺ rode a slow horse belonging to Abū Ṭalḥa, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, " Don't be afraid (there is nothing to be afraid of) (and I have found) this horse

٢١٣ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ ابْنُ حَازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: فَزِعَ النَّاسُ فَرَكِبَ رَسُولُ اللهِ صلى اللهُ عليه وسلم فَرَسًا لأَبِى طَلْحَةَ بَطِيئًا ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ فَرَكِبَ النَّاسُ

a very fast one." That horse was never excelled in running henceforward.

يَرْكُضُونَ خَلْفَهُ فَقَالَ: لَمْ تُرَاعُوا، إِنَّهُ لَبَحْرٌ فَمَا سُبِقَ بَعْدَ ذَلِكَ الْيَوْمِ.

(118) CHAPTER. Setting out alone at a time of fright.

بَابُ الْخُرُوجِ فِى الْفَزَعِ وَحْدَهُ.

(119) CHAPTER. The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allāh's Cause.

Mūjahid said, "Once I said to Ibn ʿUmar, 'Let us proceed for Jihād.' Ibn ʿUmar replied, 'I would like to support you with some of my money.' I replied, 'Allāh has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'" ʿUmar said, "Some people take money (from the Muslim's Treasury) to strive in Allāh's Cause, but they don't. So, If someone does so, we have the right to take back whatever he has taken."

Ṭāwūs and Mujāhid said, "If something is given to you, so that you may strive in Allāh's Cause, then do whatever you like with it and keep it with your family."

بَابُ الْجَعَائِلِ وَالْحُمْلَانِ فِى السَّبِيلِ.

وَقَالَ مُجَاهِدٌ: قُلْتُ لِابْنِ عُمَرَ: الْغَزْوَ، قَالَ: إِنِّى أُحِبُّ أَنْ أُعِينَكَ بِطَائِفَةٍ مِنْ مَالِى، قُلْتُ: أَوْسَعَ اللهُ عَلَىَّ، قَالَ: إِنَّ غِنَاكَ لَكَ، وَإِنِّى أُحِبُّ أَنْ يَكُونَ مِنْ مَالِى فِى هَذَا الْوَجْهِ. وَقَالَ عُمَرُ: إِنَّ نَاسًا يَأْخُذُونَ مِنْ هَذَا الْمَالِ لِيُجَاهِدُوا ثُمَّ لَا يُجَاهِدُونَ، فَمَنْ فَعَلَهُ فَنَحْنُ أَحَقُّ بِمَالِهِ حَتَّى نَأْخُذَ مِنْهُ مَا أَخَذَ. وَقَالَ طَاوُسٌ وَمُجَاهِدٌ: إِذَا دُفِعَ إِلَيْكَ شَىْءٌ تَخْرُجُ بِهِ فِى سَبِيلِ اللهِ فَاصْنَعْ بِهِ مَا شِئْتَ وَضَعْهُ عِنْدَ أَهْلِكَ.

214. Narrated ʿUmar bin Al-Khattāb رضي الله عنه : I gave a horse to be used in Allāh's Cause, but later on I saw it being sold. I asked the Prophet ﷺ whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

٢١٤ - حَدَّثَنَا الْحُمَيْدِىُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ سَأَلَ زَيْدَ بْنَ أَسْلَمَ فَقَالَ زَيْدٌ: سَمِعْتُ أَبِى يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ: حَمَلْتُ عَلَى فَرَسٍ فِى سَبِيلِ اللهِ فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ النَّبِىَّ صَلَّى اللهُ

عليهِ وسلَّم آشْتَرِيهِ، فقالَ لا تَشْتَرِهِ ولا تَعُدْ في صَدَقَتِكَ .

215. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : 'Umar gave a horse to be used in Allāh's Cause, but later on he found it being sold. So, he intended to buy it and asked Allāh's Apostle ﷺ who said, "Don't buy it and don't take back your gift of charity."

٢١٥ - حدَّثنا إسماعيلُ قالَ: حدَّثني مالكٌ، عَنْ نافعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ عُمَرَ حَمَلَ عَلى فَرَسٍ في سَبيلِ اللهِ فَوَجَدَهُ يُباعُ فأرادَ أنْ يَبْتاعَهُ، فَسَألَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فقالَ: لا تَبْتَعْهُ ولا تَعُدْ في صَدَقَتِكَ .

216. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any Sariya,(1) but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allāh's Cause and be martyred and come to life again to be martyred and come to life once more."

٢١٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيى بنُ سَعيدٍ، عَنْ يَحْيى بنِ سَعيدٍ الأنْصارِيِّ قالَ: حدَّثني أبُو صالحٍ، قالَ: سَمِعْتُ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَوْلا أنْ أشُقَّ عَلى أُمَّتِي ما تَخَلَّفْتُ عَنْ سَرِيَّةٍ ولَكِنْ لا أجِدُ حَمُولَةً ولا أجِدُ ما أحْمِلُهُمْ عَلَيْهِ ويَشُقُّ عَلَيَّ أنْ يَتَخَلَّفُوا عَنِّي. ولَوَدِدْتُ أنِّي قاتَلْتُ في سَبيلِ اللهِ . فَقُتِلْتُ ثُمَّ أُحْيِيتُ ثُمَّ قُتِلْتُ ثُمَّ أُحْيِيتُ .

(120) CHAPTER. The labourer (whose services are hired for the purpose of Jihād).

Al-Ḥasan and Ibn Sīrīn state that a labourer should be given a share from the

بابُ الأجيرِ، وقالَ الحَسَنُ وابنُ سِيرِينَ: يُقْسَمُ لِلأجيرِ مِنَ المَغْنَمِ . وأخَذَ عَطِيَّةُ بنُ قَيْسٍ فَرَساً عَلى النِّصْفِ فَبَلَغَ سَهْمُ الفَرَسِ أرْبَعَمِائَةِ دِينارٍ

---

(1) See the glossary.

war booty. ʿAṭiya bin Qais hired a horse for half of its share (of the war booty). The share of the horse amounted to four hundred Dinars, so he retained two hundred and gave two hundred to the owner of the horse.

217. Narrated Yaʿlī رضي الله عنه : I participated in the Ghazwa of Tabūk along with Allāh's Apostle ﷺ and I gave a young camel to be ridden in Jihād and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth. Then the former instituted a suit aginst the latter before the Prophet ﷺ who rejected that suit saying, " Do you expect him to put out his hand for you to snap as a male camel snaps (vegetation) ? "

(121) CHAPTER. What has been said regarding the flag of the Prophet ﷺ .

218. Narrated Thaʿlaba bin Abī Mālik Al-Quraẓī : When Qais bin Saʿd Al-Anṣārī رضي الله عنه who used to carry the flag of the Prophet ﷺ , intended to perform Ḥajj, he combed his hair.

فأخذ مائتين و أعطى صاحبه مائتين .

٢١٧ ـ حدثنا عبد الله بن محمد : أخبرنا سفيان : حدثنا ابن جريج ، عن عطاء ، عن صفوان بن يعلى ، عن أبيه رضي الله عنه قال : غزوت مع رسول الله صلى الله عليه وسلم غزوة تبوك فحملت على بكر فهو أوثق أعمالى فى نفسى ، فاستأجرت أجيرا فقاتل رجلا فعض أحدهما الآخر فانتزع يده من فيه ونزع ثنيته ، فأتى النبى صلى الله عليه وسلم فأهدرها فقال أيدفع يده إليك فتقضمها كما يقضم الفحل ؟ .

باب ما قيل فى لواء النبى صلى الله عليه وسلم .

٢١٨ ـ حدثنا سعيد بن أبى مريم قال : حدثنى الليث قال : أخبرنى عقيل ، عن ابن شهاب ، عن ثعلبة بن أبى مالك القرظى : أن قيس بن سعد الأنصارى رضى الله عنه . وكان صاحب لواء النبى صلى الله عليه وسلم أراد الحج فرجل .

219-A. Narrated Salama bin Al-Akwaʿ: ʿAlī remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allāh's Apostle ﷺ?" So, he set out till he joined the Prophet ﷺ. On the eve of the day of the conquest of Khaibar, Allāh's Apostle ﷺ said, "(No doubt) I will give the flag or, tomorrow, a man whom Allāh and His Apostle ﷺ love or who loves Allāh and His Apostle ﷺ will take the flag. Allāh will bestow victory upon him." Suddenly ʿAlī joined us though we were not expecting him. The people said, "Here is ʿAlī." So, Allāh's Apostle ﷺ gave the flag to him and Allāh bestowed victory upon him.

219-B. Narrated Nāfiʿ bin Jubair: I heard Al-ʿAbbās telling Az-Zubair, "The Prophet ﷺ ordered you to fix the flag here."

(122) CHAPTER. The Statement of the Prophet ﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy). The Statement of

٢١٩ (الف) - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بنُ إسمَاعِيلَ، عَنْ يَزِيدَ ابنِ أبي عُبَيْدٍ، عَنْ سَلَمةَ بنِ الأكْوَعِ رَضِيَ اللهُ عَنْهُ قالَ: كانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم في خَيْبَرَ، وكانَ بهِ رَمَدٌ. فقالَ: أنا أتَخَلَّفُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَخَرَجَ عَلِيٌّ فَلَحِقَ بالنَّبِيِّ صلى اللهُ عليهِ وسلَّم فلَمَّا كانَ مَساءَ اللَّيْلَةِ الَّتِي فَتَحَهَا في صَبَاحِهَا فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لأُعْطِيَنَّ الرَّايَةَ، أوْ لَيَأخُذَنَّ غَدًا رَجُلٌ يُحِبُّهُ اللهُ ورَسُولُهُ، أوْ قالَ: يُحِبُّ اللهَ ورَسُولَهُ، يَفْتَحُ اللهُ عَلَيْهِ. فإذَا نَحْنُ بِعَلِيٍّ وما نَرْجُوهُ. فَقَالُوا: هذَا عَلِيٌّ فأعْطَاهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَفَتَحَ اللهُ عَلَيْهِ.

٢١٩ (ب) - حَدَّثَنَا مُحَمَّدُ بنُ العَلاءِ: حَدَّثَنَا أبُو أُسامَةَ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ نافِعِ بنِ جُبَيْرٍ قالَ: سَمِعْتُ العَبَّاسَ يَقُولُ للزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا: هاهُنَا أمَرَكَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أنْ تَرْكُزَ الرَّايَةَ.

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: نُصِرْتُ بالرُّعْبِ مَسِيرَةَ شَهْرٍ، وقَوْلِ اللهِ عَزَّ وَجَلَّ - سَنُلْقِي في قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ - قالَهُ جابِرٌ

Allāh عَزَّ وجَلَّ :—

> ' We shall cast terror into the hearts of those who disbelieve.' (3 : 151)

220. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abū Huraira added : Allāh's Apostle ﷺ has left the world and now you, people, are bringing out those treasures (i. e. the Prophet ﷺ did not benefit by them).

221. Narrated Ibn ʿAbbās ؓ : Abū Sufyān said, " Hercules sent for me when I was in ʿIlyāʾ (i. e. Jerusalem). Then he asked for the letter of Allāh's Apostle ﷺ and when he had finished its reading there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, ' The cause of Ibn Abī Kabsha (1) has become conspicuous as the King of Banī Al-Asfar is afraid of him.' "

عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

٢٢٠ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ : حدَّثنا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : بُعِثْتُ بِجَوامِعِ الكَلِمِ ، ونُصِرْتُ بالرُّعْبِ . فَبَيْنا أنا نائِمٌ أُوتِيتُ مَفاتِيحَ خَزائِنِ الأرْضِ فَوُضِعَتْ في يَدِي . قالَ أبُو هُرَيْرَةَ : وقَدْ ذَهَبَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وأنْتُمْ تَنْتَثِلُونَها .

٢٢١ - حدَّثنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ أنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما أخْبَرَهُ أنَّ أبا سُفْيانَ أخْبَرَهُ أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ وهُوَ بإيلياءَ ثُمَّ دَعا بِكِتابِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَلَمَّا فَرَغَ مِنْ قِراءَةِ الكِتابِ كَثُرَ عِنْدَهُ الصَّخَبُ ، فارْتَفَعَتِ الأصْواتُ وأُخْرِجْنا . فَقُلْتُ لأصْحابي حِينَ أُخْرِجْنا : لَقَدْ أَمِرَ أمْرُ

---

(1) Abū Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet Muḥammad ﷺ .

ابنِ أبي كَبْشَةَ، إنَّه يَخافُهُ مَلِكُ بَني الأصْفَرِ.

(123) CHAPTER. Providing oneself with food when going on a military expedition, and the Statement of Allāh عَزَّ وَجَلَّ:—

> ' Make provision for yourself and the best provision is that with which you have not to beg.' (2 : 197)

بابُ حَمْلِ الزَّادِ في الغَزْوِ، وقَوْلِ اللهِ عَزَّ وجَلَّ ـ وتَزَوَّدُوا فإنَّ خَيْرَ الزَّادِ التَّقْوَى ـ.

222. Narrated Asmā' رضي الله عنها : I prepared the journey-food for Allāh's Apostle ﷺ in Abū Bakr's house when he intended to emigrate Medina. I could not find anything to tie the food-container and the water skin with. So, I said to Abū Bakr, " By Allāh, I do not find anything to tie (these things) with except my waist belt." He said, " Cut it into two pieces and tie the water-skin with one piece and the food-container with the other [the sub-narrator added, " She did accordingly and that was the reason for calling her Dhāt-un-Niṭāqain (i. e. two-belted woman)]."

٢٢٢ ـ حدَّثَنا عُبَيْدُ بنُ إسماعيلَ: حدَّثَنا أبو أُسامَةَ، عَنْ هِشامٍ قالَ: أخبَرَني أبي وحدَّثَتْني أيضاً فاطِمَةُ عَنْ أسماءَ رَضِيَ اللهُ عَنْها قالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم في بَيْتِ أبي بَكْرٍ حِينَ أرادَ أنْ يُهاجِرَ إلى المَدِينَةِ. قالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، ولا لِسِقائِهِ ما نَرْبِطُهُما بِهِ فَقُلْتُ لأبي بَكْرٍ: واللهِ ما أجِدُ شَيْئاً أرْبِطُ بِهِ إلاَّ نِطاقِي، قالَ: فَشُقِّيهِ بِاثْنَيْنِ فارْبِطِيهِ بِواحِدٍ السِّقاءَ، وبالآخَرِ السُّفْرَةَ، فَفَعَلْتُ. فَلِذَلكَ سُمِّيَتْ ذاتَ النِّطاقَيْنِ.

223. Narrated Jabir bin 'Abdullāh رضي الله عنهما : During the life-time of the Prophet ﷺ we used to take the meat of sacrificed animals (as journey food) to Medina.

٢٢٣ ـ حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: أخبَرَنا سُفْيانُ عَنْ عَمْرٍو وقالَ عَمْرٌو: أخبَرَني عَطاءٌ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا نَتَزَوَّدُ لُحُومَ الأضاحِيِّ عَلَى عَهْدِ النَّبيِّ صلى اللهُ عليه وسلَّم إلى المَدِينَةِ.

224. Narrated Suwaid bin An-Nuʿmān ؓ that he went out in the company of the Prophet ﷺ during the year of Khaibar (compaign) till they reached a place called Aṣ-Ṣahbā, the lower part of Khaibar. They offered the ʿAṣr prayer (there) and the Prophet ﷺ asked for the food. Nothing but Sawīq (1) was brought to the Prophet ﷺ. So, they chewed it and ate it and drank water. After that the Prophet ﷺ got up, washed his mouth, and they too washed their mouths and then offered the prayer.

٢٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: أَخْبَرَنِى بُشَيْرُ بْنُ يَسَارٍ أَنَّ سُوَيْدَ بْنَ النُّعْمَانِ رَضِىَ اللهُ عَنْهُ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ النَّبِىِّ صلى اللهُ عليه وسلَّم عامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ، وَهِىَ مِنْ خَيْبَرَ وَهِىَ أَدْنَى خَيْبَرَ، فَصَلَّوُا الْعَصْرَ فَدَعَا النَّبِىُّ صلى اللهُ عليه وسلَّم بِالأَطْعِمَةِ فَلَمْ يُؤْتَ النَّبِىُّ صلى اللهُ عليه وسلَّم إِلاَّ بِسَوِيقٍ فَلُكْنَا فَأَكَلْنَا و شَرِبْنَا، ثُمَّ قَامَ النَّبِىُّ صلى اللهُ عليه وسلَّم فَمَضْمَضَ و مَضْمَضْنَا و صَلَّيْنَا.

225. Narrated Salama ؓ : Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet ﷺ to take his permission for slaughtering their camels, and he permitted them. Then ʿUmar met them and they informed him about it. He said, " What will sustain you after your camels (are finished) ? " Then ʿUmar went to the Prophet ﷺ and said, " O Allāh's Apostle ! What will sustain them after their camels (are finished) ? " Allāh's Apostle ﷺ said, " Make an announcement amongst the people that they should bring all their remaining food (to me) ." (They brought it and) the Prophet ﷺ

٢٢٥ - حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ ابْنِ أَبِى عُبَيْدٍ، عَنْ سَلَمَةَ رَضِىَ اللهُ عَنْهُ قَالَ: خَفَّتْ أَزْوَادُ النَّاسِ وَأَمْلَقُوا فَأَتَوُا النَّبِىَّ صلى اللهُ عليه وسلَّم فِى نَحْرِ إِبِلِهِمْ فَأَذِنَ لَهُمْ فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ؟ فَدَخَلَ عُمَرُ عَلَى النَّبِىِّ صلى اللهُ عليه وسلَّم فَقَالَ: يَا رَسُولَ اللهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: نَادِ فِى النَّاسِ يَأْتُونَ بِفَضْلِ أَزْوَادِهِمْ، فَدَعَا و بَرَّكَ عَلَيْهِ. ثُمَّ

---

(1) See the glossary.

invoked Allāh and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allāh's Apostle ﷺ then said, "I certify that None has the right to be worshipped but Allāh, and I am His Apostle."

(124) CHAPTER. To carry the journey-food on one's shoulder.

226. Narrated Wahb bin Kaisān : Jābir bin ʿAbdullāh رضي الله عنه said, "We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then our journey-food was almost used up till we began to eat a single date per day each." A man asked (Jābir), "O Abū ʿAbdullāh ! How could a person be satisfied with a single date ?" Jābir replied, "We realised the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days."

(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

227. Narrated ʿAisha رضي الله عنها that she said, "O Allāh's Apostle ! Your companions are returning with the reward of both Ḥajj and ʿUmra, while I am returning with (the reward of) Ḥajj only." He said to

دَعاهُمْ بِأَوْعِيَتِهِمْ فاحْتَثَى النَّاسُ حَتَّى فَرَغُوا ثُمَّ قالَ رَسُولُ اللهِ صلى الله عليه وسلَّم : أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ وأَنِّى رَسُولُ اللهِ .

بابُ حَمْلِ الزَّادِ عَلَى الرِّقابِ .

٢٢٦ - حَدَّثَنا صَدَقَةُ بنُ الفَضْلِ : أَخْبَرَنا عَبْدَةُ ، عَنْ هِشامٍ ، عَنْ وَهْبِ ابنِ كَيْسانَ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : خَرَجْنا ونَحْنُ ثَلاثُمائَةٍ نَحْمِلُ زادَنا عَلَى رِقابِنا فَفَنِيَ زادُنا حَتَّى كانَ الرَّجُلُ مِنَّا يَأْكُلُ فى كُلِّ يَوْمٍ تَمْرَةً ، قالَ رَجُلٌ : يا أَبا عَبْدِ اللهِ ، وأَيْنَ كانَتِ التَّمْرَةُ تَقَعُ مِنَ الرَّجُلِ ؟ قالَ : لَقَدْ وَجَدْنا فَقْدَها حِينَ فَقَدْناها حَتَّى أَتَيْنا البَحْرَ فإِذا حُوتٌ قَدْ قَذَفَهُ البَحْرُ فأَكَلْنا مِنْهُ ثَمانِيَةَ عَشَرَ يَوْماً ما أَحْبَبْنا .

بابُ إِرْدافِ المَرْأَةِ خَلْفَ أَخِيها .

٢٢٧ - حَدَّثَنا عَمْرُو بنُ عَلِيٍّ : حَدَّثَنا أَبُو عاصِمٍ : حَدَّثَنا عُثْمانُ بنُ الأَسْوَدِ : حَدَّثَنا ابنُ أَبِى مُلَيْكَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أَنَّها قالَتْ : يا رَسُولَ اللهِ ،

her, "Go, and let ʿAbdur-Raḥmān (i.e. your brother) make you sit behind him (on the animal)." So, he ordered ʿAbdur-Raḥmān to let her perform ʿUmra from At-Tanʿīm. Then the Prophet ﷺ waited for her at the higher region of Mecca till she returned.

يَرْجِعُ أَصْحَابُكَ بِأَجْرِ حَجٍّ وَعُمْرَةٍ، وَلَمْ أَزِدْ عَلَى الحَجِّ، فَقَالَ لَهَا: اذْهَبِي وَلْيُرْدِفْكِ عَبْدُ الرَّحْمَنِ. فَأَمَرَ عَبْدَ الرَّحْمَنِ أَنْ يُعْمِرَهَا مِنَ التَّنْعِيمِ، فَانْتَظَرَهَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بِأَعْلَى مَكَّةَ حَتَّى جَاءَتْ.

228. Narrated ʿAbdur-Raḥmān bin Abī Bakr As-Ṣiddiq رضي الله عنهما : The Prophet ﷺ ordered me to let ʿAisha sit behind me (on the animal) and to let her perform ʿUmra from At-Tanʿīm.

٢٢٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنَا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو، هُوَ ابنُ دِينَارٍ، عَنْ عَمْرِو بنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَمَرَنِى النَّبِيُّ صلى اللهُ عليه وسلَّم أَنْ أُرْدِفَ عَائِشَةَ وَأُعْمِرَهَا مِنَ التَّنْعِيمِ.

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the Ḥajj.

بابُ الارْتِدَافِ فِى الغَزْوِ والحَجِّ.

229. Narrated Anas رضي الله عنه : I was riding behind Abū Ṭalḥa (on the same riding animal) and (the Prophet's companions) were reciting Talbiya[1] aloud for both Ḥajj and ʿUmra.

٢٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ رَدِيفَ أَبِي طَلْحَةَ وَإِنَّهُمْ لَيَصْرُخُونَ بِهِمَا جَمِيعًا: الحَجِّ وَالعُمْرَةِ.

(127) CHAPTER. The sitting of two men together on a donkey.

بابُ الرِّدْفِ عَلَى الحِمَارِ.

---

[1] See the glossary.

230. Narrated ʿUrwa from Usāma bin Zaid ؓ : Allāh's Apostle ﷺ rode a donkey on which there was a saddle covered by a velvet sheet and let Usāma ride behind him (on the donkey).

٢٣٠ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا أَبُو صَفْوَانَ ، عَنْ يُونُسَ بْنِ يَزِيدَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم رَكِبَ عَلَى حِمَارٍ عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ .

231. Narrated Nāfiʿ from ʿAbdullāh ؓ : Allāh's Apostle ﷺ came to Mecca through its higher region on the day of the Conquest (of Mecca) riding his she-camel on which Usāma was riding behind him.

Bilal and ʿUthmān bin Ṭalḥa, one of the servants of the Kaʿba, were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Kaʿba. He opened the door of the Kaʿba and Allāh's Apostle ﷺ entered in the company of Usāma, Bilāl and ʿUthmān, and stayed in it for a long period. When he came out, the people rushed to it, and ʿAbdullāh bin ʿUmar was the first to enter it and found Bilāl standing behind the door. He asked Bilāl, " Where did the Prophet ﷺ offer his prayer ? " He pointed to the place where he had offered his prayer. ʿAbdullāh said, " I forgot to ask him how many Rakʿāt he had performed."

٢٣١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ قَالَ : حَدَّثَنَا يُونُسُ : أَخْبَرَنِي نَافِعٌ : عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَجَبَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ فَفَتَحَ وَدَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وَمَعَهُ أُسَامَةُ وَبِلَالٌ وَعُثْمَانُ فَمَكَثَ فِيهَا نَهَارًا طَوِيلًا ، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ . وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ بِلَالًا وَرَاءَ الْبَابِ قَائِمًا ، فَسَأَلَهُ : أَيْنَ صَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ؟ فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ . قَالَ عَبْدُ اللهِ : فَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى مِنْ سَجْدَةٍ .

(128) CHAPTER. Holding the riding

بَابُ مَنْ أَخَذَ بِالرِّكَابِ وَنَحْوِهِ .

animal of somebody else (to help him ride).

232. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "There is a (compulsory) Ṣadaqa to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as Ṣadaqa, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as Ṣadaqa, and (saying) a good word is also Ṣadaqa, and every step taken on one's way to offer the prayer (in the mosque) is also Ṣadaqa and to remove a harmful thing from the way is also Ṣadaqa." (1)

(129) CHAPTER. It is not recommended for one to travel to a hostile country carrying copies of the Qur'ān.

Ibn ʿUmar said, "No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur'ān then."

٢٣٢ - حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ . كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ . وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ . وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ . وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلى الصَّلَاةِ صَدَقَةٌ وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ .

بابٌ كَرَاهِيَةِ السَّفَرِ بِالْمَصَاحِفِ إِلى أَرْضِ الْعَدُوِّ .

وَكَذَلِكَ يُرْوَى عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم . وَتَابَعَهُ ابْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم . وَقَدْ سَافَرَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم وَأَصْحَابُهُ فى أَرْضِ الْعَدُوِّ وَهُمْ يَعْلَمُونَ الْقُرْآنَ .

---

(1) Ṣadaqa means something given in charity. Such deeds as are mentioned in this Ḥadīth are considered as charitable deeds as rewardable as gifts given in charity and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.

233. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qurʾān.

٢٣٣ - حَدَّثَنَا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم نَهَى أَنْ يُسَافَرَ بِالقُرْآنِ إلى أَرْضِ العَدُوِّ.

(130) CHAPTER. The recitation of Takbīr (i. e. Allāhu-Akbar) in the war.

بابُ التَّكْبِيرِ عِنْدَ الحَرْبِ.

234. Narrated Anas رضي الله عنه : The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muhammad and his army! Muhammad and his army!" So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, "Allāhu Akbar. Khaibar is ruined, for when we approach a nation (i.e. enemy to fight) then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked. The announcer of the Prophet ﷺ announced: "Allāh and His Apostle ﷺ forbid you to eat donkey's meat." So, all the pots including their contents were upset.

٢٣٤ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَبَّحَ النَّبِيُّ صلى اللهُ عليه وسلَّم خَيْبَرَ وَقَدْ خَرَجُوا بِالمَسَاحِي عَلَى أَعْنَاقِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: هٰذَا مُحَمَّدٌ وَالخَمِيسُ، مُحَمَّدٌ وَالخَمِيسُ، فَلَجَأُوا إلى الحِصْنِ، فَرَفَعَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَدَيْهِ وقالَ: اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ. وأَصَبْنَا حُمُرًا فَطَبَخْنَاهَا. فَنَادَى مُنَادِي النَّبِيِّ صلى اللهُ عليه وسلَّم: إِنَّ اللهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الحُمُرِ، فَأُكْفِئَتِ القُدُورُ بِمَا فِيهَا. تَابَعَهُ عَلِيٌّ، عَنْ سُفْيَانَ: رَفَعَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَدَيْهِ.

(131) CHAPTER. It is hated to raise the voice when saying Takbīr (i.e. Allāh is Greater).

بابُ مَا يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ فِي التَّكْبِيرِ.

235. Narrated Abū Mūsā Al-Ash'ari رضي الله عنه : We were in the company of Allāh's Apostle ﷺ (during Ḥajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allāh, and Allāh is Greater," and our voices used to rise, so the Prophet ﷺ said, "O people! Be merciful to yourselves (i. e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, and no doubt He is Hearer, Nigh."

٢٣٥ - حدَّثنا مُحمَّدُ بنُ يوسُفَ: حدَّثنا سُفيانُ، عَنْ عاصِمٍ، عَنْ أبي عُثْمانَ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَكُنَّا إذا أشْرَفْنا عَلَى وادٍ هَلَّلنا وكَبَّرْنا ارْتَفَعَتْ أصْواتُنا، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: يا أيُّها النَّاسُ ارْبَعُوا عَلَى أنْفُسِكُمْ فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائبًا، إنَّهُ مَعَكُمْ إنَّهُ سَمِيعٌ قَرِيبٌ.

(132) CHAPTER. The recitation of Subḥān Allāh (1) when going down a valley.

بابُ التَّسْبِيحِ إذا هَبَطَ وادِيًا.

236. Narrated Jābir bin 'Abdullāh رضي الله عنهما : Whenever we went up a place we would say, "Allāhu-Akbar (i. e. Allāh is Greater)", and whenever we went down a place we would say, "Subḥān Allāh."

٢٣٦ - حدَّثنا مُحمَّدُ بنُ يوسُفَ: حدَّثنا سُفْيانُ، عَنْ حُصَيْنِ بنِ عَبْدِ الرَّحْمَنِ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: كُنَّا إذا صَعِدْنا كَبَّرْنا وإذا نَزَلْنا سَبَّحْنا.

(133) CHAPTER. To say "Allāhu Akbar" on ascending a high place.

بابُ التَّكْبِيرِ إذا عَلا شَرَفًا.

237. Narrated Jābir رضي الله عنه : Whenever we went up a place we would say Takbīr, and whenever we went down we would say, "Subḥān Allāh."

٢٣٧ - حدَّثنا مُحمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ

---

(1) See the Glossary.

عَنْهُ قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا تَصَوَّبْنَا سَبَّحْنَا.

238. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Whenever the Prophet ﷺ returned from the Ḥajj or the ʿUmra or a Ghazwa, he would say Takbīr thrice. Whenever he came upon a mountain path or wasteland, and then he would say, " None has the right to be worshipped but Allāh, Alone Who has no partner. All the Kingdom belongs to Him and all the praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the clans."

٢٣٨ - حَدَّثَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم إِذَا قَفَلَ مِنَ الْحَجِّ أَوِ الْعُمْرَةِ، وَلَا أَعْلَمُهُ إِلَّا قَالَ الْغَزْوَ، يَقُولُ كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ فَدْفَدٍ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيِبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ. قَالَ صَالِحٌ فَقُلْتُ لَهُ: أَلَمْ يَقُلْ عَبْدُ اللهِ: إِنْ شَاءَ اللهُ؟ قَالَ: لَا.

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he were practising the same while travelling.

بَابٌ - يُكْتَبُ لِلْمُسَافِرِ مِثْلُ مَا كَانَ يَعْمَلُ فِي الْإِقَامَةِ.

239. Narrated Ibrāhīm Abū Ismāʿīl As-Saksakī : I heard Abū Burda who accompanied Yazīd bin Abī Kabsha on a journey. Yazīd used to observe fasting on journeys. Abū Burda said to him, " I heard Abū Mūsā several times saying that

٢٣٩ - حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السَّكْسَكِيُّ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ وَاصْطَحَبَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ فَكَانَ يَزِيدُ

يَصُومُ فِى السَّفَرِ، فَقَالَ لَهُ أَبُو بُرْدَةَ : سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : إِذَا مَرِضَ العَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا .

Allāh's Apostle ﷺ said, 'When a devotee falls ill or travels, then he will get reward similar to that he gets for good deeds practised at home when in good health.' "

بابُ السَّيْرِ وَحْدَهُ .

(135) CHAPTER. Travelling alone.

٢٤٠ - حَدَّثَنَا الحُمَيْدِىُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا مُحَمَّدُ بنُ المُنْكَدِرِ قَالَ : سَمِعْتُ جَابِرَ بنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا يَقُولُ : نَدَبَ النَّبِىُّ صلى اللهُ عليه وسلَّم النَّاسَ يَوْمَ الخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، قَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم : إِنَّ لِكُلِّ نَبِىٍّ حَوَارِىٌّ وَحَوَارِىَّ الزُّبَيْرُ. قَالَ سُفْيَانُ : الحَوَارِىُّ النَّاصِرُ.

240. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : On the day of the battle of the Trench, the Prophet ﷺ wanted somebody from amongst the people to volunteer to be a reconnoitrer. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet ﷺ then said, "Every prophet has a disciple and my disciple is Az-Zubair."

٢٤١ - حَدَّثَنَا أَبُو الوَلِيدِ : حَدَّثَنَا عَاصِمُ بنُ مُحَمَّدٍ قَالَ : حَدَّثَنِى أَبِى، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم ح.

241. Narrated Ibn ʿUmar رضي الله عنهما from the Prophet ﷺ the following Hadīth (No. 242).

٢٤٢ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عَاصِمُ بنُ مُحَمَّدِ بنِ زَيْدِ بنِ عَبْدِ اللهِ ابنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ ابنِ عُمَرَ،

242. Narrated Ibn ʿUmar رضي الله عنهما : The Prophet ﷺ said, "If the people knew what I know about travelling alone, then nobody would travel alone at night."(1)

---

(1) Hadīth No. 240 shows that travelling alone is permissible if necessary. Hadīth No. 242 indicates that it is not recommended for one to travel alone if it is not necessary to do so.

عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الوَحْدَةِ ما أعْلَمُ ما سارَ رَاكِبٌ بِلَيْلٍ وحْدَهُ.

(136) CHAPTER. Hastening in travel.

Narrated Abū Ḥumaid: The Prophet ﷺ said, "I am in a hurry to reach Medina; so whoever wants to hurry up with me, should hurry up."

باب السُّرْعَةِ فِي السَّيْرِ. وقَالَ أبُو حُمَيْدٍ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إنِّي مُتَعَجِّلٌ إلى المَدِينَةِ، فَمَنْ أرَادَ أنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ.

243. Narrated Hishām's father: Usāma bin Zaid was asked at what pace the Prophet ﷺ rode during Ḥajjat-ul-Wadā'. He replied, "He rode at a medium pace, but when he came upon an open way he would go at full pace."

٢٤٣ - حدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى قالَ: حدَّثَنا يَحْيَى، عَنْ هِشَامٍ قالَ: أخْبَرَنِي أبِي قالَ: سُئِلَ أُسامَةُ بنُ زَيْدٍ رَضِيَ اللهُ عَنْهُما كانَ يَحْيَى يَقُولُ وأنا أسْمَعُ فَسَقَطَ عَنِّي عَنْ مَسِيرِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم في حَجَّةِ الوَدَاعِ فَقَالَ: فَكَانَ يَسِيرُ العَنَقَ فإذَا وجَدَ فَجْوَةً نَصَّ، والنَّصُّ: فَوْقَ العَنَقِ.

244. Narrated Aslam: While I was in the company of ʿAbdullāh bin ʿUmar ؓ on the way to Mecca, he received the news of the severe illness of Ṣafiya bint Abī ʿUbaid (i.e. his wife), so he proceeded at greater speed, and when the twilight disappeared, he dismounted and offered the Maghrib and ʿIshā' prayers together and said, "I saw the Prophet ﷺ delaying the Maghrib prayer to offer it along with the ʿIshā' when he was in a hurry on a journey."

٢٤٤ - حدَّثَنا سَعِيدُ بنُ أبي مَرْيَمَ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ قالَ: أخْبَرَنِي زَيْدٌ هُوَ ابنُ أسْلَمَ عَنْ أبِيهِ قالَ: كُنْتُ مَعَ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُما بِطَرِيقِ مَكَّةَ، فَبَلَغَهُ عَنْ صَفِيَّةَ بِنْتِ أبي عُبَيْدٍ شِدَّةُ وَجَعٍ فأسْرَعَ السَّيْرَ حتَّى إذَا كانَ بَعْدَ غُرُوبِ الشَّفَقِ ثُمَّ نَزَلَ فَصَلَّى المَغْرِبَ والعَتَمَةَ جَمَعَ بَيْنَهُما وقالَ: إنِّي رَأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم إذَا جَدَّ بِهِ السَّيْرُ أخَّرَ المَغْرِبَ وجَمَعَ بَيْنَهُما.

245. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family."

٢٤٥ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنا مالِكٌ ، عَنْ سُمَيٍّ مَوْلَى أبي بَكْرٍ ، عَنْ أبي صالِحٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وطَعامَهُ وشَرابَهُ . فإذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ فَلْيُعَجِّلْ إلى أَهْلِهِ .

(137) CHAPTER. If some one gives his horse to be used for Allāh's Cause and then he sees it being sold.

بابٌ ـ إذَا حَمَلَ عَلَى فَرَسٍ فَرَآها تُباعُ .

246. Narrated ʿAbdullāh bin ʿUmar ؓ : ʿUmar bin Al-Khaṭṭāb gave a horse to be ridden in Allāh's Cause and then he found it being sold. He intended to purchase it. So, he consulted Allāh's Apostle ﷺ who said, "Don't buy it and don't take back your gift of charity." -

٢٤٦ ـ حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أَخْبَرَنا مالِكٌ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أَنَّ عُمَرَ ابنَ الخَطَّابِ حَمَلَ عَلَى فَرَسٍ فى سَبِيلِ اللهِ فَوَجَدَهُ يُباعُ فَأَرادَ أَنْ يَبْتاعَهُ فَسَأَلَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم ، قالَ : لا تَبْتَعْهُ ولا تَعُدْ فى صَدَقَتِكَ .

247. Narrated Aslam : I heard ʿUmar bin Al-Khaṭṭāb saying, "I gave a horse to be ridden in Allāh's Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, "Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit."

٢٤٧ ـ حَدَّثَنَا إسماعِيلُ : حَدَّثَنى مالِكٌ ، عَنْ زَيْدِ بنِ أَسْلَمَ ، عَنْ أَبِيهِ قالَ : سَمِعْتُ عُمَرَ بنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ : حَمَلْتُ عَلَى فَرَسٍ فى سَبِيلِ اللهِ فابْتاعَهُ أَوْ فأَضاعَهُ الَّذِى كانَ عِنْدَهُ ، فأَرَدْتُ أَنْ أَشْتَرِيَهُ وظَنَنْتُ أَنَّهُ بائِعُهُ بِرُخْصٍ . فَسَأَلْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَقالَ : لا تَشْتَرِهِ وإنْ بِدِرْهَمٍ ،

فإنَّ العائِدَ في هِبَتِهِ كالكَلْبِ يَعُودُ في قَيْئِهِ .

(138) CHAPTER. The participation in Jihād (i. e. holy battles) with one's parent's permission.

بابُ الجِهادِ بإذْنِ الأبَوَيْنِ .

248. Narrated ʿAbdullāh bin ʿAmr رضي الله عنهما : A man came to the Prophet ﷺ asking his permission to take part in Jihād. The Prophet ﷺ asked him, "Are your parents alive ?" He replied in the affirmative. The Prophet ﷺ said to him, "Then exert yourself in their service."

٢٤٨ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا حَبِيبُ بنُ أبي ثابِتٍ قالَ : سَمِعْتُ أبا العَبَّاسِ الشَّاعِرَ وكانَ لا يُتَّهَمُ في حَدِيثِهِ قالَ : سَمِعْتُ عَبْدَ اللهِ بنَ عَمْرٍو رَضِيَ اللهُ عَنْهُما يَقُولُ : جاءَ رَجُلٌ إلى النَّبِيِّ صلى اللهُ عليه وسلَّم يَسْتَأْذِنُهُ في الجِهادِ فَقالَ : أحَيٌّ وَالِداكَ ؟ قالَ : نَعَمْ ، قالَ : فَفِيهِما فَجاهِدْ .

(139) CHAPTER. What is said regarding the hanging of bells and the like round the necks of camels.

بابُ ما قِيلَ في الجَرَسِ ونَحْوِهِ في أعْناقِ الإبِلِ .

249. Narrated Abū Bashīr Al-Anṣārī رضي الله عنه that he was in the company of Allāh's Apostle ﷺ on some of his journeys. (The sub-narrator ʿAbdullāh adds, "I think that Abū Bashīr also said, 'And the people were at their sleeping places.'") Allāh's Apostle ﷺ sent a messenger saying : "Cut off any necklace of string or any kind of necklace round the neck of any camel."

٢٤٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ عُبَيْدِ اللهِ بنِ أبي بَكْرٍ ، عَنْ عَبَّادِ بنِ تَمِيمٍ : أنَّ أبا بَشِيرٍ الأنْصارِيَّ رَضِيَ اللهُ عَنْهُ أخْبَرَهُ : أنَّهُ كانَ مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم في بَعْضِ أسْفارِهِ ، قالَ عَبْدُ اللهِ : حَسِبْتُ أنَّهُ قالَ : والنَّاسُ في مَبِيتِهِمْ ، فأرْسَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم رَسُولاً : لا تَبْقَيَنَّ في رَقَبَةِ بَعِيرٍ قِلادَةٌ مِنْ وَتَرٍ أوْ قِلادَةٌ إلاَّ قُطِعَتْ .

(140) CHAPTER. If a man has enlisted in the army and then his wife goes out for Ḥajj, or he has a genuine excuse, can he be given a leave?

250. Narrated Ibn ʿAbbās ؓ that he heard the Prophet ﷺ saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Muhram (i.e. her husband or a person whom she cannot marry in any case for ever; e. g. her father, brother, etc.)." Then a man got up and said, "O Allāh's Apostle! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Ḥajj." Allāh's Apostle ﷺ said, "Go, and perform the Ḥajj with your wife."

(141) CHAPTER. The spy. Spying means secret investigations. The Statement of Allāh عَزَّ وَجَلَّ :—

> 'Do not take My enemy and your enemy for friends'. (60:1)

251. Narrated ʿUbaidullāh bin Abī Rāfiʿ: I heard ʿAlī ؓ saying, "Allāh's Apostle ﷺ sent me, Az-Zubair and Al-Miqdād somewhere saying, 'Proceed till you reach Rawḍat Khākh. There you will find a lady with a letter. Take the letter from her.'" So, we set out and our horses ran at full pace till we got at Ar-Rawḍa where we found the lady and said (to her), "Take out the letter." She

بَابُ مَنِ اكْتُتِبَ فِى جَيْشٍ فَخَرَجَتِ امْرَأَتُهُ حَاجَّةً أَوْ كَانَ لَهُ عُذْرٌ هَلْ يُؤْذَنُ لَهُ؟.

٢٥٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِى مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: لا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، ولا تُسَافِرَنَّ امْرَأَةٌ إِلاَّ و مَعَهَا مَحْرَمٌ. فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ، اكْتُتِبْتُ فِى غَزْوَةِ كَذَا و كَذَا و خَرَجَتِ امْرَأَتِى حَاجَّةً، قَالَ: اذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ.

بَابُ الجَاسُوسِ. والتَّجَسُّسُ: التَّبَحُّثُ، و قَوْلِ اللهِ عَزَّ و جَلَّ - لا تَتَّخِذُوا عَدُوِّى وعَدُوَّكُم أَوْلِيَاءَ - الآيَةَ.

٢٥١ - حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ قَالَ: أَخْبَرَنِى حَسَنُ بْنُ مُحَمَّدٍ: أَخْبَرَنِى عُبَيْدُ اللهِ بْنُ أَبِى رَافِعٍ قَالَ: سَمِعْتُ عَلِيًّا رَضِىَ اللهُ عَنْهُ يَقُولُ: بَعَثَنِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أَنَا والزُّبَيْرَ والمِقْدَادَ وقَالَ: انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ

replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allāh's Apostle ﷺ and it contained a statement from Ḥāṭib bin Abī Baltaʿa to some of the Meccan pagans informing them of some of the intentions of Allāh's Apostle ﷺ. Then Allāh's Apostle ﷺ said, "O Ḥāṭib! What is this?" Ḥāṭib replied, "O Allāh's Apostle! Don't hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to such a tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr to Islam." Allāh's Apoptle ﷺ said, "Ḥāṭib has told you the truth." ʿUmar said, "O Allāh's Apostle! Allow me to chop off the head of this hypocrite." Allāh's Apostle ﷺ said, "Ḥāṭib participated in the battle of Badr, and, who knows, perhaps Allāh has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'"

فَإِنَّ بِهَا ظَعِينَةً وَمَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا. فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا، حَتَّى انْتَهَيْنَا إِلَى الرَّوْضَةِ، فَإِذَا نَحْنُ بِالظَّعِينَةِ، فَقُلْنَا: أَخْرِجِى الْكِتَابَ. فَقَالَتْ: مَا مَعِى مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجِنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِى بَلْتَعَةَ إِلَى أُنَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: يَا حَاطِبُ، مَا هَذَا؟ قَالَ: يَا رَسُولَ اللهِ لَا تَعْجَلْ عَلَيَّ، إِنِّى كُنْتُ امْرَأً مُلْصَقًا فِى قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ بِمَكَّةَ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِى ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِى وَمَا فَعَلْتُ كُفْرًا وَلَا ارْتِدَادًا، وَلَا رِضَاءً بِالْكُفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: قَدْ صَدَقَكُمْ. فَقَالَ عُمَرُ رَضِىَ اللهُ عَنْهُ: يَا رَسُولَ اللهِ، دَعْنِى أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ: إِنَّهُ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللهَ أَنْ يَكُونَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ

لَكُمْ ، قَالَ سُفْيَانُ : وَ أَيُّ إِسْنَادٍ هٰذَا !.

(142) CHAPTER. Providing the war prisoners with clothes.

بَابُ الْكِسْوَةِ لِلأُسَارَى .

252. Narrated Jābir bin ʿAbdullāh رضي الله عنه : When it was the day (of the battle) of Badr, war prisoners were brought including Al-ʿAbbās who was undressed. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of ʿAbdullāh bin Ubai would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to ʿAbdullāh. [The narrator adds, "He had done the Prophet ﷺ some favour for which the Prophet ﷺ liked to reward him."(1)]

٢٥٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا ابْنُ عُيَيْنَةَ ، عَنْ عَمْرٍو : سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَمَّا كَانَ يَوْمَ بَدْرٍ أُتِيَ بِأُسَارَى وَأُتِيَ بِالْعَبَّاسِ وَلَمْ يَكُنْ عَلَيْهِ ثَوْبٌ ، فَنَظَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لَهُ قَمِيصًا ، فَوَجَدُوا قَمِيصَ عَبْدِ اللهِ بْنِ أُبَيٍّ يَقْدُرُ عَلَيْهِ فَكَسَاهُ النَّبِيُّ صلى الله عليهِ وسلَّم إِيَّاهُ ، فَلِذَلِكَ نَزَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم قَمِيصَهُ الَّذِي أَلْبَسَهُ . قَالَ ابْنُ عُيَيْنَةَ : كَانَتْ لَهُ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَدٌ فَأَحَبَّ أَنْ يُكَافِئَهُ .

(143) CHAPTER. The superiority of the one through whom a man embraces Islām.

بَابُ فَضْلِ مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلٌ .

253. Narrated Sahl رضي الله عنه : On the day (of the battle) of Khaibar the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Apostle ﷺ and is loved by Allāh

٢٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَبْدٍ الْقَارِيِّ ، عَنْ أَبِي حَازِمٍ قَالَ : أَخْبَرَنِي سَهْلٌ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم

---

(1) When ʿAbdullāh bin Ubai (the chief of the Hypocrites) died, the Prophet ﷺ let him be shrouded in his (i. e. the Prophet's) own shirt.

and His Apostle ﷺ." So, the people wondered all night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allāh's Apostle ﷺ asked, "Where is ʿAlī?" He was told that ʿAlī was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allāh to cure him. He at once got cured as if he had had no ailment. The Prophet ﷺ gave him the flag. ʿAlī said, "Should I fight them till they become like us (i. e. Muslim)?" The Prophet ﷺ said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels."

يَوْمَ خَيْبَرَ: لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلاً يُفْتَحُ عَلَى يَدَيْهِ، يُحِبُّ اللهَ وَرَسُولَهُ. وَيُحِبُّهُ اللهُ وَرَسُولُهُ. فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى، فَغَدَوْا كُلُّهُمْ يَرْجُوهُ، فَقَالَ: أَيْنَ عَلِىٌّ؟ فَقِيلَ: يَشْتَكِى عَيْنَيْهِ، فَبَصَقَ فى عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ. فَقَالَ: أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللهِ لأَنْ يَهْدِىَ اللهُ بِكَ رَجُلاً خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ لَكَ حُمْرُ النَّعَمِ.

(144) CHAPTER. The war prisoners in chains.

بابُ الأَسَارَى فى السَّلاَسِلِ.

254. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Allāh wonders at those people who will enter Paradise in chains." (1)

٢٥٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ ابْنِ زِيَادٍ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: عَجِبَ اللهُ مِنْ قَوْمٍ يَدْخُلُونَ الجَنَّةَ فى السَّلاَسِلِ.

---

(1) The people referred to here may be the war prisoners who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islam. So it is as if their chains were the means of winning Paradise.

(145) CHAPTER. The superiority of the people of the Scriptures who embrace Islam.

بَابُ فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ .

255. Narrated Abū Burda's father : The Prophet ﷺ said, "Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and teaches her manners properly (without violence) and then manumits and marries her. Such a person will get a double reward. (Another is) a faithful believer from the people of the two Holy Books (i.e. the Torah and the Gospel) who has been a true believer and then he believes in the Prophet (Muḥammad) ﷺ . Such a person will get a double reward. (The third is) a slave who observes Allāh's Rights and Obligations and is sincere to his master."

٢٥٥ - حَدَّثَنَا عَلِيُّ بن عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنَا: صَالِحُ ابْنُ حَيَّ أَبُو حَسَنٍ ، قَالَ : سَمِعْتُ الشَّعْبِيَّ يَقُولُ : حَدَّثَنِي أَبُو بُرْدَةَ أَنَّهُ سَمِعَ أَبَاهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ : الرَّجُلُ تَكُونُ لَهُ الأَمَةُ فَيُعَلِّمُهَا فَيُحْسِنُ تَعْلِيمَهَا ، وَيُؤَدِّبُهَا فَيُحْسِنُ أَدَبَهَا ، ثُمَّ يُعْتِقُهَا فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ . وَمُؤْمِنُ أَهْلِ الْكِتَابِ الَّذِي كَانَ مُؤْمِنًا ثُمَّ آمَنَ بِالنَّبِيِّ صلى اللهُ عليهِ وسلَّم فَلَهُ أَجْرَانِ . وَالعَبْدُ الذي يُؤَدِّي حَقَّ اللهِ وَيَنْصَحُ لِسَيِّدِهِ . ثُمَّ قَالَ الشَّعْبِيُّ : وَأَعْطَيْتُكُهَا بِغَيْرِ شَيْءٍ ، وَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي أَهْوَنَ مِنْهَا إِلَى الْمَدِينَةِ .

(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally) ?

بَابُ أَهْلِ الدَّارِ يُبَيَّتُونَ فَيُصَابُ الوِلْدَانُ وَالذَّرَارِيُّ بَيَاتًا لَيْلًا .

256. Narrated Aṣ-Ṣa'b bin Jaththāma رضي الله عنه : The Prophet ﷺ passed by me at a place called Al-Abwā' or Waddān, and was asked whether it was permissible to attack the pagan warriors at night with

٢٥٦ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الزُّهْرِيُّ ، عَنْ عُبَيْدِ اللهِ ، عَنِ ابنِ عَبَّاسٍ ، عَنِ الصَّعْبِ ابنِ جَثَّامَةَ رَضِيَ اللهُ عَنْهُمْ قَالَ :

the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i. e. women and children) are from them (i. e. pagans)." I also heard the Prophet ﷺ saying, "The institution of Ḥimā(1) is invalid except for Allāh and His Apostle ﷺ."

مَرَّ بِيَ النَّبِيُّ صلى اللهُ عليه وسلَّم بِالأَبْوَاءِ أَوْ بِوَدَّانَ فَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيَّتُونَ مِنَ المُشْرِكِينَ فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ، قالَ: هُمْ مِنْهُمْ. وَسَمِعْتُهُ يَقُولُ: لا حِمَى إِلاَّ لِلهِ وَلِرَسُولِهِ صلى اللهُ عليهِ وسلَّم. وعَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ عُبَيْدَ اللهِ عَنِ ابنِ عَبَّاسٍ: حدَّثَنَا الصَّعْبُ فِى الذَّرَارِيِّ، كانَ عَمْرٌو يُحَدِّثُنَا عَنِ ابنِ شِهابٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قالَ: أَخْبَرَنِي عُبَيْدُ اللهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ الصَّعْبِ قالَ: هُمْ مِنْهُمْ، ولَمْ يَقُلْ كما قالَ عَمْرٌو، هُمْ مِنْ آبائِهِمْ.

(147) CHAPTER. Killing the children in the war.

بابُ قَتْلِ الصِّبْيانِ فِى الحَرْبِ.

257. Narrated ʿAbdullāh رضي الله عنه : During some of the Ghazawāt(2) of the Prophet ﷺ a woman was found killed. Allāh's Apostle ﷺ disapproved the killing of women and children.

٢٥٧ - حدَّثَنَا أَحْمَدُ بنُ يُونُسَ: أَخْبَرَنَا اللَّيْثُ، عَنْ نافِعٍ: أَنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُ أَنَّ امْرَأَةً وُجِدَتْ فِى بَعْضِ مَغَازِى النَّبِيِّ صلى اللهُ عليهِ وسلَّم مَقْتُولَةً، فأَنْكَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَتْلَ النِّساءِ والصِّبْيانِ.

---

(1) Ḥimā was a pre-Islamic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others' pastures. Islam cancelled such an institution and allowed it only for grazing the animals collected as Zakāt.

(2) Ghazawāt : Plural of Ghazwa : See the glossary.

(148) CHAPTER. Killing the women in the war.

بابُ قَتْلِ النساءِ فى الحَرْبِ.

258. Narrated Ibn ʿUmar رضي الله عنهما : During some of the Ghazawāt of Allāh's Apostle ﷺ , a woman was found killed, so Allāh's Apostle ﷺ forbade the killing of women and children.

٢٥٨ - حدَّثَنا إسحاقُ بنُ إبراهيمَ قالَ: قُلْتُ لأبى أُسامةَ: حدَّثكُم عُبَيْدُ اللهِ، عَنْ نافعٍ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ: وُجِدَتِ امرأةٌ مَقْتُولةٌ فى بَعْضِ مَغازِى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَنَهى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنْ قَتْلِ النِّساءِ والصِّبْيانِ.

(149) CHAPTER. One should not punish (anybody) with Allāh's Punishment.

بابٌ - لا يُعَذَّبُ بِعَذابِ اللهِ.

259. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ sent us in a mission (i. e. Sariya)(1) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allāh's Apostle ﷺ said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them."

٢٥٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمانَ ابنِ يَسارٍ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أنَّهُ قالَ: بَعَثَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فى بَعْثٍ فَقالَ: إنْ وَجَدْتُمْ فُلانًا وفُلانًا فأحْرِقُوهُما بالنَّارِ. ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حِينَ أرَدْنا الخُرُوجَ: إنِّى أمَرْتُكُمْ أنْ تَحْرِقُوا فُلانًا وفُلانًا، وإنَّ النَّارَ لا يُعَذِّبُ بِها إلاَّ اللهُ، فإنْ وجَدْتُمُوهُما فاقْتُلُوهُما.

260. Narrated ʿIkrima رضي الله عنه : ʿAlī رضي الله عنه burnt some people and this news reached

٢٦٠ - حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أيُّوبَ، عَنْ عِكْرِمَةَ:

---

(1) See the glossary.

Ibn ʿAbbās, who said, "Had I been in his place I would not have burnt them, as the Prophet ﷺ said, 'Don't punish (anybody) with Allāh's Punishment.' No doubt, I would have killed them, for the Prophet ﷺ said, 'If somebody discards his religion, kill him.'"

أنَّ عَلِيًا رَضِيَ اللهُ عَنْهُ حَرَّقَ قَوْمًا فَبَلَغَ ابنَ عَبَّاسٍ فَقَالَ : لَوْ كُنْتُ أنا لَمْ أُحَرِّقْهُمْ ، لأنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : لا تُعَذِّبُوا بِعَذَابِ اللهِ ، وَلَقَتَلْتُهُمْ كما قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : مَنْ بَدَّلَ دِينَهُ فاقْتُلُوهُ .

(150) CHAPTER. (Allāh's Statement):—

> 'And afterwards (set the war prisoners free) as a favour or for ransom.' (47 : 4)

And the Statement of Allāh عَزَّ وَجَلَّ:—

> 'It is not for any prophet to have war prisoners until he has taken stronghold in the land.(1) You desire the lure of this world and Allāh desires for you the Hereafter, and Allāh is Mighty, Wise.' (8 : 67)

بابٌ - فإمَّا مَنًّا بَعْدُ وإمَّا فِدَاءً - فِيهِ حَدِيثُ ثُمامَةَ ، وقَوْلِهِ عَزَّ وَجَلَّ - ما كانَ لِنَبِيٍّ أنْ يَكُونَ لَهُ أسْرَى حَتَّى يُثْخِنَ فى الأرْضِ - يَعْنِى يَغْلِبَ فى الأرْضِ - تُرِيدُونَ عَرَضَ الدُّنْيا - الآيَةَ .

(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a Ḥadīth from the Prophet ﷺ concerning this issue.

(See Ḥadīth No. 889, vol. 3)

بابٌ - هَلْ لِلأسِيرِ أنْ يَقْتُلَ أوْ يَخْدَعَ الَّذِينَ أسَرُوهُ حَتَّى يَنْجُوَ مِنَ الكَفَرَةِ ؟ فِيهِ المِسْوَرُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

(152) CHAPTER. If a pagan burns a Muslim, should he be burnt (in retaliation)?

بابٌ - إذَا حَرَّقَ المشْرِكُ المُسْلِمَ هَلْ يُحَرَّقُ ؟ .

---

(1) By killing the infidels.

261. Narrated Anas bin Mālik رضي الله عنه : A group of eight men from the tribe of ʿUkil came to the Prophet ﷺ and then they found the climate of Medina unsuitable for them. So, they said, "O Allāh's Apostle! Provide us with some milk." Allāh's Apostle ﷺ said, "I recommend that you should join the herd of camels." So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after they were Muslims. When the Prophet ﷺ was appealed to for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Ḥarra (i. e. rocky land in Medina). They asked for water, and nobody provided them with water till they died. (Abū Qilāba, a sub-narrator said, "They committed murder and theft and fought with Allāh and His Apostle ﷺ, and spread evil in the land.")

٢٦١ - حَدَّثَنَا مُعَلَّى: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِى قِلَابَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِىَ اللّهُ عَنْهُ: أَنَّ رَهْطًا مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى النَّبِىِّ صلى اللّهُ عليهِ وسلَّم فَاجْتَوَوُا الْمَدِينَةَ فَقَالُوا: يَا رَسُولَ اللّهِ، ابْغِنَا رِسْلًا. قَالَ: مَا أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِالذَّوْدِ. فَانْطَلَقُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا حَتَّى صَحَوْا وَسَمِنُوا وَقَتَلُوا الرَّاعِىَ وَاسْتَاقُوا الذَّوْدَ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ، فَأَتَى الصَّرِيخُ النَّبِىَّ صلى اللّهُ عليهِ وسلَّم فَبَعَثَ الطَّلَبَ فَمَا تَرَجَّلَ النَّهَارُ حَتَّى أُتِىَ بِهِمْ فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، ثُمَّ أَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ بِهَا وَطَرَحَهُمْ بِالْحَرَّةِ يَسْتَسْقُونَ فَمَا يُسْقَوْنَ حَتَّى مَاتُوا. قَالَ أَبُو قِلَابَةَ: قَتَلُوا وَسَرَقُوا وَحَارَبُوا اللّهَ وَرَسُولَهُ صلى اللّهُ عليهِ وسلَّم وَسَعَوْا فِى الْأَرْضِ فَسَادًا.

(153) CHAPTER. Narrated Abū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, "An ant bit a prophet amongst the prophtes, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?'"

بَابٌ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِى سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللّهِ صلى اللّهُ عليهِ وسلَّم يَقُولُ: قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ

الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ. فَأَوْحَى اللهُ إِلَيْهِ، أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ اللهَ؟.

(154) CHAPTER. The burning of houses and date-palms.

بابُ حَرْقِ الدُّورِ وَالنَّخِيلِ.

262. Narrated Qais bin Abī Ḥāzim: Jarīr said to me, "Allāh's Apostle ﷺ said to me, 'Will you relieve me from Dhul-Khalaṣa?' Dhul-Khalaṣa was a house (of an idol) belonging to the tribe of Khathᶜam called Al-Kaᶜba Al-Yamaniya. So, I proceeded with one hundred and fifty cavalry men from the tribe of Aḥmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, 'O Allāh! Make him firm and make him a guiding and rightly guided man.'" Jarīr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh's Apostle ﷺ informing him of that. Jarīr's messenger said, "By Him Who has sent you with the Truth, I did not come to you till I had left it like an emanciated or scabby camel (i. e. completely marred and spoilt)." Jarīr added, "The Prophet ﷺ blessed the horses and the men of Aḥmas five times."

٢٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسُ ابْنُ أَبِي حَازِمٍ قَالَ: قَالَ لِي جَرِيرٌ: قَالَ لِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَلا تُرِيحُنِي مِنْ ذِي الخَلَصَةِ؟ وَكَانَ بَيْتًا فِي خَثْعَمَ يُسَمَّى كَعْبَةَ اليَمَانِيَةِ، قَالَ: فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ، قَالَ: وَكُنْتُ لا أَثْبُتُ عَلَى الخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا. فَانْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا ثُمَّ بَعَثَ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم يُخْبِرُهُ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالحَقِّ مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْوَفُ أَوْ أَجْرَبُ. قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

263. Narrated Ibn ᶜUmar رضي الله عنهما: The Prophet ﷺ burnt the date-palms of Banī An-Nadīr.

٢٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ،

عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: حَرَّقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم نَخْلَ بَنِي النَّضِيرِ.

(155) CHAPTER. Killing a sleeping pagan.

بابُ قَتْلِ المُشْرِكِ النَّائِمِ.

264. Narrated Al-Barāʾ bin ʿĀzib ؓ: Allāh's Apostle ﷺ sent a group of Anṣārī men to kill Abū-Rafiʿ. One of them set out and entered their (i. e. the enemies) fort. That man said, "I hid myself in a stable for their animals. They closed the fort gate. Later they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abū Rafiʿ and said, 'O Abū Rafiʿ.' When he replied me, I proceeded towards the voice and hit him. He shouted and I came out to come back, pretending to be a helper. I said, 'O Abū Rafiʿ,' changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of

٢٦٤ - حدَّثَنا عَلِيُّ بنُ مُسْلِمٍ: حدَّثَنا يَحْيَى بنُ زَكَرِيَّاءَ بنِ أبي زائِدَةَ قالَ: حدَّثَنِي أبي، عَنْ أبي إسحاقَ عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما، قالَ: بَعَثَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم رَهْطاً منَ الأَنْصارِ إلى أبي رافِعٍ لِيَقْتُلُوهُ. فانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ. قالَ: فَدَخَلْتُ في مَرْبِطِ دَوَابَّ لهُمْ، قالَ: وأَغْلَقُوا بابَ الحِصْنِ، ثُمَّ إنَّهُمْ فَقَدُوا حِماراً لهُمْ فَخَرَجُوا يَطْلُبُونَهُ فَخَرَجْتُ فِيمَنْ خَرَجَ أُرِيهِمْ أنَّنِي أطْلُبُهُ مَعَهُمْ، فَوَجَدُوا الحِمارَ فَدَخَلُوا ودَخَلْتُ وأغْلَقُوا بابَ الحِصْنِ لَيْلاً فَوَضَعُوا المَفاتِيحَ في كُوَّةٍ حَيْثُ أَراها. فَلَمَّا نامُوا أخَذْتُ المَفاتِيحَ فَفَتَحْتُ بابَ الحِصْنِ، ثُمَّ دَخَلْتُ عَلَيْهِ فَقُلْتُ: يا أبا رافِعٍ فأجابَنِي فَتَعَمَّدْتُ الصَّوْتَ فَضَرَبْتُهُ فَصاحَ فَخَرَجْتُ ثُمَّ رَجَعْتُ كأنِّي مُغِيثٌ فَقُلْتُ: يا أبا رافِعٍ، وغَيَّرْتُ صَوْتِي فَقالَ: مالَكَ لأُمِّكَ الوَيْلُ، قُلْتُ: ما شَأْنُكَ؟ قالَ: لا أدْرِي مَنْ

theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abū Rafʿi, the merchant of Ḥijāz. Then I got up, feeling no ailment, (and we proceeded) till we came upon the Prophet ﷺ and informed him."

265. Narrated Al-Barāʾ bin ʿĀzib رضي الله عنهما : Allāh's Apostle ﷺ sent a group of the Anṣār to Abū Rafʿi. ʿAbdullah bin ʿAtīk entered his house at night and killed him while he was sleeping.

(156) CHAPTER. Do not wish to meet the enemy.

266. Narrated Sālim Abū An-Naḍr, the freed slave of ʿUmar bin ʿUbaidullāh: I was ʿUmar's clerk. Once ʿAbdullāh bin Abī Aufā wrote a letter to ʿUmar when he proceeded to Al-Ḥarūriya. I read in it that Allāh's Apostle ﷺ, in one of his military expeditions against the enemy, waited till the sun declined and then he

دَخَلَ عَلَيَّ فَضَرَبَنِي. قالَ: فَوَضَعْتُ سَيْفِي فِي بَطْنِهِ. ثُمَّ تَحَامَلْتُ عَلَيْهِ حَتَّى قَرَعَ العَظْمَ ثُمَّ خَرَجْتُ وأنا دَهِشٌ فأتَيْتُ سُلَّمًا لهُمْ لأنْزِلَ مِنْهُ فَوَقَعْتُ فَوُثِئَتْ رِجْلِي فَخَرَجْتُ إلى أصْحابِي فَقُلْتُ: ما أنا بِبَارِحٍ حَتَّى أسْمَعَ النَّاعِيَةَ. فَما بَرِحْتُ حَتَّى سَمِعْتُ نَعايا أبي رَافِعٍ تَاجِرِ أهْلِ الحِجازِ، قالَ: فَقُمْتُ وما بِي قَلَبَةٌ حَتَّى أتَيْنَا النَّبِيَّ صلى اللهُ عليه وسلَّم فأخْبَرْنَاهُ.

٢٦٥ ـ حدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنِي يَحْيَى بنُ آدَمَ: حدَّثَنا يَحْيَى ابنُ أبِي زَائِدَةَ، عَنْ أبِيهِ، عَنْ أبِي إسحاقَ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ: بَعَثَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم رَهْطًا مِنَ الأنْصارِ إلى أبي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللهِ بنُ عَتِيكٍ بَيْتَهُ لَيْلًا فَقَتَلَهُ وهُوَ نائِمٌ.

بابٌ ـ لا تَمَنَّوْا لِقاءَ العَدُوِّ.

٢٦٦ ـ حدَّثَنا يُوسُفُ بنُ مُوسَى: حدَّثَنا عاصِمُ بنُ يُوسُفَ اليَرْبُوعِيُّ: حدَّثَنا أبُو إسحاقَ الفَزَارِيُّ، عَنْ مُوسَى ابنِ عُقْبَةَ قالَ: حدَّثَنِي سالِمٌ أبُو النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللهِ، كُنْتُ كاتِبًا لَهُ، قالَ: كَتَبَ إلَيْهِ عَبْدُ اللهِ بنُ أبِي

got up amongst the people saying, "O people ! Do not wish to meet the enemy, and ask Allāh for safety, but when you face the enemy, be patient, and remember that Paradise is under the shades of swords." Then he said, "O Allāh, the Revealer of the Holy Book, and the Director of the clouds and the defeater of the clans, defeat them, and grant us victory over them."

أَوْفَى حِينَ خَرَجَ إِلَى الحَرُورِيَّةِ فَقَرَأْتُهُ فَإِذَا فِيهِ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا العَدُوَّ انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ ثُمَّ قَامَ فِي النَّاسِ فَقَالَ : يَا أَيُّهَا النَّاسُ لَا تَمَنَّوْا لِقَاءَ العَدُوِّ وَسَلُوا اللهَ العَافِيَةَ . فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا ، وَاعْلَمُوا أَنَّ الجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ . ثُمَّ قَالَ : اللَّهُمَّ مُنْزِلَ الكِتَابِ ، وَمُجْرِيَ السَّحَابِ ، وَهَازِمَ الأَحْزَابِ ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ . وَقَالَ مُوسَى بْنُ عُقْبَةَ : حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ : كُنْتُ كَاتِبًا لِعُمَرَ بْنِ عُبَيْدِ اللهِ فَأَتَاهُ كِتَابُ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ : لَا تَمَنَّوْا لِقَاءَ العَدُوِّ . وَقَالَ أَبُو عَامِرٍ : حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : لَا تَتَمَنَّوْا لِقَاءَ العَدُوِّ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا .

(157) CHAPTER. War is deceit.

بَابٌ - الحَرْبُ خُدْعَةٌ .

267. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him,

٢٦٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ :

and you will spend their treasures in Allāh's Cause." He called war 'deceit.'

هَلَكَ كِسْرَى ثُمَّ لا يَكُونُ كِسْرَى بَعْدَهُ. وقَيْصَرٌ لَيَهْلِكَنَّ ثُمَّ لا يَكُونُ قَيْصَرٌ بَعْدَهُ. ولَتُقْسَمَنَّ كُنُوزُهُمَا فى سَبِيلِ اللهِ، و سَمَّى الحَرْبَ خُدْعَةً.

268. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ called war 'deceit'.

٢٦٨ - حَدَّثَنَا أَبُو بَكْرِ بنُ أَصْرَمَ، اسْمُهُ جُورٌ المَرْوَزِىُّ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ سَمَّى النَّبِىُّ صلى اللهُ عليهِ وسلَّم الحَرْبَ خُدْعَةً.

269. Narrated Jābir bin ʿAbdullāh ؓ: The Prophet ﷺ said, "War is deceit."

٢٦٩ - حَدَّثَنَا صَدَقَةُ بنُ الفَضْلِ أَخْبَرَنَا ابنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا قالَ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: الحَرْبُ خُدْعَةٌ.

(158) CHAPTER. Telling lies in the war.

بابُ الكَذِبِ فى الحَرْبِ.

270. Narrated Jābir bin ʿAbdullāh ؓ: The Prophet ﷺ said, "Who is ready to kill Kaʿb bin Al-Ashraf who has really hurt Allāh and His Apostle?" Muḥammad bin Maslama said, "O Allāh's Apostle! Do you like me to kill him?" He replied in the affirmative. So, Muḥammad bin Maslama went to him (i. e. Kaʿb) and said, "This person (i. e. the Prophet ﷺ) has put us to task and asked us for charity." Kaʿb replied,

٢٧٠ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بنِ دِينَارٍ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ لِكَعْبِ بنِ الأَشْرَفِ فإِنَّهُ قَدْ آذَى اللهَ ورَسُولَهُ؟ قالَ مُحَمَّدُ بنُ مَسْلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ يا رَسُولَ اللهِ؟ قالَ: نَعَمْ. قالَ: فأَتاهُ فَقالَ: إِنَّ هذا يَعْنِى النَّبِىَّ صلى اللهُ عليهِ وسلَّم قَدْ عَنَّانا وسأَلَنا

"By Allāh, you will get tired of him." Muḥammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muḥammad bin Maslama went on talking to him in this way till he got the chance to kill him.

(159) CHAPTER. Killing non-Muslim warriors secretly.

271. Narrated Jābir رضي الله عنه : The Prophet ﷺ said, "Who is ready to kill Kaʿb bin Ashraf (i.e. a Jew)." Muḥammad bin Maslama replied, "Do you like me to kill him?" The Prophet ﷺ replied in the affirmative. Muḥammad bin Maslama said, "Then allow me to say what I like." The Prophet ﷺ replied, "I do (i. e. allow you)."

(160) CHAPTER. What tricks and means of security may be adopted to protect oneself against some one who is expected to be vicious and mischievous.

Narrated Ibn ʿUmar رضي الله عنهما : Once Allāh's Apostle ﷺ accompanied by Ubai bin Kaʿb set out to Ibn Ṣaiyād. He was informed that he was in a garden of date-palms. When Allāh's Apostle ﷺ entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Ṣaiyād was covered with a velvet sheet with murmurs emanating from under it. Ibn Ṣaiyād's mother

الصَّدَقَةَ، قَالَ: وَأَيْضًا وَاللهِ لَتَمَلُّنَّهُ قَالَ: فَإِنَّا قَدِ اتَّبَعْنَاهُ فَنَكْرَهُ أَنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُهُ. قَالَ: فَلَمْ يَزَلْ يُكَلِّمُهُ حَتَّى اسْتَمْكَنَ مِنْهُ فَقَتَلَهُ.

بابُ الفَتْكِ بِأَهْلِ الحَرْبِ.

٢٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: مَنْ لِكَعْبِ بْنِ الأَشْرَفِ؟ فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: نَعَمْ، قَالَ: فَأْذَنْ لِي فَأَقُولَ، قَالَ: قَدْ فَعَلْتُ.

بابُ مَا يَجُوزُ مِنَ الاحْتِيَالِ وَالحَذَرِ مَعَ مَنْ يَخْشَى مَعَرَّتَهُ.

وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: انْطَلَقَ رَسُولُ اللهِ صلى الله عليه وسلم وَمَعَهُ أُبَيُّ ابْنُ كَعْبٍ قِبَلَ ابْنِ صَيَّادٍ، فَحُدِّثَ بِهِ فِي نَخْلٍ. فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللهِ صلى الله عليه وسلم النَّخْلَ طَفِقَ يَتَّقِي بِجُذُوعِ النَّخْلِ وَابْنُ صَيَّادٍ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَتْ: يَا

saw Allāh's Apostle ﷺ and said, "O Saf! This is Muḥammad." So Ibn Ṣaiyād got up. Allāh's Apostle ﷺ said, "If you had left him (in his state), the truth would have been clear."

صَافِ! هٰذَا مُحَمَّدٌ، فَوَثَبَ ابْنُ صَيَّادٍ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلَّم: لَوْ تَرَكَتْهُ بَيَّنَ.

(161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

بَابُ الرَّجَزِ فِي الْحَرْبِ وَرَفْعِ الصَّوْتِ فِي حَفْرِ الْخَنْدَقِ. فِيهِ سَهْلٌ وَأَنَسٌ عَنِ النَّبِيِّ صلى الله عليه وسلَّم، وَفِيهِ يَزِيدُ عَنْ سَلَمَةَ.

272. Narrated Al-Barā' ؓ: I saw Allāh's Apostle ﷺ on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of ʿAbdullāh (bin Rawāḥa):—

'O Allāh, were it not for You,
We would not have been guided,
Nor would we have given in charity,
nor prayed.
So, bestow on us calmness, and
when we meet the enemy,
Then make our feet firm, for indeed,
The enemy has revolted against us;
Yet, if they want to afflict us we
oppose their affliction.'

The Prophet ﷺ used to raise his voice while reciting these verses.

٢٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الأَحْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلَّم يَوْمَ الْخَنْدَقِ وَهُوَ يَنْقُلُ التُّرَابَ حَتَّى وَارَى التُّرَابُ شَعَرَ صَدْرِهِ، وَكَانَ رَجُلًا كَثِيرَ الشَّعَرِ، وَهُوَ يَرْتَجِزُ بِرَجَزِ عَبْدِ اللهِ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا
وَثَبِّتِ الأَقْدَامَ إِنْ لَاقَيْنَا
إِنَّ الأَعْدَاءَ قَدْ بَغَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا

يَرْفَعُ بِهَا صَوْتَهُ.

(162) CHAPTER. The inability to sit firm on horses.

بَابُ مَنْ لَا يَثْبُتُ عَلَى الْخَيْلِ.

273. Narrated Jarīr ؓ: Allāh's

٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ

Apostle ﷺ did not screen himself from me since my embracing Islam, and whenever he saw me he would receive me with a smile. Once I told him that I could not sit firm on horses. He stroke me on the chest with his hand and said, "O Allāh! Make him firm and make him a guiding and rightly-guided man."

ابْنِ نُمَيْرٍ : حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَا حَجَبَنِي النَّبِيُّ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ وَلَا رَآنِي إِلَّا تَبَسَّمَ فِي وَجْهِهِ ، وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْخَيْلِ فَضَرَبَ بِيَدِهِ فِي صَدْرِهِ وَقَالَ : اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا .

(163) CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father's face, and conveying water in a shield (for this purpose).

بَابُ دَوَاءِ الْجُرْحِ بِإِحْرَاقِ الْحَصِيرِ ، وَغَسْلِ الْمَرْأَةِ عَنْ أَبِيهَا الدَّمَ عَنْ وَجْهِهِ ، وَحَمْلِ الْمَاءِ فِي التُّرْسِ .

274. Narrated Abū Ḥāzim: The people asked Sahl bin Saʿd As-Saʿidī ؓ, "With what medicine was the wound of Allāh's Apostle ﷺ treated?" He replied, "There is none left (living) amongst the people who knows it better than I. ʿAlī used to bring water in his shield and Fāṭima (i.e. the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was inserted in the wound of Allāh's Apostle ﷺ."

٢٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا أَبُو حَازِمٍ قَالَ : سَأَلُوا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ رَضِيَ اللَّهُ عَنْهُ : بِأَيِّ شَيْءٍ دُووِيَ جُرْحُ النَّبِيِّ صلى الله عليه وسلم ؟ فَقَالَ : مَا بَقِيَ أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي ، كَانَ عَلِيٌّ يَجِيءُ بِالْمَاءِ فِي تُرْسِهِ ، وَكَانَتْ يَعْنِي فَاطِمَةَ ، تَغْسِلُ الدَّمَ عَنْ وَجْهِهِ ، وَأُخِذَ حَصِيرٌ فَأُحْرِقَ ثُمَّ حُشِيَ بِهِ جُرْحُ رَسُولِ اللَّهِ صلى الله عليه وسلم .

(164) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his Imām. And Allāh عَزَّ وَجَلَّ

بَابُ مَا يُكْرَهُ مِنَ التَّنَازُعِ وَالِاخْتِلَافِ فِي الْحَرْبِ ، وَعُقُوبَةِ مَنْ عَصَى إِمَامَهُ . وَقَالَ اللَّهُ عَزَّ وَجَلَّ - وَلَا

said :—

> 'Do not quarrel among yourselves, lest you should be cowardly and your power depart you.'
>
> (8 : 46)

تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ - يَعْنِي الحَرْبَ.

275. Narrated Abū Burda that his father said, "The Prophet ﷺ sent Muʿādh and Abū Mūsā to Yemen telling them, 'Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.' "

٢٧٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم بَعَثَ مُعَاذًا وَأَبَا مُوسَى إلى اليَمَنِ، قالَ: يَسِّرَا ولا تُعَسِّرَا، وَبَشِّرَا ولا تُنَفِّرَا، وَتَطَاوَعَا ولا تَخْتَلِفَا.

276. Narrated Al-Barā' bin ʿĀzib رضي الله عنهما : The Prophet ﷺ appointed ʿAbdullāh bin Jubair as the commander of the infantry men who were fifty on the day (of the battle) of Uḥud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allāh, I saw the women fleeing with their leg-rings, and their legs were visible, and they were lifting up their skirts. So, the companions of ʿAbdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" ʿAbdullāh bin Jubair said, "Have you forgotten what Allāh's

٢٧٦ - حَدَّثَنَا عَمْرُو بْنُ خالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إسحَاقَ قالَ: سَمِعْتُ البَرَاءَ بْنَ عازِبٍ رَضِيَ اللهُ عَنْهُمَا يُحَدِّثُ قالَ: جَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ، وَكانُوا خَمْسِينَ رَجُلًا، عَبْدَ اللهِ بْنَ جُبَيْرٍ فَقَالَ: إنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ هذَا حَتَّى أُرْسِلَ إلَيْكُمْ وَإنْ رَأَيْتُمُونَا هَزَمْنَا القَوْمَ وَأَوْطَأْنَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إلَيْكُمْ، فَهَزَمُوهُمْ، قالَ: فَأَنَا وَاللهِ رَأَيْتُ النِّسَاءَ يَشْدُدْنَ قَدْ بَدَتْ خَلَاخِلُهُنَّ وَأَسْوُقُهُنَّ رَافِعاتٍ ثِيابَهُنَّ. فَقَالَ أَصْحابُ عَبْدِ اللهِ بْنِ جُبَيْرٍ: الغَنِيمَةَ أَيْ قَوْمِ الغَنِيمَةَ، ظَهَرَ

Apostle ﷺ said to you ?" They replied, "By Allāh ! We will go to the people (i. e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allāh's Apostle ﷺ in their rear was calling them back. Only twelve men remained with the Prophet ﷺ and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān asked thrice, "Is Muḥammad present amongst these people ?" The Prophet ﷺ ordered his companions not to answer him. Then he asked thrice, "Is the son of Abū Quḥāfa present amongst these people ?" He asked again thrice, "Is the son of Al-Khaṭṭāb present amongst these people ?" He then returned to his companions and said, "As for these (men), they have been killed." ʿUmar could not control himself and said (to Abū Sufyān), "You told a lie, by Allāh ! O the enemy of Allāh ! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abū Sufyān said, "Our victory today is a counterbalance to yours in the battle of Badr, and war has its ups and downs, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I

أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ ؟ فَقَالَ عَبْدُ اللهِ بنُ جُبَيْرٍ : أَنَسِيتُمْ مَا قَالَ لَكُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ؟ قالُوا : واللهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الغَنِيمَةِ . فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ ، فَذَاكَ إِذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ فَلَمْ يَبْقَ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم غَيْرُ اثْنَيْ عَشَرَ رَجُلاً فأَصَابُوا مِنَّا سَبْعِينَ . وكَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم وأَصْحَابُهُ أَصَابَ مِنَ المُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ ومِائَةً سَبْعِينَ أَسِيرًا و سَبْعِينَ قَتِيلاً . فَقَالَ أَبُو سُفْيَانَ : أَفِي القَوْمِ مُحَمَّدٌ ؟ ثَلاثَ مَرَّاتٍ ، فَنَهَاهُمُ النَّبِيُّ صلى اللهُ عليه وسلَّم أَنْ يُجِيبُوهُ . ثُمَّ قَالَ : أَفِي القَوْمِ ابنُ أَبِي قُحَافَةَ ؟ ثَلاثَ مَرَّاتٍ . ثُمَّ قَالَ : أَفِي القَوْمِ ابنُ الخَطَّابِ ؟ ثَلاثَ مَرَّاتٍ . ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ : أَمَّا هَؤُلاءِ فَقَدْ قُتِلُوا فَمَا مَلَكَ عُمَرُ نَفْسَهُ ، فَقَالَ : كَذَبْتَ واللهِ يَا عَدُوَّ اللهِ ، إِنَّ الَّذِينَ عَدَدْتَ لأَحْيَاءٌ كُلُّهُمْ وقَدْ بَقِيَ لَكَ مَا يَسُوؤُكَ . قَالَ : يَوْمٌ بِيَوْمِ بَدْرٍ والحَرْبُ سِجَالٌ ، إِنَّكُمْ سَتَجِدُونَ فِي القَوْمِ مُثْلَةً لَمْ آمُرْ بِهَا ولَمْ تَسُؤْنِي ، ثُمَّ أَخَذَ يَرْتَجِزُ : أُعْلُ هُبَلْ ، أُعْلُ هُبَلْ . قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أَلا تُجِيبُوهُ ؟ قَالُوا :

do not feel sorry for their deed." After that he started reciting cheerfully, "O Hubal, be high! O Hubal, be high!(1)" On that the Prophet ﷺ said (to his companions), "Why don't you answer him back?" They said, "O Allāh's Apostle! What shall we say?" He said, "Say: Allāh is Higher and more Sublime." (Then) Abū Sufyān said, "We have the (idol) Al-ʿUzzā, and you have no ʿUzzā." The Prophet ﷺ said (to his companions), "Why don't you answer him back?" They asked, "O Allāh's Apostle! What shall we say?" He said, "Say: Allāh is our Helper and you have no helper."

يا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: قُولُوا: اللهُ أَعْلَى وأَجَلُّ. قالَ: إنَّ لَنا العُزَّى ولا عُزَّى لَكُمْ، فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: أَلاَ تُجِيبُوهُ؟ قالَ: قالُوا: يا رَسُولَ اللهِ ما نَقُولُ؟ قالَ: قُولُوا: اللهُ مَوْلانا ولا مَوْلَى لَكُمْ.

(165) CHAPTER. If the people get frightened at night.

بابٌ - إذا فَزِعُوا باللَّيْلِ.

277. Narratad Anas ؓ: Allāh's Apostle ﷺ was the (most handsome), most generous and the bravest of all the people. Once the people of Medina got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abū Ṭalḥa and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i. e. the horse) very fast."

٢٧٧ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حَمَّادٌ، عَنْ ثابِتٍ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أَحْسَنَ النَّاسِ وأَجْوَدَ النَّاسِ، وأَشْجَعَ النَّاسِ. قالَ وقَدْ فَزِعَ أَهْلُ المَدِينَةِ لَيْلاً سَمِعُوا صَوْتًا قالَ: فَتَلَقَّاهُمُ النَّبِيُّ صلى اللهُ عليه وسلَّم عَلَى فَرَسٍ لأبي طَلْحَةَ عُرْيٍ وهُوَ مُتَقَلِّدٌ سَيْفَهُ فَقالَ: لَمْ تُراعُوا، لَمْ تُراعُوا. ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: وَجَدْتُهُ بَحْرًا، يَعْنِي الفَرَسَ.

---

(1) Hubal was the name of an idol in the Kaʿba in the pre-Islamic period.

(166) CHAPTER. Shouting, "O Sabāḥāh!" (1) as loudly as possible on seeing the enemy in order to let the people hear it.

278. Narrated Salama: I went out of Medina towards Al-Ghāba. When I reached the mountain path of Al-Ghāba, a slave of ʿAbdur-Raḥmān bin ʿAuf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet ﷺ have been taken away." I said, "Who took them?" He said, "Ghaṭafān and Fazāra." So, I sent three cries, "O Sabāḥāh! O Sabāḥāh!" so loudly that I made the people in between its (i. e. Medina's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwaʿ; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink water. When I returned driving the camels, the Prophet ﷺ met me. I said, "O Allāh's Apostle! Those people are thirsty and I have prevented them from drinking water, so send some people to chase them." The Prophet ﷺ said, "O the son of Al-Akwaʿ, you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

بابُ مَنْ رَأى العَدُوَّ فَنادَى بأعْلى صَوْتِهِ : يا صَباحاهْ ، حتّى يُسْمِعَ النّاسَ .

٢٧٨ ـ حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ : أخْبَرَنا يَزيدُ بنُ أبي عُبَيْدٍ ، عَنْ سَلَمَةَ أنَّهُ أخْبَرَهُ قالَ : خَرَجْتُ مِنَ المَدِينَةِ ذاهِبًا نَحْوَ الغابَةِ حتّى إذا كُنْتُ بِثَنِيَّةِ الغابَةِ لَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمَنِ بنِ عَوْفٍ قُلْتُ : وَيْحَكَ ما بِكَ ؟ قالَ : أُخِذَ لِقاحُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، قُلْتُ : مَنْ أخَذَها ؟ قالَ : غَطَفانُ وفَزارَةُ . فَصَرَخْتُ ثَلاثَ صَرَخاتٍ أسْمَعْتُ ما بَيْنَ لابَتَيْها : يا صَباحاهْ ، يا صَباحاهْ . ثُمَّ انْدَفَعْتُ حتّى ألْقاهُمْ وقَدْ أخَذُوها ، فَجَعَلْتُ أرْمِيهِمْ وأقُولُ أنا ابنُ الأكْوَعِ ، واليَوْمُ يَوْمُ الرُّضَّعِ . فاسْتَنْقَذْتُها مِنْهُمْ قَبْلَ أنْ يَشْرَبُوا . فأقْبَلْتُ بِها أسُوقُها . فَلَقِيَنِي النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَقُلْتُ : يا رَسُولَ اللهِ ، إنَّ القَوْمَ عِطاشٌ وإنِّي أعْجَلْتُهُمْ أنْ يَشْرَبُوا سِقْيَهُمْ فابْعَثْ في إثْرِهِمْ . فَقالَ : يا ابنَ الأكْوَعِ ، مَلَكْتَ فأسْجِحْ ، إنَّ القَوْمَ يُقْرَوْنَ مِنْ قَوْمِهِمْ .

---

(1) This is an exclamation indicating an appeal for help.

(167) CHAPTER. Saying, "Take it! I am the son of so-and-so." And Salama said, "Take it! I am the son of Al-Akwaʿ."

بابٌ مَنْ قالَ خُذْها وأنا ابْنُ فُلانٍ، وقالَ سَلَمَةُ: خُذْها وأنا ابنُ الأكْوَعِ.

279. Narrated Abū Isḥāq: A man asked Al-Barāʾ ﵁, "O Abū ʿUmāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barāʾ replied while I was listening, "As for Allāh's Apostle ﷺ, he did not flee on that day. Abū Sufyān bin Al-Ḥārith was holding the reins of his mule and when the pagans attacked him, he dismounted and started saying, 'I am the Prophet, and there is no lie about it; I am the son of ʿAbdul Muṭṭālib.' On that day nobody was seen braver than the Prophet ﷺ."

٢٧٩ - حَدَّثَنا عُبَيْدُ اللهِ، عَنْ أبي إسحاقَ قالَ: سَأَلَ رَجُلٌ البَراءَ رَضِيَ اللهُ عَنْهُ فَقالَ: يا أبا عُمارَةَ أوَلَّيْتُمْ يَوْمَ حُنَيْنٍ؟ قالَ البَراءُ، وأنا أسمَعُ: أمَّا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم لَمْ يُوَلِّ يَوْمَئِذٍ، كانَ أبُو سُفْيانَ بنُ الحارِثِ آخِذًا بِعِنانِ بَغْلَتِهِ، فَلَمَّا غَشِيَهُ المُشْرِكُونَ نَزَلَ فَجَعَلَ يَقُولُ: أنا النَّبِيُّ لا كَذِبْ، أنا ابنُ عَبْدِ المُطَّلِبْ. قالَ: فَما رُؤِيَ مِنَ النَّاسِ يَوْمَئِذٍ أشَدُّ مِنْهُ.

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the Imām agrees to it).

بابٌ إذا نَزَلَ العَدُوُّ عَلى حُكْمِ رَجُلٍ.

280. Narrated Abū Saʿīd Al-Khudrī ﵁: When the tribe of Banī Quraiza was ready to accept Saʿd's judgement, Allāh's Apostle ﷺ sent for Saʿd who was near to him. Saʿd came, riding a donkey and when he came near, Allāh's Apostle ﷺ said (to the Anṣar), "Stand up for your leader." Then Saʿd came and sat beside Allāh's Apostle ﷺ who said to him, "These people are

٢٨٠ - حَدَّثَنا سُلَيْمانُ بنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ سَعْدِ بنِ إبْراهِيمَ، عَنْ أبي أُمامَةَ هُوَ ابنُ سَهْلِ بنِ حُنَيْفٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلى حُكْمِ سَعْدٍ بَعَثَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وكانَ قَرِيبًا مِنْهُ فَجاءَ عَلى حِمارٍ، فَلَمَّا دَنا قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم:

ready to accept your judgement." Saᶜd said, "I give the judgement that their warriors should be killed and their children and women should be taken as prisoners." The Prophet ﷺ then remarked, "O Saᶜd ! You have delivered a judgement on them similar to the judgement of Allāh."

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ entered (Mecca) in the year of the Conquest (of Mecca) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khatal is clinging to the curtains of the Kaᶜba." The Prophet ﷺ said, "Kill him."

(170) CHAPTER. Can a man present himself to captivity, and what if a person refuses to surrender to captivity ? And the performance of a two-Rakᶜāt prayer before being put to death.

281. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ sent a Sariya(1) of ten men as spies under the leadership of ᶜĀsim bin Thābit al-Ansāri, the grandfather of ᶜĀsim bin ᶜUmar bin Al-Khattāb.

قُومُوا إلى سَيِّدِكُمْ. فَجَاءَ فَجَلَسَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ لَهُ: إنَّ هَؤُلاءِ نَزَلُوا عَلَى حُكْمِكَ، قَالَ: فإنِّى أحْكُمُ أنْ تُقْتَلَ المُقَاتِلَةُ وأنْ تُسْبَى الذُّرِّيَّةُ، قالَ: لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ المَلِكِ.

بابُ قَتْلِ الأسِيرِ وقَتْلِ الصَّبْرِ.

حدَّثَنَا إسْمَاعِيلُ قالَ: حدَّثَنِى مَالِكٌ، عَنِ ابنِ شِهَابٍ، عَنْ أنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم دَخَلَ عامَ الفَتْحِ وعَلَى رَأسِهِ المِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: إنَّ ابنَ خَطَلٍ مُتَعَلِّقٌ بِأسْتَارِ الكَعْبَةِ، فَقَالَ: اقْتُلُوهُ.

بابٌ- هَلْ يَسْتَأسِرُ، ومَنْ لَمْ يَسْتَأسِرْ، ومَنْ صَلَّى رَكْعَتَيْنِ عِنْدَ القَتْلِ.

٢٨١ - حدَّثَنَا أبُو اليَمانِ: أخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِى قَالَ: أخْبَرَنِى عَمْرُو بنُ أبى سُفْيَانَ بنِ أسِيدِ بنِ جارِيَةَ الثَّقَفِى، وهُوَ حَلِيفٌ لِبَنِى زُهْرَةَ،

---

(1) See the glossary.

They proceeded till they reached Hada'a, a place between ᶜUsfān and Mecca, and their news reached a branch of the tribe of Hudhail called Banī Lihyān. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i. e. Medina)," and continued following their tracks. When ᶜĀsim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you." ᶜĀsim bin Thābit, the leader of the Sariya said, "By Allāh! I will not come down to be under the protection of infidels. O Allāh! Convey our news to Your Prophet ﷺ." Then the infidels threw arrows at them till they martyred ᶜĀsim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansārī and Ibn Dathina and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allāh! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and

وَكَانَ مِنْ أَصْحَابِ أَبِى هُرَيْرَةَ : أَنَّ أَبَا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : بَعَثَ رَسُولُ اللهِ عليه وسلَّم عَشَرَةَ رَهْطٍ سَرِيَّةً عَيْنًا ، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ الأَنْصَارِىَّ جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الخَطَّابِ ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالهَدَأَةَ وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ ، ذُكِرُوا لِحَىٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ بَنُو لِحْيَانَ فَنَفَرُوا لَهُمْ قَرِيبًا مِنْ مِائَتَىْ رَجُلٍ كُلُّهُمْ رَامٍ فَاقْتَصُّوا آثَارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمْ تَمْراً تَزَوَّدُوهُ مِنَ المَدِينَةِ فَقَالُوا : هَذَا تَمْرُ يَثْرِبَ ، فَاقْتَصُّوا آثَارَهُمْ . فَلَمَّا رَآهُمْ عَاصِمٌ وَأَصْحَابُهُ لَجَأُوا إِلَى فَدْفَدٍ وَأَحَاطَ بِهِمُ القَوْمُ فَقَالُوا لَهُمْ : انْزِلُوا وَأَعْطُونَا بِأَيْدِيكُمْ وَلَكُمُ العَهْدُ وَالمِيثَاقُ وَلَا نَقْتُلُ مِنْكُمْ أَحَدًا ، فَقَالَ عَاصِمُ بْنُ ثَابِتٍ أَمِيرُ السَّرِيَّةِ : أَمَّا أَنَا فَوَاللهِ لَا أَنْزِلُ اليَوْمَ فِى ذِمَّةِ كَافِرٍ ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا فِى سَبْعَةٍ . فَنَزَلَ إِلَيْهِمْ ثَلَاثَةُ رَهْطٍ بِالعَهْدِ وَالمِيثَاقِ مِنْهُمْ خُبَيْبٌ الأَنْصَارِىُّ وَابْنُ دَثِنَةَ وَرَجُلٌ آخَرُ . فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَأَوْثَقُوهُمْ فَقَالَ الرَّجُلُ الثَّالِثُ : هَذَا أَوَّلُ الغَدْرِ . وَاللهِ لَا أَصْحَبُكُمْ إِنَّ فِى هَؤُلَاءِ لَأُسْوَةً ، يُرِيدُ

Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Hārith bin ʿĀmir bin Naufal bin ʿAbd-Manāf. It was Khubaib who had killed Al-Hārith bin ʿĀmir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

(Narrated Az-Zuhri): ʿUbaidullāh bin ʿIyyād said that the daughter of Al-Hārith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allāh, I never saw a prisoner better than Khubaib. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Hārith used to say, "It was a boon Allāh bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two Rakʿāt (prayer). They allowed him and he offered two Rakʿat and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I

الْقَتْلَى فَجَرَّرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ. فَانْطَلَقُوا بِخُبَيْبٍ وَابْنِ دَثِنَةَ حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقِيعَةِ بَدْرٍ. فَابْتَاعَ خُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ. وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا فَأَخْبَرَنِى عُبَيْدُ اللهِ بْنُ عِيَاضٍ أَنَّ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَأَخَذَ ابْنًا لِى وَأَنَا غَافِلَةٌ حِينَ أَتَاهُ، قَالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ فَفَزِعْتُ فَزْعَةً عَرَفَهَا خُبَيْبٌ فِى وَجْهِى. فَقَالَ: تَخْشَيْنَ أَنْ أَقْتُلَهُ، مَا كُنْتُ لأَفْعَلَ ذَلِكَ. وَاللهِ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، وَاللهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قِطْفِ عِنَبٍ فِى يَدِهِ وَإِنَّهُ لَمُوثَقٌ فِى الْحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرٍ وَكَانَتْ تَقُولُ إِنَّهُ لَرِزْقٌ مِنَ اللهِ رَزَقَهُ خُبَيْبًا. فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِى الْحِلِّ قَالَ لَهُمْ خُبَيْبٌ: ذَرُونِى أَرْكَعْ رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ. ثُمَّ قَالَ: لَوْلَا أَنْ تَظُنُّوا أَنَّ مَا بِى جَزَعٌ لَطَوَّلْتُهَا، اللَّهُمَّ أَحْصِهِمْ عَدَدًا:

مَا أُبَالِى حِينَ أُقْتَلُ مُسْلِمًا
عَلَى أَىِّ شِقٍّ كَانَ لِلَّهِ مَصْرَعِى

would have prolonged the prayer. O Allāh, kill them all with no exception." (He then recited the poetic verse) :—

‘I, being martyred as a Muslim,
Do not mind how I am killed in Allāh's Cause,
For my killing is for Allāh's Sake,
And if Allāh wishes,
He will bless the amputated parts of a torn body.'

Then the son of Al-Ḥārith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-Rakʿat prayer (before being killed). Allāh fulfilled the invocation of ʿĀsim bin Thābit(1) on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that ʿĀsim had been killed, they sent some people to fetch a part of his body (i. e. his head) by which he would be recognised. (That was because) ʿĀsim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over ʿĀsim and protect him from their messenger and thus they could not cut off anything from his flesh.

(171) CHAPTER. The freeing of a captive.

وذلكَ فى ذَاتِ الإِلهِ وإنْ يَشأْ
يُبارِكْ عَلى أوْصَالِ شِلْوٍ مُمزَّعِ

فَقَتَلَهُ ابنُ الحارِثِ. فَكانَ خُبَيْبٌ هُوَ سَنَّ الرَّكْعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبْرًا، فاسْتَجابَ اللهُ لِعاصِمِ بنِ ثابِتٍ يَوْمَ أُصِيبَ. فأخْبَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أصْحابَهُ خَبَرَهُمْ وما أُصِيبُوا. وبَعَثَ ناسٌ مِنْ كُفَّارِ قُرَيْشٍ إلى عاصِمٍ حِينَ حُدِّثُوا أنَّهُ قُتِلَ لِيُؤْتَوْا بِشَيْءٍ مِنْهُ يُعْرَفُ، وكانَ قَدْ قَتَلَ رَجُلًا مِن عُظَمائِهِمْ يَوْمَ بَدْرٍ. فَبُعِثَ عَلى عاصِمٍ مِثْلُ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رَسُولِهِمْ فَلَمْ يَقْدِرُوا عَلى أنْ يَقْطَعَ مِنْ لَحْمِهِ شَيْئًا.

بابُ فَكاكِ الأَسِيرِ.

---

(1) ‘O Allāh, convey our news to Your Prophet ﷺ.

282. Narrated Abū Mūsā رضي الله عنه : The Prophet ﷺ said, " Free the captives,(1) feed the hungry and pay a visit to the sick."

٢٨٢ ـ حدَّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: فُكُّوا العَانِيَ أي الأسِيرَ، وأطْعِمُوا الجائِعَ، وعُودُوا المَرِيضَ.

283. Narrated Abū Juḥaifa رضي الله عنه : I asked ᶜAlī رضي الله عنه , " Do you have the knowledge of any Divine Inspiration besides what is in Allāh's Book ? " ᶜAlī replied, " No, by Him Who splits the grain of corn and creates the soul ! I don't think we have such knowledge, but we have the ability of understanding which Allāh may endow a person with, so that he may understand the Qurᶜān, and we have what is written in this paper as well." I asked, " What is written in this paper ?" He replied, " (The regulations of) blood-money, the freeing of captives, and the judgement that no Muslim should be killed for killing an infidel."

٢٨٣ ـ حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا مُطَرِّفٌ أنَّ عامِرًا حَدَّثَهُمْ عَنْ أبي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ: قُلْتُ لِعَلِيٍّ رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الوَحْيِ إلاَّ ما في كِتابِ اللهِ؟ قالَ: لا والَّذِي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ، ما أعْلَمُهُ إلاَّ فَهْمًا يُعْطِيهِ اللهُ رَجُلاً في القُرْآنِ وما في هذهِ الصَّحِيفَةِ. قُلْتُ: وما في الصَّحِيفَةِ؟ قالَ: العَقْلُ، وفَكاكُ الأسِيرِ، وأنْ لا يُقْتَلَ مُسْلِمٌ بِكافِرٍ.

(172) CHAPTER. The ransom of infidels.

بابُ فِداءِ المُشْرِكِينَ.

284. Narrated Anas bin Mālik رضي الله عنه : Some Anṣārī men asked permission from Allāh's Apostle ﷺ saying, " O Allāh's Apostle ! Allow us not to take the ransom

٢٨٤ ـ حدَّثنا إسماعيلُ بنُ أوَيْسٍ. حدَّثنا إسماعيلُ بنُ إبْراهيمَ بنِ عُقْبَةَ، عَنْ مُوسَى بنِ عُقْبَةَ، عَنِ ابنِ شِهابٍ قالَ: حدَّثني أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ:

---

(1) The Muslim captives should be freed by paying their ransoms from the Muslims' Treasury.

of our nephew ʿAl-Abbās."(1) The Prophet ﷺ replied, "Do not leave a single Dirham thereof."

(In another narration) Anas said, "Some wealth was brought to the Prophet ﷺ from Bahrain. Al-ʿAbbās came to him and said, 'O Allāh's Apostle! Give me (some of it), as I have paid my and ʿAqīl's ransoms.' The Prophet ﷺ said, 'Take,' and gave him in his garment."

أنَّ رِجالاً مِنَ الأنْصَارِ اسْتَأْذَنُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالُوا : يا رَسُولَ اللهِ ، ائْذَنْ فَلْنَتْرُكْ لابنِ أُخْتِنا عَبَّاس فِدَاءَهُ ، فَقالَ : لا تَدَعُونَ مِنها دِرْهَمًا . وقالَ إبْرَاهِيمُ بنُ طَهْمانَ ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ ، عَنْ أنَسٍ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم أُتِيَ بِمالٍ مِنَ البَحْرَيْنِ فَجاءَهُ العَبَّاسُ فَقالَ : يا رَسُولَ اللهِ ، أعْطِنِي فإنِّي فادَيْتُ نَفْسِي وفادَيْتُ عَقِيلاً . فَقالَ : خُذْ ، فأعْطاهُ فِي ثَوْبِهِ .

285. Narrated Jubair (who was among the captives of the Badr Battle: I heard the Prophet ﷺ reciting 'Sūrat-at-Ṭūr' in the Maghrib prayer.

٢٨٥ - حدَّثَنا مَحْمُودٌ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بنِ جُبَيْرٍ عَنْ أبِيهِ وكانَ جاءَ فِي أُسارَى بَدْرٍ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقْرَأُ فِي المَغْرِبِ بالطُّورِ .

(173) CHAPTER. If an infidel warrior comes in an Islamic territory without having the assurance of protection (is it permissible to kill him?).

بابُ الحَرْبِيِّ إذا دَخَلَ دارَ الإسْلامِ بِغَيْرِ أمانٍ .

286. Narrated Iyās bin Salama bin Al-Akwaʿ from his father who said, "An infidel spy came to the Prophet ﷺ

٢٨٦ - حدَّثَنا أبُو نُعَيْمٍ : حدَّثَنا أبُو العُمَيْسِ ، عَنْ إياسِ بنِ سَلَمَةَ بنِ الأكْوَعِ ، عَنْ أبِيهِ قالَ : أتَى النَّبِيَّ

---

(1) Before embracing Islam, Al- Abbas was taken prisoner by the Muslims and had to ransom himself. After embracing Islam, he asked for recompensation for the ransom he had paid when he was an infidel.

while he was on a journey. The spy sat with the companions of the Prophet ﷺ and started talking and then went away. The Prophet ﷺ said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet ﷺ then gave him the belongings of the killed spy (in addition to his share of the war booty).

صلى الله عليهِ وسلَّم عَينٌ مِنَ المُشْرِكين وَهُوَ فى سَفَرٍ فَجَلَسَ عِنْدَ أصْحابِهِ يَتَحَدَّثُ ثُمَّ انْفَتَلَ ، فَقَالَ النَّبِىُّ صَلَى اللهُ عليهِ وسلَّم ، اطْلُبُوهُ وَاقْتُلُوهُ ، فَقَتَلْتُهُ فَنَفَّلَهُ سَلَبَهُ .

(174) CHAPTER. One should fight for the protection of the Dhimmīs (i.e. free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

بابٌ ـ يُقاتَلُ عَنْ أهْلِ الذِّمَّةِ ولا يُسْتَرَقُّونَ .

287. Narrated ʿAmr bin Maimūn: ʿUmar ؓ (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i. e. the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Apostle ﷺ in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their sefety) and he should not over-tax them beyond their capability."

٢٨٧ ـ حدَّثَنا مُوسَى بنُ إسمَاعِيلَ : حدَّثَنا أبُو عَوَانَةَ ، عَنْ حُصينٍ ، عَنْ عَمْرِو بنِ مَيْمُونٍ عَنْ عُمَرَ رَضىَ اللهُ عَنْهُ قالَ : وأُوصِيهِ بِذِمَّةِ اللهِ وَذِمَّةِ رَسُولِهِ صلى الله عليهِ وسلَّم أنْ يُوَفَّى لهُمْ بِعَهْدِهِمْ ، وأنْ يُقاتِلَ مَنْ وَرَاءَهُمْ . ولا يُكَلَّفُوا إلاَّ طاقَتَهُمْ .

(175) CHAPTER. The presents given to the foreign delegates.

بابٌ جَوَائِزِ الوَفْدِ .

(176) CHAPTER. Can one intercede for the Dhimmīs or deals with them ?

بابٌ ـ هَلْ يُسْتَشْفَعُ إلى أهْلِ الذِّمَّةِ و مُعامَلَتِهِمْ ؟ .

288. Narrated Saʿīd bin Jubair : Ibn ʿAbbās said, "Thursday !(1) What

٢٨٨ ـ حدَّثَنا قَبِيصَةُ : حدَّثَنا ابنُ عُيَيْنَةَ : عَنْ سُلَيْمَانَ الأحْوَلِ ، عَنْ

---

(1) See Hādith No. 113 Ist Volume for detailed explanation of this Hādith.

(great thing) took place on Thursday ! " Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allāh's Apostle ﷺ was aggravated and he said, 'Fetch me writing materials so that I may have something written to you after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a prophet. They said, 'Allāh's Apostle ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now is better than what you are calling me for (i. e. writing something).' The Prophet ﷺ on his death-bed, gave three orders saying, 'Expel the pagans from the Arabian Peninsula, reward the delegates as you have seen me rewarding them.' I forgot the third (order)." (Yaʿqūb bin Muḥammad said, "I asked Al-Mughīra bin ʿAbdur-Raḥmān about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yamāma and Yemen.'" Yaʿqūb added, "And Al-ʿArj, the beginning of Tihāma.")

(177) CHAPTER. Sprucing oneself up before receiving a delegation.

289. Narrated Ibn ʿUmar رضي الله عنهما : ʿUmar saw a silken cloak being sold in the market and he brought it to Allāh's Apostle ﷺ and said, "O Allāh's Apostle ! Buy this cloak and adorn yourself with it on the ʿĪd festivals and on

سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: يَوْمُ الخَمِيسِ وما يَوْمُ الخَمِيسِ، ثُمَّ بَكَى حتَّى خَضَبَ دَمْعُهُ الحَصْبَاءَ. فَقَالَ: اشْتَدَّ بِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وجَعُهُ يَوْمَ الخَمِيسِ فَقَالَ ائْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا، فَتَنَازَعُوا ولا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا: هَجَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ: دَعُونِي فالذِي أنا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ. وأَوْصَى عِنْدَ مَوْتِهِ بِثَلاثٍ: أَخْرِجُوا المُشْرِكِينَ مِنْ جَزِيرَةِ العَرَبِ، وأَجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ، ونَسِيتُ الثَّالِثَةَ. وقَالَ يَعْقُوبُ بنُ مُحَمَّدٍ: سَأَلْتُ المُغِيرَةَ بنَ عَبْدِ الرَّحْمَنِ، عَنْ جَزِيرَةِ العَرَبِ فَقَالَ: مَكَّةُ والمَدِينَةُ واليَمَامَةُ واليَمَنُ. قَالَ يَعْقُوبُ: والعَرْجُ أَوَّلُ تِهَامَةَ.

بابُ التَّجَمُّلِ لِلوَفْدِ.

٢٨٩ ـ حدَّثنا يَحْيَى بنُ بُكَيْرٍ حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ: أنَّ ابنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: وجَدَ عُمَرُ حُلَّةَ

meeting the delegations." Allāh's Apostle ﷺ replied, "This is the dress for whom who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter)." After sometime had passed, Allāh's Apostle ﷺ sent a silken cloak to ʿUmar. ʿUmar took it and brought it to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! You have said that this is the dress of that who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet ﷺ said, "(I have sent it) so that you may sell it or fulfil with it some of your needs."

(178) CHAPTER. How to present Islam to a (non-Muslim) boy.

290. Narrated Ibn ʿUmar رضي الله عنهما : ʿUmar and a group of the companions of the Prophet ﷺ set out with the Prophet ﷺ to Ibn Ṣaiyād. He found him playing with some boys near the hillocks of Bani Maghala. Ibn Ṣaiyād at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet ﷺ stroked him on the back with his hand and said, "Ibn Ṣaiyād! Do you certify that I am Allāh's Apostle?" Ibn Ṣaiyād looked at him and said, "I certify that you are the prophet of the illiterates." Then

إِسْتَبْرَقٍ تُبَاعُ فى السُّوقِ فَأَتَى بِهَا رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ: يَا رَسُولَ اللهِ، ابْتَعْ هَذِهِ الحُلَّةَ فَتَجَمَّلْ بِهَا لِلعِيدِ وَالوَفْدِ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِنَّمَا هذهِ لِبَاسُ مَنْ لا خَلَاقَ لَهُ، أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لا خَلَاقَ لَهُ، فَلَبِثَ مَا شَاءَ اللهُ، ثُمَّ أَرْسَلَ إِلَيْهِ النَّبِيُّ صلى اللهُ عليه وسلَّم بِجُبَّةِ دِيبَاجٍ فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ: يَا رَسُولَ اللهِ، قُلْتَ إِنَّمَا هذهِ لِبَاسُ مَنْ لا خَلَاقَ لَهُ، أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لا خَلَاقَ لَهُ، ثُمَّ أَرْسَلْتَ إِلَيَّ بِهَذِهِ. فَقَالَ: تَبِيعُهَا أَوْ تُصِيبُ بِهَا بَعْضَ حَاجَتِكَ.

بَابٌ - كَيْفَ يُعْرَضُ الإِسْلَامُ عَلَى الصَّبِيِّ؟

٢٩٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِى سَالِمُ بْنُ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فى رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ صلى اللهُ عليه وسلَّم مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الغِلْمَانِ عِنْدَ أُطُمِ بَنِى مَغَالَةَ، وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ بِشَيْءٍ حَتَّى ضَرَبَ

Ibn Ṣaiyād asked the Prophet ﷺ, "Do you certify that I am apostle of Allāh ?" The Prophet ﷺ said to him, "I believe in Allāh and His Apostles." Then the Prophet ﷺ said (to Ibn Ṣaiyād), "What do you see ?" Ibn Ṣaiyād replied, "True people and false ones visit me." The Prophet ﷺ said, "Your mind is confused as to this matter." The Prophet ﷺ added, "I have kept something (in my mind) for you." Ibn Ṣaiyād said, "It is Ad-Dukh." (1) The Prophet ﷺ said (to him), "Shame be on you ! You cannot cross your limits." On that ʿUmar said, "O Allāh's Apostle ! Allow me to chop his head off." The Prophet ﷺ said, "If he should be he (i. e. Ad- Dajjāl) then you cannot overpower him, and should he not be he, then you are not going to benefit by murdering him."

Narrated Ibn ʿUmar further : (Later on) Allāh's Apostle ﷺ (once again) went along with Ubai bin Kaʿb to the garden of date-palms where Ibn Ṣaiyād was staying. When the Prophet ﷺ entered the garden, he started hiding himself

النَّبِىُّ صلى اللهُ عليهِ وسلَّم ظَهْرَهُ بِيَدِهِ، ثُمَّ قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: أتَشْهَدُ أنّى رَسُولُ اللهِ؟ فَنَظَرَ إلَيْهِ ابنُ صَيَّادٍ فَقالَ: أشْهَدُ أنَّكَ رَسُولُ الأُمِّيِّينَ. فَقالَ ابنُ صَيَّادٍ للنَّبِىِّ صلى اللهُ عليهِ وسلَّم: أتَشْهَدُ أنّى رَسُولُ اللهِ؟ قالَ لَهُ النَّبِىُّ صلى اللهُ عليهِ وسلَّم آمَنْتُ باللهِ ورُسُلِهِ. قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: ماذَا تَرَى؟ قالَ ابنُ صَيَّادٍ: يَأتِينى صادِقٌ وكاذِبٌ، قالَ النَّبِىُّ صلى الله عليهِ وسلَّم: لُبِسَ عَلَيْكَ الأمْرُ. قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: إنّى قدْ خَبَأْتُ لكَ خَبِيئًا، قالَ ابنُ صَيَّادٍ: هُوَ الدُّخُّ، قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ. قالَ عُمَرُ: يا رَسُولَ اللهِ، ائْذَنْ لى فيهِ أضْرِبْ عُنُقَهُ، قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: إنْ يَكُنْ هُوَ فَلَنْ تُسَلَّطَ عَلَيْهِ وإنْ لَمْ يَكُنْ هُوَ فَلا خَيْرَ لكَ فى قَتْلِهِ. قالَ ابنُ عُمَرَ: انْطَلَقَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم وأُبَىُّ بنُ كَعْبٍ يأتِيانِ النَّخْلَ الَّذِى فيهِ ابنُ صَيَّادٍ حتَّى إذا دَخَلَ النَّخْلَ

---

(1) When the Prophet ﷺ said to Ibn Ṣaiyād, "I have kept something (in my mind) for you," he meant Surat-ad-Dukhān. Ibn Ṣaiyād guessed imperfectly for he mentioned just part of the word, i. e. 'Dukh'. By this way the Prophet ﷺ proved that Ibn Ṣaiyād was just a sooth-sayer to whom the devils conveyed nonsensical fragments of information from the spiritual world.

behind the trunks of the date-palms as he wanted to hear something from Ibn Ṣaiyād before the latter could see him. Ibn Ṣaiyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Ṣaiyād's mother saw the Prophet ﷺ hiding himself behind the trunks of the date-palms. She addressed Ibn Ṣaiyād, "O Ṣāf!" (And this was his name). Ibn Ṣaiyād got up. The Prophet ﷺ said, "Had this woman let him to himself, he would have revealed the reality of his case." Then the Prophet ﷺ got up amongst the people, glorifying Allāh as He deserves, he mentioned Ad-Dajjāl, saying, "I warn you about him (i.e. Ad-Dajjāl) and there is no prophet who did not warn his nation about him, and Noah warned his nation about him, but I tell you a statement which no prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed."

(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, "Embrace Islam and you will be safe." This is narrated by Abū Huraira.

(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islam and they have possessions and land, then what they have, will remain for them.

291. Narrated Usāma bin Zaid: I asked the Prophet ﷺ during his

طَفِقَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وسلَّم يَتَّقِى بِجُذُوعِ النَّخْلِ وهُوَ يَخْتِلُ أنْ يَسْمَعَ مِنِ ابنِ صَيَّادٍ شَيْئًا قَبْلَ أنْ يَرَاهُ ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فى قَطِيفَةٍ لَهُ فِيهَا رَمْزَةٌ . فَرَأَتْ أُمُّ ابنِ صَيَّادٍ النَّبِىَّ صَلَّى اللهُ عليهِ وسلَّم وهُوَ يَتَّقِى بِجُذُوعِ النَّخْلِ فَقالَتْ لابنِ صَيَّادٍ : أىْ صَافِ ، وهُوَ اسْمُهُ ، فَثَارَ ابنُ صَيَّادٍ فَقَالَ النَّبِىُّ صَلَّى اللهُ عليهِ وسلَّم لَوْ تَرَكَتْهُ بَيَّنَ . وقالَ سالمٌ : قالَ ابنُ عُمَرَ : ثُمَّ قَامَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فى النَّاسِ فأثْنَى عَلَى اللهِ بِمَا هُوَ أهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ : إنِّى أُنْذِرُكُمُوهُ ، وما مِنْ نَبِىٍّ إلاَّ قَدْ أنْذَرَ قَوْمَهُ ، لَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ . ولَكِنْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِىٌّ لِقَوْمِهِ : تَعْلَمُونَ أنَّهُ أعْوَرُ ، وأنَّ اللهَ لَيْسَ بأعْوَرَ .

بابُ قَوْلِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم لِلْيَهُودِ : أسْلِمُوا تَسْلَمُوا ، قالَهُ المَقْبُرِىُّ عَنْ أبى هُرَيْرَةَ :

بابٌ - إذَا أسْلَمَ قَوْمٌ فى دَارِ الحَرْبِ ، ولَهُمْ مالٌ وأرَضُونَ فَهِىَ لَهُمْ .

٢٩١ - حدَّثَنَا مَحْمُودٌ : أخْبَرَنَا عَبْدُ الرَّزَّاقِ : أخْبَرَنَا مَعْمَرٌ عَنِ

Ḥajj, "O Allāh's Apostle! Where will you stay tomorrow?" He said, "Has ʿAqīl left for us any house?" He then added, "Tomorrow we will stay at Khaif Banī Kināna, i. e. Al-Muḥaṣṣab, where (the people of) Quraish took an oath to protect Kufr in that Banī Kināna got allied with Quraish against Banī Hāshim on the terms that they would not deal with the members of this tribe or give them shelter." (Az-Zuhrī said, "Khaif means valley.")

الزُّهْرِىِّ ، عَنْ عَلِىِّ بْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمَانَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ : قُلْتُ : يَا رَسُولَ اللهِ ، أَيْنَ تَنْزِلُ غَدًا فِى حَجَّتِهِ ـ قَالَ : وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلًا ؟ ثُمَّ قَالَ : نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِى كِنَانَةَ الْمُحَصَّبِ ، حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ . وَذَلِكَ أَنَّ بَنِى كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِى هَاشِمٍ أَنْ لَا يُبَايِعُوهُمْ وَلَا يُؤْوُوهُمْ ، قَالَ الزُّهْرِىُّ : وَالْخَيْفُ الْوَادِى .

292. Narrated Aslam: ʿUmar bin Al-Khaṭṭāb رضي الله عنه appointed a freed slave of his, called Hunai, manager of the Ḥimā (i.e. a pasture devoted for grazing the animals of the Zakāt or other specified animals). He said to him, "O Hunai! Don't oppress the Muslims and ward off their invocations, for the invocation of the oppressed is responded to (by Allāh); and allow the shepherd having a few camels and those having a few sheep (to graze their animals), and take care not to allow the livestock of ʿAbdur-Raḥmān bin ʿAuf and the livestock of (ʿUthmān) bin ʿAffān, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, would bring their dependents to me and appeal for help saying, 'O

٢٩٢ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِى مَالِكٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِىَ اللهُ عَنْهُ اسْتَعْمَلَ مَوْلًى لَهُ يُدْعَى هُنَيًّا عَلَى الْحِمَى . فَقَالَ يَا هُنَىُّ اضْمُمْ جَنَاحَكَ عَنِ الْمُسْلِمِينَ وَاتَّقِ دَعْوَةَ الْمُسْلِمِينَ فَإِنَّ دَعْوَةَ الْمَظْلُومِ مُسْتَجَابَةٌ . وَأَدْخِلْ رَبَّ الصُّرَيْمَةِ ، وَرَبَّ الْغُنَيْمَةِ ، وَإِيَّاىَ وَنَعَمَ بْنِ عَوْفٍ وَنَعَمَ بْنِ عَفَّانَ فَإِنَّهُمَا إِنْ تَهْلِكْ مَاشِيَتُهُمَا يَرْجِعَانِ إِلَى نَخْلٍ وَزَرْعٍ . وَإِنَّ رَبَّ الصُّرَيْمَةِ وَرَبَّ الْغُنَيْمَةِ إِنْ تَهْلِكْ مَاشِيَتُهُمَا يَأْتِنِى بِبَنِيهِ فَيَقُولُ : يَا أَمِيرَ الْمُؤْمِنِينَ ، يَا أَمِيرَ الْمُؤْمِنِينَ ، أَفَتَارِكُهُمْ أَنَا لَا

chief of the faithful! O chief of the faithful!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslims' treasury). By Allāh, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islam (willingly) while it was in their possession. By Him in Whose Hand my life is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allāh's Cause, I would not have turned even a span of their land into a Ḥimā."

أبالكَ؟ فالماءُ والكلأُ أيسرُ عليَّ منَ الذَّهبِ والورِقِ. وأيمُ اللهِ إنَّهم ليرونَ أنّي قدْ ظلمتُهمْ، إنَّها لبلادُهمْ قاتلوا عليها في الجاهليَّةِ وأسلموا عليها في الإسلامِ. والَّذي نفسي بيدِهِ لولا المالُ الذي أحملُ عليهِ في سبيلِ اللهِ ما حميتُ عليهمْ منْ بلادِهمْ شبرًا.

(181) CHAPTER. To write down the names of (i.e. listing) the people by the Imām.

بابُ كِتابةِ الإمامِ النّاسَ.

293. Narrated Ḥudhaifa ﵁: The Prophet ﷺ said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear. (1)

٢٩٣ - حدَّثنا مُحمَّدُ بنُ يوسفَ: حدَّثنا سُفيانُ، عنِ الأعمشِ، عنْ أبي وائلٍ، عنْ حُذيفةَ رضيَ اللهُ عنهُ قالَ: قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّم: اكتُبوا لي منْ تلفَّظَ بالإسلامِ منَ النّاسِ فكتبْنا لهُ ألفًا وخمسمائةَ رجلٍ. فقلْنا: نخافُ ونحنُ ألفٌ وخمسُمائةٍ؟ فلقدْ رأيتُنا

---

(1) Perhaps the narrator refers to the fear of the people of some of the governments in the caliphate of ʿUthmān. Al-Walīd bin ʿUqba, the governor of Kūfa used to delay the prayer or used not to perform it properly; therefore, some pious men had to pray alone secretly and then pray with the governor lest they be put to trial by the governor. (Qastalānī, vol. 5, p. 175.)

ابْتُلِينَا حَتَّى إِنَّ الرَّجُلَ لَيُصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ .

294. Narrated Al-ʿAmash, "We (listed the Muslims and) found them five-hundred." And Abū Muʿāwiya said, "Between six-hundred to seven-hundred."

٢٩٤ ـ حَدَّثَنَا عَبْدَانُ ، عَنْ أَبِي حَمْزَةَ ، عَنِ الأَعْمَشِ : فَوَجَدْنَاهُمْ خَمْسَمِائَةٍ ، قَالَ أَبُو مُعَاوِيَةَ : مَا بَيْنَ سِتِّمِائَةٍ إِلَى سَبْعِمِائَةٍ .

295. Narrated Ibn ʿAbbās رضي الله عنهما: A man came to the Prophet ﷺ and said, "O Allāh's Apostle! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Ḥajj." Allāh's Apostle ﷺ said, "Go back and perform Ḥajj with your wife."

٢٩٥ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ أَبِي مَعْبَدٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى اللهُ عليه وسلم فَقَالَ : يَا رَسُولَ اللهِ ، إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا ، وَامْرَأَتِي حَاجَّةٌ ، قَالَ ارْجِعْ فَحُجَّ مَعَ امْرَأَتِكَ .

(182) CHAPTER. Allāh may support the religion with a disobedient person.

بابٌ ـ إِنَّ اللهَ لَيُؤَيِّدُ الدِّينَ بِالرَّجُلِ الفَاجِرِ .

296. Narrated Az-Zuhrī as follows:

٢٩٦ ـ حَدَّثَنَا أَبُو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ح .

297. Narrated Az-Zuhrī from Ibn Al-Musaiyab from Abū Huraira رضي الله عنه who said: We were in the company of Allāh's Apostle ﷺ in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When

٢٩٧ ـ وَحَدَّثَنِي مَحْمُودٌ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنِ ابْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : شَهِدْنَا مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلم فَقَالَ لِرَجُلٍ مِمَّنْ يَدَّعِي الإِسْلَامَ : هَذَا مِنْ

the battle started, the man fought violently till he got wounded. Somebody said, " O Allāh's Apostle ! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet ﷺ said, " He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet ﷺ had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet ﷺ was informed of that, and he said, " Allāh is Greater ! I certify that I am Allāh's Slave and His Apostle." Then he ordered Bilāl to announce amongst the people: 'None will enter Paradise but a Muslim soul, and Allāh may support this religion (i.e. Islam) even with a disobedient man.'

أَهْلِ النَّارِ. فَلَمَّا حَضَرَ القِتَالُ قَاتَلَ الرَّجُلُ قِتَالاً شَدِيدًا فَأَصَابَتْهُ جِرَاحَةٌ، فَقِيلَ: يَا رَسُولَ اللهِ، الَّذِى قُلْتَ إِنَّهُ مِنْ أَهْلِ النَّارِ فَإِنَّهُ قَدْ قَاتَلَ اليَوْمَ قِتَالاً شَدِيدًا وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إِلَى النَّارِ، قَالَ: فَكَادَ بَعْضُ النَّاسِ أَنْ يَرْتَابَ فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ إِنَّهُ لَمْ يَمُتْ وَلَكِنَّ بِهِ جِرَاحًا شَدِيدًا. فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الجِرَاحِ فَقَتَلَ نَفْسَهُ فَأُخْبِرَ النَّبِيُّ صلى اللهُ عليه وسلَّم بِذَلِكَ فَقَالَ: اللهُ أَكْبَرُ، أَشْهَدُ أَنِّى عَبْدُ اللهِ وَرَسُولُهُ ثُمَّ أَمَرَ بِلاَلاً فَنَادَى فِى النَّاسِ: إِنَّهُ لا يَدْخُلُ الجَنَّةَ إِلاَّ نَفْسٌ مُسْلِمَةٌ وَإِنَّ اللهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الفَاجِرِ.

(183) CHAPTER. (It is permissible for) somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.

بَابُ مَنْ تَأَمَّرَ فِى الحَرْبِ مِنْ غَيْرِ إِمْرَةٍ إِذَا خَافَ العَدُوَّ.

298. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ delivered a sermon and said, " Zaid received the flag and was martyred, then Jaᶜfar took it and was martyred, then ᶜAbdullāh bin Rawāha took it and was martyred, and then Khālid bin

٢٩٨ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ ابْنِ هِلاَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ: أَخَذَ الرَّايَةَ زَيْدٌ

Al-Walīd took it without being appointed, and Allāh gave him victory." The Prophet ﷺ added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

(184) CHAPTER. Supporting with reinforcements.

299. Narrated Anas رضي الله عنه : The people of the tribes of Riʿl, Dhakwān, ʿUṣiya and Banī Liḥyān came to the Prophet ﷺ and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet ﷺ supported them with seventy men from the Anṣār whom we used to call Al-Qurrāʾ (i.e. scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Biʾr-Maʿūna where they betrayed and martyred them. So, the Prophet ﷺ invoked evil on the tribe of Riʿl, Dhakwān and Banī Liḥyān for one month in the prayer.

Narrated Qatāda : Anas told us that they (i. e. the Muslims) used to recite a Qurānic Verse concerning those martyrs which was :—

> 'O Allāh! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased.'

Then the Verse was cancelled.

فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللهِ بْنُ رَوَاحَةَ فَأُصِيبَ ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفَتَحَ اللهُ عَلَيْهِ، وَمَا يَسُرُّنِى أَوْ قَالَ مَا يَسُرُّهُمْ أَنَّهُمْ عِنْدَنَا. وَقَالَ: وَإِنَّ عَيْنَيْهِ لَتَذْرِفَانِ.

بَابُ الْعَوْنِ بِالْمَدَدِ

٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِى عَدِىٍّ وَسَهْلُ بْنُ يُوسُفَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ صلى الله عليه وسلم أَتَاهُ رِعْلٌ وَذَكْوَانُ وَعُصَيَّةُ وَبَنُو لِحْيَانَ فَزَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ فَأَمَدَّهُمُ النَّبِىُّ صلى الله عليه وسلم بِسَبْعِينَ مِنَ الْأَنْصَارِ، قَالَ أَنَسٌ: كُنَّا نُسَمِّيهِمُ الْقُرَّاءَ، يَحْطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ؛ فَانْطَلَقُوا بِهِمْ حَتَّى بَلَغُوا بِئْرَ مَعُونَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ فَقَنَتَ شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِى لِحْيَانَ. قَالَ قَتَادَةُ: وَحَدَّثَنَا أَنَسٌ أَنَّهُمْ قَرَءُوا بِهِمْ قُرْآنًا: أَلَا بَلِّغُوا عَنَّا قَوْمَنَا بِأَنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِىَ عَنَّا وَأَرْضَانَا ثُمَّ رُفِعَ ذَلِكَ بَعْدُ.

(185) CHAPTER. Staying in the (enemy) town for three days on having victory over the enemy.

بَابُ مَنْ غَلَبَ العَدُوَّ، فَأَقَامَ عَلَى عَرْصَتِهِمْ ثَلاثًا.

300. Narrated Abū Ṭalḥa ؓ: Whenever the Prophet ﷺ conquered some people, he would stay in their town for three days.

٣٠٠ ـ حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا رَوْحُ بنُ عُبَادَةَ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالعَرْصَةِ ثَلاثَ لَيَالٍ. تَابَعَهُ مُعَاذٌ وعَبْدُ الأَعْلَى. حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(186) CHAPTER. The distribution of the war booty after a Ghazwa and during a journey.

بَابُ مَنْ قَسَمَ الغَنِيمَةَ فِي غَزْوِهِ وسَفَرِهِ.

Narrated Rafiʿ ؓ: We were in the company of the Prophet ﷺ at Dhul-Ḥulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

وقَالَ رَافِعٌ: كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِذِي الحُلَيْفَةِ فَأَصَبْنَا إِبِلاً وغَنَمًا، فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ.

301. Narrated Anas ؓ: The Prophet ﷺ performed ʿUmra, setting out from Al-Jaʿrāna where he distributed the war booty of Ḥunain.

٣٠١ ـ حَدَّثَنَا هُدْبَةُ بنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ أَنَّ أَنَسًا أَخْبَرَهُ قَالَ: اعْتَمَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مِنَ الجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ.

(187) CHAPTER. If the pagans take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have

بَابٌ ـ إِذَا غَنِمَ المُشْرِكُ مَالَ المُسْلِمِ ثُمَّ وَجَدَهُ المُسْلِمُ.

وقَالَ ابنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ

the right to get it back or should it be included in the war booty gained by the Muslims)?

Narrated Nāfiᶜ from Ibn ᶜUmar رضي الله عنهما : A horse of Ibn ᶜUmar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the life-time of Allāh's Apostle ﷺ .

Once a slave of his fled and joined the Byzantines, and when the Muslims conquered them, Khālid bin Al-Walīd returned the slave to him after the death of the Prophet ﷺ .

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ : ذَهَبَ فَرَسٌ لَهُ فأخَذَهُ العَدُوُّ ، فَظَهَرَ عَلَيْهِ المُسْلِمُونَ فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم . وأبَقَ عَبْدٌ لهُ فَلَحِقَ بالرُّومِ فَظَهَرَ عَلَيْهِمُ المُسْلِمُونَ فَرَدَّهُ عَلَيْهِ خالِدُ بنُ الوَلِيدِ بَعْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

302. Narrated Nāfiᶜ: Once a slave of Ibn ᶜUmar fled and joined the Byzantines. Khālid bin Al-Walīd got him back and returned him to ᶜAbdullāh (bin ᶜUmar).

Once a horse of Ibn ᶜUmar also ran away and followed the Byzantines, and he (i.e. Khālid) got it back and returned it to ᶜAbdullāh.

٣٠٢ ـ حدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا يَحْيَى ، عَنْ عُبَيْدِ اللهِ قالَ : أخْبَرَنِي نافعٌ أنَّ عَبْدًا لابنِ عُمَرَ أبَقَ فَلَحِقَ بالرُّومِ فَظَهَرَ عَلَيْهِ خالِدُ بنُ الوَلِيدِ فَرَدَّهُ عَلَى عَبْدِ اللهِ . وأنَّ فَرَسًا لابنِ عُمَرَ عارَ فَلَحِقَ بالرُّومِ فَظَهَرَ عَلَيْهِ فَرَدُّوهُ عَلَى عَبْدِ اللهِ . قالَ أبُو عَبْدِ اللهِ : عارَ مِنَ البَعِيرِ وهُوَ حمارُ الوَحْشِ ، أي هَرَبَ .

303. Narrated Ibn ᶜUmar that he was riding a horse on the day, the Muslims fought (with the Byzantines), and the then commander of the Muslims was Khālid bin Al-Walīd who had been appointed by Abu Bakr. The enemy took the horse away, and when the enemy was defeated, Khālid returned the horse to him.

٣٠٣ ـ حدَّثَنَا أحْمَدُ بنُ يُونُسَ : حدَّثَنا زُهَيْرٌ ، عَنْ مُوسَى بنِ عُقْبَةَ ، عَنْ نافعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّهُ كانَ عَلَى فَرَسٍ يَوْمَ لَقِيَ المُسْلِمُونَ وأمِيرُ المُسْلِمِينَ يَوْمَئِذٍ خالِدُ بنُ الوَلِيدِ بَعَثَهُ أبُو بَكْرٍ فأخَذَهُ

العَدُوَّ فَلَمَّا هُزِمَ العَدُوُّ رَدَّ خالِدٌ فَرَسَهُ .

(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent, and the Statement of Allāh عَزَّ وَجَلَّ :—

> '(And among His Signs) are the variations in your languages and your colours,' (30 : 23)

and also His Statement :—

> 'We did not send any apostle except (to teach) in the tongue of his own people.' (14 : 4)

بابٌ مَنْ تَكَلَّمَ بالفارِسيَّةِ . والرَّطانَةِ وقَوْلِ اللهِ عَزَّ وجَلَّ ـ واخْتِلافُ ألْسِنَتِكُمْ وألْوانِكُمْ ـ وما أرْسَلْنا مِنْ رَسُولٍ إلاَّ بِلِسانِ قَوْمِهِ ـ .

304. Narrated Jābir bin ʿAbdullāh ؓ : I said, " O Allāh's Apostle ! We have slaughtered a young sheep of ours and have ground one Ṣāʿ of barley. So, I invite you along with some persons." So, the Prophet ﷺ said in a loud voice, " O the people of the Trench ! Jābir has prepared " Sūr " (1) so come along."

٣٠٤ ـ حدَّثَنا عَمْرُو بنُ عَلِيٍّ : حدَّثَنا أبُو عاصِمٍ : أخْبَرَنا حَنْظَلَةُ بنُ أبي سُفْيانَ : أخْبَرَنا سَعِيدُ بنُ مِيناءَ قالَ : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : قُلْتُ يا رَسُولَ اللهِ ذَبَحْنا بُهَيْمَةً لَنا وطَحَنْتُ صاعاً مِنْ شَعِيرٍ فَتَعالَ أنْتَ ونَفَرٌ ، فَصاحَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فقال : يا أهْلَ الخَنْدَقِ ، إنَّ جابِراً قَدْ صَنَعَ سُوْراً فَحَيَّ هَلاً بِكُمْ .

305. Narrated Um Khālid, the daughter of Khālid bin Saʿid : I went to Allāh's Apostle ﷺ with my father and I was wearing a yellow shirt. Allāh's Apostle ﷺ said, " Sanah, Sanah ! "

٣٠٥ ـ حدَّثَنا حِبَّانُ بنُ مُوسَى : أخْبَرَنا عَبْدُ اللهِ ، عَنْ خالِدِ بنِ سَعِيدٍ ، عَنْ أبِيهِ ، عَنْ أُمِّ خالِدٍ بِنْتِ خالِدِ بنِ سَعِيدٍ قالَتْ : أتَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم مَعَ

---

(1) " Sūr " is a Persian word meaning ' food '.

(ʿAbdullāh, the narrator, said that 'Sanah' meant 'good' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allāh's Apostle ﷺ said, "Leave her," and then Allāh's Apostle ﷺ (invoked Allāh to grant me a long life) by saying thrice, "Wear this dress till it is worn out and then wear another dress till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.")

أبي وعليَّ قميصٌ أصفرُ، قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم: سَنَهْ سَنَهْ. قالَ عبدُ اللهِ: وهيَ بالحبشيةِ: حسنةٌ، قالتْ: فذهبتُ ألعبُ بخاتمِ النبوةِ فزبرني أبي، قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم: دَعْها، ثمَّ قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم: أبْلي وأخْلِقي، ثمَّ أبْلي وأخْلِقي، ثمَّ أبْلي وأخْلِقي. قالَ عبدُ اللهِ: فبقيتْ حتى ذَكَرَ.

306. Narrated Abū Huraira رضي الله عنه: Al-Ḥasan bin ʿAlī took a date from the dates of the Ṣadaqa and put it in his mouth. The Prophet ﷺ said (to him) in Persian, "Kakh, kakh! [i. e. Don't you know that we do not eat the Ṣadaqa (i. e. what is given in charity) (charity is the dirt of the people)]."

٣٠٦ - حدَّثنا محمدُ بنُ بشَّارٍ: حدَّثنا غُنْدَرٌ: حدَّثنا شُعْبةُ عَنْ مُحمدِ بنِ زيادٍ، عَنْ أبي هُريرةَ رضيَ اللهُ عنهُ: أنَّ الحسنَ بنَ عليٍّ أخذَ تمرةً مِنْ تمرِ الصدقةِ فجعلَها في فيهِ فقالَ النبيُّ صلى اللهُ عليهِ وسلَّم بالفارسيةِ: كَخْ كَخْ، أما تعرِفُ أنَّا لا نأكلُ الصدقةَ؟

(189) CHAPTER. Al-Ghulūl(1) (Stealing from the war booty before its distribution), and the Statement of Allāh عزَّ وجلَّ:—

> 'Anybody who takes anything dishonestly will bring that thing on the Day of Resurrection.' (3 : 161)

بابُ الغُلُولِ، وقولِ اللهِ عزَّ وجلَّ - ومَنْ يَغْلُلْ يأتِ بما غَلَّ يومَ القيامةِ - .

---

(1) Ghulul : See the glossary.

307. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ got up amongst us and mentioned Al-Ghulūl, emphasised its magnitude and declared that it was a great sin saying, " Don't commit Ghulūl for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying : 'O Allāh's Apostle ! Intercede with Allāh for me,' and I will reply, 'I can't help you, for I conveyed Allāh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allāh's Apostle ! Intercede with Allāh for me,' and I will say, 'I can't help you for I conveyed Allāh's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allāh's Apostle ! Intercede with Allāh for me,' and I will say, 'I can't help you for I conveyed Allāh's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allāh's Apostle ! Intercede with Allāh for me.' And I will say, 'I can't help you, for I conveyed Allāh's Message to you.' "

٣٠٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ أَبِي حَيَّانَ قَالَ: حَدَّثَنِي أَبُو زُرْعَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ فِينَا النَّبِيُّ صلى الله عليه وسلّم فَذَكَرَ الغُلُولَ فَعَظَّمَهُ وعَظَّمَ أَمْرَهُ، قالَ: لا أُلْفِيَنَّ أَحَدَكُمْ يَوْمَ القِيامَةِ عَلَى رَقَبَتِهِ شاةٌ لَها ثُغاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ: يا رَسُولَ اللهِ أَغِثْنِي فَأَقُولُ: لا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ. وعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغاءٌ يَقُولُ: يا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ. وعَلَى رَقَبَتِهِ صامِتٌ فَيَقُولُ: يا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ. وعَلَى رَقَبَتِهِ رِقاعٌ تَخْفِقُ فَيَقُولُ: يا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ. وقالَ أَيُّوبُ، عَنْ أَبِي حَيَّانَ: فَرَسٌ لَهُ حَمْحَمَةٌ،

(190) CHAPTER. A little Ghulūl (i. e. a minor theft).

بابُ القَلِيلِ مِنَ الغُلُولِ، ولَمْ يَذْكُرْ عَبْدُ اللهِ بْنُ عَمْرٍو، عَنِ النَّبِيِّ صلى الله عليه وسلّم أَنَّهُ حَرَّقَ مَتاعَهُ وهذا أَصَحُّ.

308. Narrated ʿAbdullāh bin ʿAmr : There was a man who looked after

٣٠٨ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ:

the family and the belongings of the Prophet ﷺ and he was called Karkara. The man died and Allāh's Apostle ﷺ said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

(191) CHAPTER. What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

309. Narrated ʿAbāya bin Rifāʿa: My grandfather, Rāfiʿ said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allāh's Permission). On that the Prophet ﷺ said, 'Some of these animals behave

حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَالِمِ ابْنِ أَبِى الجَعْدِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَانَ عَلَى ثَقَلِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم رَجُلٌ يُقَالُ لَهُ كَرْكَرَةُ فَمَاتَ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: هُوَ فى النَّارِ، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. قَالَ أَبُو عَبْدِ اللهِ: قَالَ ابْنُ سَلَامٍ: كَرْكَرَةُ يَعْنِى بِفَتْحِ الكَافِ وَهُوَ مَضْبُوطٌ كَذَا.

باب ما يُكْرَهُ مِنْ ذَبْحِ الإِبِلِ والغَنَمِ فى المَغَانِمِ.

٣٠٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعٍ قَالَ: كُنَّا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم بِذِى الحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ وَأَصَبْنَا إِبِلًا وَغَنَمًا. وكَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فى أُخْرَيَاتِ النَّاسِ فَعَجِلُوا فَنَصَبُوا القُدُورَ فَأَمَرَ بِالقُدُورِ بِأُكْفِئَتْ. ثُمَّ قَسَمَ فَعَدَلَ عَشَرَةً مِنَ الغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بَعِيرٌ وفى القَوْمِ خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ فَأَعْيَاهُمْ فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللهُ فَقَالَ: هذِهِ البَهَائِمُ لَهَا أَوَابِدُ كَأَوَابِدِ الوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ فَاصْنَعُوا بِهِ هكَذَا. فَقَالَ جَدِّى: إِنَّا

like wild beasts, so, if any animal flee from you, deal with it in the same way (as followed by this man).'" My grandfather asked (the Prophet ﷺ), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allāh's Apostle ﷺ replied, "If the instrument used for killing causes the animal to bleed profusely and if Allāh's Name is mentioned on killing it, then eat its meat (i. e. it is lawful) but don't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians."

نَرْجُو أَوْ نَخَافُ أَنْ نَلْقَى العَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى، أَفَنَذْبَحُ بِالقَصَبِ ؟ فَقَالَ : مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلْ. لَيْسَ السِّنَّ وَالظُّفُرَ. وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الحَبَشَةِ.

(192) CHAPTER. The conveyance of the good tidings of victories.

بَابُ البِشَارَةِ فِى الفُتُوحِ.

310. Narrated Qais: Jarir bin ʿAbdullāh ؓ said to me, "Allāh's Apostle ﷺ said to me, 'Won't you relieve me from Dhul-Khalaṣa?' Dhul-Khalaṣa was a house where the tribe of Khathʿam used to stay, and it used to be called Kaʿbat-ul-Yamaniya. So I proceeded with one-hundred-and-fifty (men) from the tribe of Aḥmas who were good cavalry. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guiding and rightly-guided man.'"

٣١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِى قَيْسٌ قَالَ: قَالَ لِى جَرِيرُ بْنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: قَالَ لِى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَلَا تُرِيحُنِى مِنْ ذِى الخَلَصَةِ ؟ وَكَانَ بَيْتًا فِيهِ خَثْعَمُ يُسَمَّى كَعْبَةَ اليَمَانِيَةِ. فَانْطَلَقْتُ فِى خَمْسِينَ وَمِائَةٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ فَأَخْبَرْتُ النَّبِىَّ صلى اللهُ عليه وسلَّم أَنِّى لَا أَثْبُتُ عَلَى الخَيْلِ، فَضَرَبَ فِى صَدْرِى حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِى صَدْرِى، فَقَالَ: اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا.

Jarir set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Apostle ﷺ. The messenger of Jarir said to Allāh's Apostle ﷺ, "O Allāh's Apostle! By Him Who has sent you with the Truth, I did not come to you till it (i.e. the house) had been turned (black) like a scabby camel (covered with tar)." So the Prophet ﷺ blessed the horses and the men of Aḥmas five times.

(193) CHAPTER. What may by given to the bringer of glad tidings.

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

(194) CHAPTER. There is no migration (from Mecca) after the Conquest (of Mecca).

311. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihād and good intentions(1), and when you are called for Jihād, you should immediately respond to the call."

312. Narrated Abū 'Uthmān An-Nahdī from Mujāshi' bin Mas'ūd: Mujāshi' took his brother Mujālid bin Mas'ūd to the Prophet ﷺ and said, "This is Mujālid

فانْطَلَقَ إليها فَكَسَرَها وحَرَّقَها فأرْسَلَ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم يُبَشِّرُهُ فقالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللهِ: يا رَسُولَ اللهِ، والَّذِي بَعَثَكَ بالحَقِّ ما جِئْتُكَ حتَّى تَرَكْتُها كأنَّها جَمَلٌ أجْرَبُ. فبارَكَ على خَيْلِ أحْمَسَ ورِجالِها خَمْسَ مَرَّاتٍ.

وقالَ مُسَدَّدٌ: بَيْتٌ في خَثْعَمَ.

بابُ ما يُعْطَى للبَشِيرِ. وأعْطَى كَعْبُ بنُ مالِكٍ ثَوْبَيْنِ حِينَ بُشِّرَ بالتَّوْبَةِ.

بابٌ - لا هِجْرَةَ بَعْدَ الفَتْحِ.

٣١١ - حدَّثَنا آدَمُ بنُ أبي إياسٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصُورٍ، عَنْ مُجاهِدٍ، عَنْ طاوُسٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْمَ فَتْحِ مَكَّةَ: لا هِجْرَةَ ولكِنْ جِهادٌ ونِيَّةٌ، وإذا اسْتُنْفِرْتُمْ فانْفِرُوا.

٣١٢ - حدَّثَنا إبْراهِيمُ بنُ مُوسَى: أخْبَرَنا يزيدُ بنُ زُرَيْعٍ، عَنْ خالِدٍ، عَنْ أبي عُثمانَ النَّهْدِيِّ عَنْ مُجاشِعِ بنِ مَسْعُودٍ

---

(1) See Ḥadīth No. 79, V. 5.

and he will give a solemn pledge to you for migration." The Prophet ﷺ said, "There is no migration after the Conquest of Mecca, but I will take his pledge for Islam."

قَالَ: جَاءَ مُجَاشِعٌ بِأَخِيهِ مُجَالِدِ بْنِ مَسْعُودٍ إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم فَقَالَ: هَذَا مُجَالِدٌ يُبَايِعُكَ عَلَى الهِجْرَةِ، فَقَالَ: لَا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، وَلَكِنْ أُبَايِعُهُ عَلَى الإِسْلَامِ.

313. Narrated ʿAṭāʾ: I and ʿUbaid bin ʿUmair went to ʿAisha رضي الله عنها while she was staying near Thabir (i. e. a mountain). She said, "Migration has stopped since Allāh gave His Prophet ﷺ victory over Mecca."

٣١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو بنُ جُرَيْجٍ: سَمِعْتُ عَطَاءً يَقُولُ: ذَهَبْتُ مَعَ عُبَيْدِ ابْنِ عُمَيْرٍ إِلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا وَهِيَ مُجَاوِرَةٌ بِثَبِيرٍ، فَقَالَتْ لَنَا: انْقَطَعَتِ الهِجْرَةُ مُنْذُ فَتَحَ اللهُ عَلَى نَبِيِّهِ صلى اللهُ عليه وسلَّم مَكَّةَ.

(195) CHAPTER. (It is permissible for a man) to search the hair of the Dhimmi women (i. e. non-Muslims living under the protection of Muslims) or faithful ladies if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

بَابٌ - إِذَا اضْطُرَّ الرَّجُلُ إِلَى النَّظَرِ فِي شُعُورِ أَهْلِ الذِّمَّةِ وَالمُؤْمِنَاتِ إِذَا عَصَيْنَ اللهَ وَتَجْرِيدِهِنَّ.

314. Narrated Saʿd bin ʿUbaida: Abū ʿAbdur-Raḥmān who was one of the supporters of ʿUthmān said to Abū Ṭalḥa who was one of the supporters of ʿAlī, "I perfectly know what encouraged your leader (i. e. ʿAlī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me to Az-Zubair on an errand saying, 'Go to such-and-such garden where you will find a lady whom Ḥāṭib has given a

٣١٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ حَوْشَبٍ الطَّائِفِيُّ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ وَكَانَ عُثْمَانِيًّا، فَقَالَ لِابْنِ عَطِيَّةَ، وَكَانَ عَلَوِيًّا: إِنِّي لَأَعْلَمُ مَا الَّذِي جَرَّأَ صَاحِبَكَ عَلَى الدِّمَاءِ، سَمِعْتُهُ يَقُولُ: بَعَثَنِي النَّبِيُّ صلى اللهُ عليه وسلَّم وَالزُّبَيْرَ فَقَالَ: ائْتُوا رَوْضَةَ كَذَا

letter. So we went to the garden and requested the lady to hand over the letter to us. She said, 'Hāṭib has not given me any letter.' We said to her, 'Take out the letter or else we will strip off your clothes.' So she took it out of her braid. The Prophet ﷺ called Hāṭib. Hāṭib said, 'Don't hurry in judging me, for, by Allāh, I have not become a disbeliever, and my love to Islam is increasing. (The reason for writing this letter was) that there is none of your companions but has relatives in Mecca, who look after their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).' The Prophet ﷺ believed him. ʿUmar said, 'Let me chop off his (i.e. Hāṭib's) neck as he has done hypocrisy.' The Prophet ﷺ said, (to ʿUmar), 'Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.'" ʿAbdur-Raḥmān added, "So this is what encouraged him (i. e. ʿAlī)."

وَتَجِدُونَ بِهَا امْرَأَةً أَعْطَاهَا حَاطِبٌ كِتَابًا، فَأَتَيْنَا الرَّوْضَةَ فَقُلْنَا: الْكِتَابَ، قَالَتْ: لَمْ يُعْطِنِي. فَقُلْنَا: لَتُخْرِجِنَّ أَوْ لَأُجَرِّدَنَّكِ. فَأَخْرَجَتْ مِنْ حُجْزَتِهَا فَأَرْسَلَ إِلَى حَاطِبٍ، فَقَالَ: لَا تَعْجَلْ، وَاللهِ مَا كَفَرْتُ وَلَا ازْدَدْتُ لِلْإِسْلَامِ إِلَّا حُبًّا وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا وَلَهُ بِمَكَّةَ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ فَأَحْبَبْتُ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا. فَصَدَّقَهُ النَّبِيُّ صلى الله عليه وسلم فَقَالَ عُمَرُ: دَعْنِي أَضْرِبْ عُنُقَهُ فَإِنَّهُ قَدْ نَافَقَ. فَقَالَ: مَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَهَذَا الَّذِي جَرَّأَهُ.

(196) CHAPTER. The reception of the Ghazis (i. e. warriors returning after participating in Jihād).

بَابُ اسْتِقْبَالِ الْغُزَاةِ.

315. Narrated Ibn Abī Mulaika: Ibn Az-Zubair said to Ibn Jaʿfar رضي الله عنه, "Do you remember when I, you and Ibn ʿAbbās went out to receive Allāh's Apostle ﷺ?" Ibn Jaʿfar replied in the affirm-

٣١٥ ـ حَدَّثَنَا عَبْدُ بْنُ الْأَسْوَدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ وَحُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ لِابْنِ

ative. Ibn Az-Zubair added, "And Allāh's Apostle ﷺ made us (i.e. I and Ibn ʿAbbās) ride along with him and left you."

جَعْفَرٍ رَضِيَ اللهُ عَنْهُمْ : أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أَنَا وأَنْتَ وابنُ عَبَّاسٍ ؟ قالَ : نَعَمْ . فَحَمَلَنَا وتَرَكَكَ .

316. Narrated As-Sā'ib bin Yazīd ؓ: I along with some boys went out to receive Allāh's Apostle ﷺ at Thaniyat-al-Wadāʿ.

٣١٦ ـ حدَّثَنَا مالكُ بنُ إسماعيلَ : حدَّثَنا ابنُ عُيَيْنَةَ ، عَنِ الزُّهْرِيِّ قالَ : قالَ السَّائِبُ بنُ يَزِيدَ رَضِيَ اللهُ عَنْهُ : ذَهَبْنَا نَتَلَقَّى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم مَعَ الصِّبْيانِ إلى ثَنِيَّةِ الوَداعِ .

(197) CHAPTER. What to say on returning from Jihād.

باب ما يَقُولُ إذا رَجَعَ مِنَ الغَزْوِ .

317. Narrated ʿAbdullāh ؓ: When the Prophet ﷺ returned (from Jihād), he would say Takbīr thrice and add, "We are returning, if Allāh wishes, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise and helped His Slave, and He Alone defeated the (infidel) clans."

٣١٧ ـ حدَّثَنَا مُوسَى بنُ إسماعيلَ : حدَّثَنا جُوَيْرِيَةُ ، عَنْ نافعٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كانَ إذا قَفَلَ كَبَّرَ ثَلاثاً ، قالَ : آيِبُونَ إنْ شاءَ اللهُ تائِبُونَ . عابِدُونَ حامِدُونَ ، لِرَبِّنا ساجِدُونَ . صَدَقَ اللهُ وَعْدَهُ ، ونَصَرَ عَبْدَهُ ، وهَزَمَ الأحْزابَ وحْدَهُ .

318. Narrated Anas bin Mālik ؓ: We were in the company of the Prophet ﷺ while returning from ʿUsfān, and Allāh's Apostle ﷺ was riding his she-camel keeping Ṣafiya bint Ḥuyay riding behind him. His she-camel slipped and both of them fell down. Abū Ṭalḥa jumped

٣١٨ ـ حدَّثَنَا أبُو مَعْمَرٍ : حدَّثَنا عَبْدُ الوارِثِ قالَ : حدَّثَني يَحْيَى بنُ أبي إسْحاقَ ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم مَقْفَلَهُ مِنْ عُسْفانَ ، ورَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلى

from his camel and said, "O Allāh's Apostle ! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abū Ṭalḥa covered his face with a garment and went to Ṣafiya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were circling Allāh's Apostle ﷺ. When we approached Medina, the Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Medina.

رَاحِلَتِهِ وقَدْ أرْدفَ صَفِيَّةَ بِنْتَ حُيَيٍّ ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعَا جميعا فاقْتَحَمَ أبُو طَلْحَةَ فقَالَ : يا رَسُولَ اللهِ ، جَعَلَنِى اللهُ فِدَاءَكَ ، قالَ : عَلَيْكَ المَرْأةَ ، فَقَلَبَ ثَوْبا عَلَى وَجْهِهِ وأتاها فألقاهُ عَلَيها وأصْلَحَ لَهُمَا مَرْكَبَهُمَا فَرَكِبَا . واكْتَنَفْنا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فلَمَّا أشْرَفْنا عَلَى المَدِينَةِ ، قالَ : آيِبُون تائبونَ ، عابِدُونَ لِرَبِّنا حامِدُونَ . فلَمْ يَزَلْ يَقُولُ ذَلكَ حتَّى دَخَلَ المَدِينَةَ .

319. Narrated Anas bin Mālik رضي الله عنه that he and Abū Ṭalḥa came in the company of the Prophet ﷺ and Ṣafiya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abū Ṭalḥa (the sub-narrator thinks that Anas said that Abū Ṭalḥa jumped from his camel quickly) said, "O Allāh's Apostle ! May Allāh sacrifice me for your sake ! Did you get hurt ?" The Prophet ﷺ replied, "No, but take care of the lady." Abū Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got up. He then set right the condition of their she-camel and both of them (i. e. the Prophet ﷺ and his wife) rode and proceeded till

٣١٩ ـ حدَّثَنَا عَلِيٌّ : حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ : حدَّثَنا يَحْيَى بنُ أبي إسحَاقَ عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ : أنَّهُ أقْبَلَ هُوَ وأبُو طَلْحَةَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ومَعَ النَّبِيِّ صلى الله عليهِ وسلَّم صَفِيَّةُ يُرْدِفُها عَلَى رَاحِلَتِهِ . فلَمَّا كانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ الدَّابَّةُ فَصُرِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم والمَرْأةُ ، وإنَّ أبا طَلْحَةَ قالَ : أحْسِبُ قالَ : اقْتَحَمَ عَنْ بَعِيرِهِ فقَالَ : يا نَبِيَّ اللهِ ، جَعَلَنِي اللهُ فِدَاكَ ، هَلْ أصَابَكَ مِنْ شَيْءٍ ؟ : قالَ لا ، ولَكِنْ عَلَيْكَ المَرْأةَ . فألْقَى أبُو طَلْحَةَ ثَوبَهُ عَلى وجْهِهِ فَقَصَدَ قَصْدَهَا فألْقَى ثَوْبَهُ عَلَيها فقَامَتِ المَرأةُ ، فَشَدَّ لَهُما عَلى رَاحِلَتِهِما فَرَكِبا فَسارُوا حتَّى إذَا كانُوا

they approached Medina. The Prophet ﷺ said, " We are returning with repentance and worshipping and praising our Lord." The Prophet ﷺ kept on saying this statement till he entered Medina.

بِظَهْرِ الْمَدِينَةِ ، أَوْ قَالَ : أَشْرَفُوا عَلَى الْمَدِينَةِ ، قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : آيِبُونَ تَائِبُونَ ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ . فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ .

(198) CHAPTER. The performance of prayer on returning from a journey.

بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ .

320. Narrated Jābir bin ʿAbdullāh ؓ : I was on a journey in the company of the Prophet ﷺ and when we reached Medina, he said to me, "Enter the Mosque and offer two Rakʿāt."

٣٢٠ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : كُنْتُ مَعَ النَّبِيِّ صلى اللهُ وسلَّم فى سَفَرٍ ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ لى : ادْخُلِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ .

321. Narrated Kaʿb ؓ : Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the Mosque and offer two Rakʿāt before sitting.

٣٢١ ـ حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ بْنِ كَعْبٍ ، عَنْ أَبِيهِ وَعَمِّهِ عُبَيْدِ اللهِ ابْنِ كَعْبٍ ، عَنْ كَعْبٍ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ .

(199) CHAPTER. Taking meals on arrival (from a journey).

Ibn ʿUmar used not to observe fasting (on returning from a journey) because of receiving visitors.

بَابُ الطَّعَامِ عِنْدَ الْقُدُومِ ، وَكَانَ ابْنُ عُمَرَ يُفْطِرُ لِمَنْ يَغْشَاهُ .

322. Narrated Muḥārib bin Dithar :

٣٢٢ ـ حَدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا وَكِيعٌ

Jābir bin ʿAbdullāh ؓ said, "When Allāh's Apostle ﷺ arrived at Medina, he slaughtered a camel or a cow." Jābir added, "The Prophet ﷺ bought a camel from me for two Uqiyas (of gold) and one or two Dirhams. When he reached Ṣirār, he ordered that a cow be slaughtered and they ate its meat. When he arrived at Medina, he ordered me to go to the Mosque and offer two Rakʿāt, and weighed (and gave) me the price of the camel."

عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم لَمَّا قَدِمَ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقَرَةً. زَادَ مُعَاذٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ: اشْتَرَى مِنِّى النَّبِىُّ صلى اللهُ عليهِ وسلَّم بَعِيرًا بِأُوقِيَّتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ، فَلَمَّا قَدِمَ صِرَارًا أَمَرَ بِبَقَرَةٍ فَذُبِحَتْ فَأَكَلُوا مِنْهَا. فَلَمَّا قَدِمَ الْمَدِينَةَ أَمَرَنِى أَنْ آتِىَ الْمَسْجِدَ فَأُصَلِّىَ رَكْعَتَيْنِ، وَوَزَنَ لِى ثَمَنَ الْبَعِيرِ.

323. Narrated Jābir ؓ: Once I returned from a journey and the Prophet ﷺ said (to me), "Offer two Rakʿāt." (Ṣirār is a place near Medina).

٣٢٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: قَدِمْتُ مِنْ سَفَرٍ فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: صَلِّ رَكْعَتَيْنِ. صِرَارٌ: مَوْضِعٌ بِالْمَدِينَةِ.

In the name of Allāh,
the most Beneficent, tho most Merciful

THE BOOK OF THE OBLIGATION OF KHUMUS

(One fifth of the war booty to be given to Allāh's Apostle ﷺ to distribute according to Allāh's Orders stated in the Holy Qurʿān).

324. Narrated ʿAlī ؓ : I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet ﷺ had given me a she-camel from the Khumus. When I intended to marry Fātima, the daughter of Allāh's Apostle ﷺ , I had an appointment with a goldsmith from the tribe of Banī Qainuqāʿ to go with me to bring Idhkhir (i. e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Anṣārī man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?"

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

كتاب فرض الخمس

٣٢٤ ـ حدَّثنا عَبْدانُ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا يونُسُ ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنى عَلِيُّ بنُ الحُسَيْنِ : أنَّ حُسَيْنَ بنَ عَلِيٍّ عَلَيْهِما السَّلامُ أخْبَرَهُ أنَّ عَلِيًّا قالَ : كانَتْ لى شارِفٌ مِنْ نَصِيبِي مِنَ المَغْنَمِ يَوْمَ بَدْرٍ ، وكانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أعْطانى شارِفًا من الخُمُسِ ، فَلَمَّا أرَدْتُ أنْ أبْتَنِيَ بِفاطِمَةَ بِنْتِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم واعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقاعَ أنْ يَرْتحِلَ مَعِي فنَأْتى بإذْخِرٍ أرَدْتُ أنْ أبيعَهُ الصَّوَّاغِينَ وأسْتَعِينَ بهِ في وليمَةِ عُرسِي . فَبَيْنا أنا أجمَعُ لِشارِفَيَّ مَتاعًا مِنَ الأقْتابِ والغَرائِرِ والحِبالِ ، و شارِفايَ مُناختانِ إلى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأنْصارِ ، فَرَجَعْتُ حِينَ جَمَعْتُ ما جَمَعْتُ ، فإذا شارِفايَ

The people replied, "Ḥamza bin ʿAbdul-Muttālib who is staying with some Ansāri drunks in this house." I went away till I reached the Prophet ﷺ and Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed on my face the effect of what I had suffered, so the Prophet ﷺ asked, "What is wrong with you?" I replied, "O Allāh's Apostle! I have never seen such a day as today. Ḥamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet ﷺ then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Ḥāritha till he came to the house where Ḥamza was. He asked permission to enter, and they allowed him, and they were drunk. Allāh's Apostle ﷺ started rebuking Ḥamza for what he had done, but Ḥamza was drunk and his eyes were red. Ḥamza looked at Allāh's Apostle ﷺ and then he raised his eyes, looknig at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Ḥamza then said, "Aren't you but the slaves of my father?" Allāh's Apostle ﷺ realised that he was drunk, so Allāh's Apostle ﷺ retreated, and we went out with him.

قَدْ أُجِبَّتْ أَسْنِمَتُهُمَا، وَ بُقِرَتْ خَوَاصِرُهُمَا وَأُخِذَ مِنْ أَكْبَادِهِمَا وَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، فَقُلْتُ : مَنْ فَعَلَ هَذَا ؟ فَقَالُوا : فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِى هَذَا الْبَيْتِ فِى شَرْبٍ مِنَ الأَنْصَارِ. فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فِى وَجْهِى الَّذِى لَقِيتُ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : مَالَكَ ؟ فَقُلْتُ : يَا رَسُولَ اللهِ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتَيَّ فَجَبَّ أَسْنِمَتَهُمَا. وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِى بَيْتٍ مَعَهُ شَرْبٌ. فَدَعَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِى وَاتَّبَعْتُهُ أَنَا وَ زَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِى فِيهِ حَمْزَةُ فَاسْتَأْذَنَ، فَأَذِنُوا لَهُمْ فَإِذَا هُمْ شَرْبٌ. فَطَفِقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ. ثُمَّ قَالَ حَمْزَةُ : هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِى؟

فَعَرَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلَى عَقِبَيْهِ القَهْقَرَى وخَرَجْنَا مَعَهُ.

325. Narrated ʿĀisha, the mother of the believers رضي الله عنها : After the death of Allāh's Apostle ﷺ Fatima عليها السَّلام, the daughter of Allāh's Apostle ﷺ asked Abū Bakr Aṣ-Ṣiddīq to give her, her share of inheritance from what Allāh's Apcstle ﷺ had left of the Fai' (i. e. booty gained without fighting) which Allāh had given him. Abū Bakr said to her, "Allāh's Apostle ﷺ said, 'Our property will not be inherited, whatever we (i.e. prophets) leave is Ṣadaqa (to be used for charity).'" Fāṭima, the daughter of Allāh's Apostle ﷺ got angry and stopped speaking to Abū Bakr, and continued assuming that attitude till she died. Fāṭima remained alive for six months after the death of Allāh's Apostle ﷺ. She used to ask Abū Bakr for her share from the property of Allāh's Apostle ﷺ which he left at Khaibar, and Fadak, and his property at Medina (devoted for charity). Abū Bakr refused to give her that property and said, "I will not leave anything Allāh's Apostle ﷺ used to do, because I am afraid that if I left something from the Prophet's tradition,

٣٢٥ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْرَاهِيمُ بنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابنِ شِهَابٍ قالَ: أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ أنَّ عائِشَةَ أُمَّ المُؤْمِنِينَ رَضِيَ اللهُ عَنها: أخْبَرَتْهُ أنَّ فاطِمَةَ عَلَيها السَّلامُ بِنْتَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم سَألَتْ أبا بَكْرٍ الصِّدِّيقَ بَعْدَ وَفاةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أنْ يَقْسِمَ لهَا مِيرَاثَها، ما تَرَكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِمَّا أفاءَ اللهُ عَلَيْهِ. فَقالَ لهَا أبُو بَكْرٍ: إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ؛ فَغَضِبَتْ فاطِمَةُ بِنْتُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَهَجَرَتْ أبا بَكْرٍ فَلَمْ تَزَلْ مُهاجِرَتَهُ حتَّى تُوُفِّيَتْ، وعاشَتْ بَعْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم سِتَّةَ أشْهُرٍ. قالَتْ: وكانَتْ فاطِمَةُ تَسْألُ أبا بَكْرٍ نَصِيبَها مِمَّا تَرَكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنْ خَيْبَرَ وفَدَكٍ وصَدَقَتِهِ بالمدِينَةِ. فأبى أبُو بَكْرٍ عَلَيها ذَلِكَ، وقالَ: لَسْتُ تارِكًا شَيْئًا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَعْمَلُ بِهِ

then I would go astray." (Later on) Umar gave the Prophet's property (of Ṣadaqa) at Medina to ʿAlī and ʿAbbās, but he withheld the properties of Khaibar and Fadak in his custody and said, "These two properties are the Ṣadaqa which Allāh's Apostle ﷺ used to use for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhrī said, "They have been managed in this way till today.")

إلاَّ عَمِلْتُ بِهِ، فإنِّى أخْشَى إنْ تَرَكْتُ شَيْئًا مِنْ أمْرِهِ أنْ أزِيغَ. فأمَّا صَدَقَتُهُ بِالمَدِينَةِ فَدَفَعَهَا عُمَرُ إلى عَلِىٍّ وَعَبَّاسٍ، وأمَّا خَيْبَرُ وفَدَكٌ فأمْسَكَهَا عُمَرُ وقالَ: هُمَا صَدَقَةُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَتَا لِحُقُوقِهِ التى تَعْرُوهُ ونَوَائِبِهِ، وأمْرُهُمَا إلى مَنْ وَلِىَ الأمْرَ. قالَ: فَهُمَا عَلَى ذَلكَ إلى اليَوْمِ. قالَ أبُو عَبْدِ اللهِ: اعْتَرَاكَ: افْتَعَلْتَ، مِنْ عَرَوْتُهُ فأصَبْتُهُ. ومِنْهُ يَعْرُوهُ واعْتَرَانِى.

326. Narrated Mālik bin Aus: While I was at home, the sun rose high and it got hot. Suddenly the messenger of ʿUmar bin Al-Khattāb came to me and said, "The chief of the believers has sent for you." So, I went along with him till I entered the place where ʿUmar was sitting on a bedstead made of date-palm leaves and covered with no mattress, and he was leaning over a leather pillow. I greeted him and sat down. He said, "O Mālik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them, so take it and distribute it among them." I said, "O chief of the believers! I wish that you order someone else to do it." He said, "O man! Take it." While I was sitting there with him, his doorman Yarfā came saying, "ʿUthmān, ʿAbdur-Rahmān bin ʿAuf, Az-Zubair and Saʿd

٣٢٦ - حَدَّثَنَا إسحاقُ بنُ مُحَمَّدٍ الفَرْوِىُّ: حَدَّثَنَا مالكُ بنُ أنَسٍ، عَنِ ابنِ شِهابٍ، عَنْ مالكِ بنِ أوْسِ بنِ الحَدَثانِ، وكانَ مُحَمَّدُ بنُ جُبَيْرٍ ذَكَرَ لى ذِكْرًا مِنْ حَدِيثِهِ ذَلكَ، فانْطَلَقْتُ حتَّى أدْخُلَ عَلَى مالكِ بنِ أوْسٍ فَسَألْتُهُ عَنْ ذَلكَ الحَدِيثِ فَقالَ مالكٌ: بَيْنَما أنا جالِسٌ فى أهْلِى حِينَ مَتَعَ النَّهارُ إذَا رَسُولُ عُمَرَ ابنِ الخَطَّابِ يَأتِينِى، فَقالَ: أجِبْ أمِيرَ المُؤْمِنِينَ، فانْطَلَقْتُ مَعَهُ حتَّى أدْخُلَ عَلَى عُمَرَ فإذَا هُوَ جالِسٌ عَلَى رِمالِ سَرِيرٍ لَيْسَ بَيْنَهُ فِرَاشٌ، مُتَّكِئٌ عَلَى وِسادَةٍ مِنْ أدَمٍ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ، فَقالَ: يا مالِ، إنَّهُ قَدِمَ عَلَيْنا مِنْ قَوْمِكَ أهْلُ أبْياتٍ، وقَدْ أمَرْتُ لَهُمْ بِرَضْخٍ فاقْبِضْهُ فاقْسِمْهُ بَيْنَهُمْ،

bin Abi Waqqas are asking your permission (to see you); may I admit them?" ʿUmar said, "Yes." So they were admitted and they came in, greeted him, and sat down. After a while Yarfa came again and said, " May I admit ʿAli and ʿAbbas ? " ʿUmar said, "yes." So, they were admitted and they came in and greeted (him) and sat down. Then ʿAbbas said, " O chief of the believers ! Judge between me and this (i. e. ʿAli)." They had a dispute regarding the property of Bani An-Nadir which Allāh had given to His Apostle ﷺ as Fai'. The group (i.e. ʿUthmān and his companions) said, " O chief of the believers ! Judge between them and relieve both of them from each other." ʿUmar said, " Be patient ! I beseech you by Allāh by Whose Permission the Heaven and the Earth exist, do you know that Allāh's Apostle ﷺ said, ' Our (i.e. prophets') property will not be inherited, and whatever we leave, is Ṣadaqa (to be used for charity),' and Allāh's Apostle ﷺ meant himself (by saying "we") ? " The group said, "He said so." ʿUmar then turned to ʿAli and ʿAbbas and said, " I beseech you by Allāh, do you know that Allāh's Apostle ﷺ said so ? ." They replied, " He said so." ʿUmar then said, " So, I will talk to you about this matter. Allāh favoured His Apostle ﷺ with a sort of the Fai' (booty) which he gave to nobody else." ʿUmar then recited the Holy Verses :—

' What Allāh bestowed on His

فَقُلْتُ: يا أَمِيرَ المُؤْمِنِينَ، لَوْ أَمَرْتَ بِهِ غَيْرِى، قالَ: اقْبِضْهُ أَيُّهَا المَرْءُ. فَبَيْنَما أنا جالِسٌ عِنْدَهُ أَتاهُ حاجِبُهُ يَرْفأ، فَقالَ: هَلْ لَكَ فى عُثْمانَ وعَبْدِ الرَّحْمَنِ ابنِ عَوفٍ والزُّبَيْرِ وسَعْدِ بنِ أبى وقّاصٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَلَّمُوا وجَلَسُوا، ثُمَّ جَلَسَ يَرْفأ يَسِيرًا، ثُمَّ قالَ: هَلْ لكَ فى عَلِىٍّ وعَبَّاسٍ؟ قالَ: نَعَمْ، فأذِنَ لهُما فَدَخَلا فَسَلَّما فجَلَسا، فَقالَ عَبَّاسٌ: يا أميرَ المُؤْمِنِينَ، اقْضِ بَيْنِى وبَيْنَ هذا، وهُمَا يَخْتَصِمانِ فِيما أفاءَ اللهُ عَلى رَسُولِهِ صلى اللهُ عليهِ وسلَّمَ مِنْ مالِ بَنِى النَّضِيرِ، فَقالَ الرَّهْطُ: عُثْمانُ وأَصْحابُهُ يا أميرَ المُؤْمِنِينَ اقْضِ بَيْنَهُما، وأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ، قالَ عُمَرُ: تَئِدَكُمْ، أَنْشُدُكُمْ بِاللهِ الذى بِإِذْنِهِ تَقُومُ السَّماءُ والأَرْضُ، هَلْ تَعْلَمُونَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: لا نُورَثُ، ما تَرَكْنا صَدَقَةٌ، يُرِيدُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ نَفْسَهُ؟ قالَ الرَّهْطُ: قَدْ قالَ ذَلكَ. فأَقْبَلَ عُمَرُ عَلى عَلىٍّ وعَبَّاسٍ، فَقالَ: أَنْشُدُكُما اللهَ، أتَعْلَمانِ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَدْ قالَ ذَلكَ؟ قالا: قَدْ قالَ ذَلكَ. قالَ عُمَرُ: فإنِّى أُحَدِّثُكُمْ عَنْ هذا الأَمْرِ، إنَّ اللهَ قَدْ خَصَّ رَسُولَهُ صلى اللهُ عليهِ وسلَّمَ فى هذا الفَىْءِ بِشَىْءٍ لَمْ

> Apostle (and taken away) from them — — — for this you made no expedition with either cavalry or camelry : But Allāh gives power to His Apostles over whomever He pleases. 'And Allāh has power over all things.' (59 : 6)

ʿUmar added, "So, this property was especially given to Allāh's Apostle ﷺ, but, by Allāh, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion, but he gave it to all of you and distributed it amongst you till this property remained out of it. Allāh's Apostle ﷺ used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent on Allāh's Cause. Allāh's Apostle ﷺ kept on doing this during all his lifetime. I ask you by Allāh, do you know this ?" They replied in the affirmative. ʿUmar then said to ʿAlī and ʿAbbās, "I ask you by Allāh, do you know this ?" ʿUmar added, "When Allāh had taken His Prophet ﷺ unto Him, Abū Bakr said, 'I am the successor of Allāh's Apostle ﷺ,' so, Abū Bakr took over that property and ran it in the same way as Allāh's Apostle ﷺ used to do, and Allāh knows that he was true, pious, and rightly-guided, and he was a follower of what was right. Then Allāh took Abū Bakr unto Him and I became Abū Bakr's successor, and I kept that property in my possession for the first

يُعْطِهِ أَحَدًا غَيْرَهُ، ثُمَّ قَرَأَ ـ وما أفاءَ اللهُ عَلَى رَسُولِهِ مِنْهُمْ ـ إلى قولِهِ ـ قَدِيرٌ ـ فَكانَتْ هذِهِ خالِصَةً لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ووَاللهِ ما احْتازَها دُونَكُمْ، ولا اسْتَأْثَرَ بِها عَلَيْكُمْ، قَدْ أعْطاكُمُوهُ وبَثَّها فِيكُمْ حتَّى بَقِيَ مِنْها هذَا المَالُ، فَكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُنْفِقُ عَلَى أهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هذَا المَالِ، ثُمَّ يَأخُذُ مابَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ فَعَمِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِذَلِكَ حَياتَهُ. أنْشُدُكُمْ بِاللهِ هَلْ تَعْلَمُونَ ذَلكَ؟ قالُوا: نَعَمْ، ثُمَّ قالَ: لِعَلِيٍّ وعَبَّاسٍ: أنْشُدُكُما باللهِ هَلْ تَعْلَمانِ ذَلكَ؟ قالَ عُمَرُ: ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ صلى اللهُ عليهِ وسلَّم فَقالَ أبُو بَكْرٍ: أنا وَلِيُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، فَقَبَضَها أبُو بَكْرٍ فَعَمِلَ فِيها بِما عَمِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم، واللهُ يَعْلَمُ إنَّهُ فِيها لَصادِقٌ بارٌّ راشِدٌ تابِعٌ للحَق. ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَكُنْتُ أنا وَلِيَّ أبي بَكْرٍ فَقَبَضْتُها سَنَتَيْنِ مِنْ إمارَتي أعمَلُ فِيها بِما عَمِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وما عَمِلَ فِيها أبُو بَكْرٍ، واللهُ يَعْلَمُ إنّي فِيها لَصادِقٌ بارٌّ راشِدٌ تابِعٌ للحَقِّ. ثُمَّ جِئْتُمانِي تُكَلِّمانِي وكَلِمَتُكُما واحِدَةٌ وأمْرُكُما واحِدٌ جِئْتَنِي يا عَبَّاسُ

two years of my Caliphate, managing it in the same way as Allāh's Apostle ﷺ used to do and as Abū Bakr used to do, and Allāh knows that I have been true, pious, rightly guided, and a follower of what is right. Now you both (i. e. ʿAlī and ʿAbbās) came to talk to me, bearing the same claim and presenting the same case; you, ʿAbbās, came to me asking for your share from your nephew's property, and this man, i. e. ʿAlī, came to me asking for his wife's share from her father's property. I told you both that Allāh's Apostle ﷺ said, 'Our (prophets') properties are not to be inherited, but what we leave is Ṣadaqa (to be used for charity).' When I thought it right that I should hand over this property to you, I said to you, 'I am ready to hand over this property to you if you wish, on the condition that you would take Allāh's Pledge and Convention that you would run it in the same way as Allāh's Apostle ﷺ used to do, and as Abū Bakr used to, and as I have done since I was incharge of it.' So, both of you said (to me), 'Hand it over to us,' and on that condition I handed it over to you. So, I ask you by Allāh, did I hand it over to them on this condition?" The group said, "Yes." Then ʿUmar faced ʿAlī and ʿAbbās saying, "I ask you by Allāh, did I hand it over to you on this condition?" They said, "Yes." He said, "Do you want now to give a different decision? By Allāh, by

تَسْأَلُنِى نَصِيبَكَ مِنَ ابْنِ أَخِيكَ، وَجَاءَنِى
هٰذَا، يُرِيدُ عَلِيًّا يُرِيدُ نَصِيبَ امْرَأَتِهِ
مِنْ أَبِيهَا فَقُلْتُ لَكُمَا إِنَّ رَسُولَ اللهِ صلى
اللهُ عليهِ وسلَّم قالَ: لَا نُورَثُ، مَا تَرَكْنَا
صَدَقَةٌ. فَلَمَّا بَدَا لِى أَنْ أَدْفَعَهُ إِلَيْكُمَا
قُلْتُ إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنَّ
عَلَيْكُمَا عَهْدَ اللهِ وَمِيثَاقَهُ لَتَعْمَلَانِ فِيهَا
بِمَا عَمِلَ فِيهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم و
بِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ وَبِمَا عَمِلْتُ فِيهَا
مُنْذُ وَلِيتُهَا، فَقُلْتُمَا ادْفَعْهَا إِلَيْنَا، فَبِذَلِكَ
دَفَعْتُهَا إِلَيْكُمَا. فَأَنْشُدُكُمْ بِاللهِ هَلْ
دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ؟ قالَ الرَّهْطُ: نَعَمْ.
ثُمَّ أَقْبَلَ عَلَى عَلِىٍّ وَعَبَّاسٍ، فَقَالَ:
أَنْشُدُكُمَا بِاللهِ، هَلْ دَفَعْتُهَا إِلَيْكُمَا
بِذَلِكَ؟ قالَا: نَعَمْ. قالَ: فَتَلْتَمِسَانِ مِنِّى
قَضَاءً غَيْرَ ذَلِكَ؟ فَوَاللهِ الَّذِى بِإِذْنِهِ
تَقُومُ السَّمَاءُ وَالأَرْضُ لَا أَقْضِى فِيهَا
قَضَاءً غَيْرَ ذَلِكَ. فَإِنْ عَجَزْتُمَا عَنْهَا
فَادْفَعَاهَا إِلَىَّ، فَإِنِّى أَكْفِيكُمَاهَا.

Whose Leave both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). And if you are unable to manage it, then return it to me, and I will do the job on your behalf."

(2) CHAPTER. The payment of the Khumus is a part of religion.

327. Narrated Ibn ᶜAbbās رضي الله عنهما : The delegates of the tribe of ᶜAbdul-Qais came and said, "O Allāh's Apostle! We are from Rabīᶜa branch tribe, and between us and you stand the infidels of the tribe of Muḍar, so we cannot come to you except in the Sacred Months. Therefore we entreat you to give us some instructions that we may apply and invite our people left behind us to observe as well." The Prophet ﷺ said, "I order you (to do) four (things) and forbid you (to do) four: I order you to believe in Allāh, that is, to certify that None has the right to be worshipped but Allāh (the Prophet ﷺ pointed with his hand); to establish prayers; to pay Zakāt; to fast the month of Ramaḍān, and to pay the Khumus (i. e. one-fifth) of the war booty to Allāh.(1) And I forbid

بابُ أَدَاءِ الخُمُسِ مِنَ الدِّينِ .

٣٢٧ ـ حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَبِي حَمْزَةَ الضُّبَعِيِّ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا يَقُولُ : قَدِمَ وَفْدُ عَبْدِ القَيْسِ فَقَالُوا : يَا رَسُولَ اللهِ ، إِنَّا هَذَا الحَىَّ مِنْ رَبِيعَةَ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ ، فَلَسْنَا نَصِلُ إِلَيْكَ إِلاَّ فِى الشَّهْرِ الحَرَامِ . فَمُرْنَا بِأَمْرٍ نَأْخُذُ بِهِ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا ، قَالَ : آمُرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ : الإِيمَانِ بِاللهِ ، شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَعَقَدَ بِيَدِهِ ، وَإِقَامِ الصَّلاَةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَصِيَامِ رَمَضَانَ ، وَأَنْ تُؤَدُّوا لِلهِ خُمُسَ مَا غَنِمْتُمْ . وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ ، وَالنَّقِيرِ ، وَالحَنْتَمِ ، وَالمُزَفَّتِ .

---

(1) The Prophet ﷺ said that he was going to order them to observe four things, yet he mentioned five when giving details. That is because the first matter of of belief in Allāh was not a new order, for they had already believed in Allāh.

you to use Ad-dubbā᾿, An-Naqīr, Al-Ḥantam and Al-Muzaffat (i.e. utensils used for preparing alcoholic drinks)."

(3) CHAPTER. The expenditure of the wives of the Prophet ﷺ after his death.

بابُ نَفَقَةِ نِساءِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بَعْدَ وفاتِهِ .

328. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "My heirs should not take even a single Dinar (i. e. anything from my property), and whatever I leave, excluding the expenditure of my wives and my labourers, will be Ṣadaqa (i. e. be used for charity)."

٣٢٨ ـ حدَّثَنا عَبْدُ اللهِ بن يُوسُفَ : حدَّثَنا مالِكٌ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : لا يَقْتَسِمُ وَرَثَتِي دِينارًا ، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائي ومَئُونَةِ عامِلِي فَهُوَ صَدَقَةٌ .

329. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ died, and there was nothing in my house that a living being could eat, except some barley lying on a shelf. So, I ate of it for a long period and measured it, and (after a short period) it was consumed.

٣٢٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ : حدَّثَنا أبُو أُسامَةَ : حدَّثَنا هِشامٌ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ قالتْ : تُوفِّيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وما في بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إلاَّ شَطْرُ شَعِيرٍ في رَفٍّ لي ، فأكَلْتُ مِنْهُ حتَّى طالَ عَلَيَّ فَكِلْتُهُ فَفَنِيَ .

330. Narrated ʿAmr bin Al-Ḥārith : The Prophet ﷺ did not leave anything (after his death) except his arms, a white mule, and a (piece of) land which he had given as Ṣadaqa.

٣٣٠ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَحْيَى ، عَنْ سُفْيانَ قالَ : حَدَّثَنِي أبُو إسحاقَ قالَ : سَمِعْتُ عَمْرَو بنَ الحارِثِ قالَ : ما تَرَكَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إلاَّ سِلاحَهُ وبَغْلَتَهُ البَيْضاءَ وأرْضًا تَرَكَها صَدَقَةً .

(4) CHAPTER. What has been said regarding the houses of the wives of the Prophet ﷺ, and what houses were named after them (e. g. ʿAisha's house, etc.) And the Statement of Allāh تعالى :—

> '(O wives of the Prophet), stay in your houses,' (33 : 33) and also :—
>
> '(O you who believe), do not enter the Prophet's houses until leave is given to you.' (33 : 53)

بابُ ما جاءَ في بُيُوتِ أزْوَاجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وما نُسِبَ مِنَ البُيُوتِ إلَيْهِنَّ . وقَوْلِ اللهِ عَزَّ وجَلَّ - وَقَرْنَ فِي بُيُوتِكُنَّ - لا تَدْخُلُوا بُيُوتَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم إلاَّ أنْ يُؤْذَنَ لَكُمْ - .

331. Narrated ʿAisha رضي الله عنها ; the wife of the Prophet ﷺ : When the sickness of Allāh's Apostle ﷺ got aggravated, he asked the permission of his wives that he should be treated in my house, and they permitted him.

٣٣١ - حدَّثَنا حِبَّانُ بنُ مُوسَى و مُحَمَّدٌ قالا : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا مَعْمَرٌ و يُونُسُ عَنِ الزُّهْرِيِّ قالَ : أخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ بنِ عُتْبَةَ ابنِ مَسْعُودٍ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَتْ : لمَّا ثَقُلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم اسْتَأذَنَ أزْواجَهُ أنْ يُمَرَّضَ في بَيْتِي فأذِنَّ لَهُ .

332. Narrated Ibn Abī Mulaika: ʿAisha رضي الله عنها said, "The Prophet ﷺ died in my house on the day of my turn while he was leaning on my chest closer to my neck, and Allāh made my saliva mix with his saliva." ʿAisha added, "ʿAbdur-Raḥmān came with a Siwāk and the Prophet ﷺ was too weak to use it,

٣٣٢ - حدَّثَنا ابنُ أبي مَرْيَمَ : حدَّثَنا نافِعٌ : سَمِعْتُ ابنَ أبي مُلَيْكَةَ قالَ : قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها : تُوُفِّيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم في بَيْتِي و في نَوْبَتِي وبَيْنَ سَحْرِي وجَمَعَ اللهُ بَيْنَ رِيقِي ورِيقِهِ . قالَتْ : دَخَلَ عَبْدُ الرَّحْمَنِ

so I took it, chewed it and cleaned his teeth with it." (1)

بِسِوَاكٍ فَضَعُفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَنْهُ فَأَخَذْتُهُ فَمَضَغْتُهُ ثُمَّ سَنَنْتُهُ بِهِ .

333. Narrated Safiya رضي الله عنها, the wife of the Prophet ﷺ that she came to visit Allāh's Apostle ﷺ while he was in Iᶜtikāf (i. e. seclusion) in the Mosque during the last ten days of Ramaḍān. When she got up to return, Allāh's Apostle ﷺ got up with her and accompanied her, and when he reached near the gate of the Mosque close to the door (of the house) of Um Salama, the wife of the Prophet ﷺ, two Anṣārī men passed by them and greeted Allāh's Apostle ﷺ and then went away. Allāh's Apostle ﷺ addressed them saying, "Don't hurry! (She is my wife)." They said, "Glorified be Allāh! O Allāh's Apostle (You are far away from any suspicion)," and his saying was hard on them. Allāh's Apostle ﷺ said, "Satan circulates in the mind of a person as blood does (in his body). I was afraid that Satan might put some (evil) thoughts in your minds."

٣٣٣ ـ حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ : حَدَّثَنِي اللَّيْثُ قَالَ : حَدَّثَنِي عَبْدُ الرَّحْمٰنِ ابْنُ خَالِدٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ : أَنَّ صَفِيَّةَ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم تَزُورُهُ وَهُوَ مُعْتَكِفٌ فِي الْمَسْجِدِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ . ثُمَّ قَامَتْ تَنْقَلِبُ ، فَقَامَ مَعَهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حَتَّى إِذَا بَلَغَ قَرِيبًا مِنْ بَابِ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم مَرَّ بِهِمَا رَجُلَانِ مِنَ الْأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ نَفَذَا . فَقَالَ لَهُمَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : عَلَى رِسْلِكُمَا ، قَالَا : سُبْحَانَ اللهِ يَا رَسُولَ اللهِ . وَكَبُرَ عَلَيْهِمَا ذَلِكَ . فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِ ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا .

334. Narrated ᶜAbdullāh bin ᶜUmar رضي الله عنهما: Once I went upstairs in Ḥafṣa's

٣٣٤ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ، عَنْ عُبَيْدِ اللهِ ،

---

(1) This is what she meant by 'Allāh made my saliva mix with his saliva.'

house and saw the Prophet ﷺ answering the call of nature with his back towards the Qibla and facing Sha͗m.

عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنْ وَاسِعِ بْنِ حَبَّانَ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : ارْتَقَيْتُ فَوْقَ بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلَّم يَقْضِي حَاجَتَهُ مُسْتَدْبِرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ .

335. Narrated ʽAisha رضي الله عنها that Allah's Apostle ﷺ used to offer the ʽAṣr prayer while the sun was still shining in her Ḥujra (i.e. courtyard of her dwelling place).

٣٣٥ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللهِ صلى الله عليه وسلَّم يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا .

336. Narrated ʽAbdullah رضي الله عنه : The Prophet ﷺ stood up and delivered a sermon, and pointing to ʽAisha's house (i.e. eastwards), he said thrice, "Afflictions will rise from here," adding, " from where the side of the Satan's head comes out (i. e. from the East)."

٣٣٦ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جُوَيْرِيَةُ ، عَنْ نَافِعٍ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : قَامَ النَّبِيُّ صلى الله عليه وسلَّم خَطِيبًا فَأَشَارَ نَحْوَ مَسْكَنِ عَائِشَةَ فَقَالَ : هَاهُنَا الْفِتْنَةُ ، ثَلَاثًا ، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ .

337. Narrated ʽAmra bint ʽAbdur-Raḥmān : ʽAisha, the wife of the Prophet ﷺ told her that once Allah's Apostle ﷺ was with her and she heard somebody asking permission to enter Ḥafsa's house. She said, " O Allah's Apostle ! This man is asking permission to enter your house." Allah's Apostle ﷺ replied, " I think he

٣٣٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ : أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلَّم أَخْبَرَتْهَا أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم كَانَ عِنْدَهَا وَأَنَّهَا سَمِعَتْ صَوْتَ إِنْسَانٍ يَسْتَأْذِنُ فِى بَيْتِ حَفْصَةَ فَقَالَتْ :

is so-and-so (meaning the foster-uncle of Ḥafṣa). What is rendered illegal because of blood relations, is also rendered illegal because of the corresponding foster-relations."

يَارَسُولَ اللهِ هٰذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلَّم: أُرَاهُ فُلَانًا، لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ: الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الوِلَادَةُ.

(5) CHAPTER. What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the Caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

بابُ ماذُكِرَ مِنْ دِرْعِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وعَصَاهُ وسَيْفِهِ وقَدَحِهِ وخاتَمِهِ، وما اسْتَعْمَلَ الخُلَفاءُ بَعْدَهُ مِنْ ذلك مِمَّا لَمْ يُذْكَرْ قِسْمَتُهُ، ومِنْ شَعَرِهِ ونَعْلِهِ وآنِيَتِهِ مِمَّا يَتَبَرَّكُ أَصْحابُهُ وغَيْرُهُمْ بَعْدَ وفاتِهِ.

338. Narrated Anas that when Abū Bakr became the Caliph, he sent him to Baḥrain and wrote this letter for him, and stamped it with the Ring of the Prophet ﷺ. Three lines were engraved on the Ring, (the word) 'Muḥammad' was in a line, 'Apostle' was in another line, and 'Allāh' in a third.

٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ: حَدَّثَنَا أَنَسٌ أَنَّ أَبَابَكْرٍ رَضِيَ اللهُ عَنْهُ لَمَّا اسْتُخْلِفَ بَعَثَهُ إِلَى البَحْرَيْنِ وكَتَبَ لَهُ هٰذَا الكِتَابَ وخَتَمَهُ بِخَاتَمِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وكانَ نَقْشُ الخاتَمِ ثَلاثَةَ أَسْطُرٍ: مُحَمَّدٌ سَطْرٌ: ورَسُولُ سَطْرٌ، واللهِ سَطْرٌ.

339. Narrated 'Īsā bin Ṭahmān: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thābit Al-Banānī told me that Anas said that they were the shoes of the Prophet ﷺ.

٣٣٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَسَدِيُّ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسٌ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالَانِ فَحَدَّثَنِي ثَابِتٌ البُنَانِيُّ بَعْدُ عَنْ أَنَسٍ أَنَّهُمَا نَعْلَا النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

340. Narrated Abū Burda : ʿAisha رضي الله عنها brought out to us a patched woollen garment, and she said, "(It chanced that) the soul of Allāh's Apostle ﷺ was taken away while he was wearing this." Abū Burda added, "ʿAisha brought out to us a thick waist sheet like the ones made by the Yemenites, and also a garment of the type called Al-Mulabbada."

٣٤٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الوَهَّابِ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ رَضِيَ اللهُ عَنْهَا كِسَاءً مُلَبَّدًا، وَقَالَتْ: فِي هَذَا نُزِعَ رُوحُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم. وَزَادَ سُلَيْمَانُ، عَنْ حُمَيْدٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِاليَمَنِ وَكِسَاءً مِنْ هَذِهِ الَّتِي تَدْعُونَهَا المُلَبَّدَةَ.

341. Narrated Anas bin Mālik رضي الله عنه : When the cup of Allāh's Apostle ﷺ got broken, he fixed it with a silver wire at the crack. (The sub-narrator, ʿĀṣim said, "I saw the cup and drank (water) in it.")

٣٤١ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ عَاصِمٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ قَدَحَ النَّبِيِّ صلى اللهُ عليه وسلَّم انْكَسَرَ فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ. قَالَ عَاصِمٌ: رَأَيْتُ القَدَحَ، وَشَرِبْتُ فِيهِ.

342. Narrated ʿAli bin Al-Ḥusain that when they reached Medina after returning from Yazīd bin Muʿāwiya after the martyrdom of Ḥusain bin ʿAli (may Allāh bestow **His** Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy ?" ʿAli said, "No." Al-Miswar said, "Will you give me the sword of Allāh's Apostle ﷺ for I am afraid that people may take it from

٣٤٢ - حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي أَنَّ الوَلِيدَ بْنَ كَثِيرٍ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدِّيلِيِّ حَدَّثَهُ: أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ: أَنَّ عَلِيَّ ابْنَ حُسَيْنٍ حَدَّثَهُ: أَنَّهُمْ حِينَ قَدِمُوا المَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ حُسَيْنِ بْنِ عَلِيٍّ رَحْمَةُ اللهِ عَلَيْهِ

you by force ? By Allāh, if you give it to me, they will never be able to take it till I die." When ʿAlī bin Abī T̲ālib demanded the hand of the daughter of Abī Jahal to be his wife besides Fāṭima عليها السلام, I heard Allāh's Apostle ﷺ on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allāh's Apostle ﷺ said, "Fāṭima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet ﷺ then mentioned one of his sons-in-law who was from the tribe of ʿAbdi S̲h̲ams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allāh, the daughter of Allāh's Apostle ﷺ and the daughter of the enemy of Allāh (i.e. Abū Jahl) will not gather together at any rate."

لَقِيَهُ المِسْوَرُ بنُ مَخرَمَةَ فَقالَ لَهُ : هَلْ لكَ إلى منْ حاجَةٍ تَأمُرُني بِها ؟ فَقُلْتُ لَهُ : لا ، فَقالَ : فَهَلْ أنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فإنّي أخافُ أنْ يَغْلِبَكَ القَوْمُ عَلَيْهِ ؟ وأيْمُ اللهِ لَئِنْ أعْطَيْتَنِيهِ لا يُخْلَصُ إلَيْهِم أبَدًا ، حتّى تَبْلُغَ نَفْسِي . إنَّ عَلِيَّ بنَ أبي طالِبٍ خَطَبَ ابْنَةَ أبي جَهْلٍ على فاطِمَةَ عَلَيْها السَّلامُ فَسَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَخْطُبُ النَّاسَ فى ذَلكَ عَلى مِنْبَرِهِ هذا ، وأنا يَوْمَئِذٍ مُحْتَلِمٌ فَقالَ : إنَّ فاطِمَةَ مِنِّي ، وأنا أتَخَوَّفُ أنْ تُفْتَنَ فى دِينِها . ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فأثْنَى عَلَيْهِ فى مُصاهَرَتِهِ إيَّاهُ ، قالَ : حدَّثَنِي فَصَدَقَنِي ووَعَدَني فَوَفَى لى ، وإنِّي لَسْتُ أُحَرِّمُ حَلالًا ، ولا أُحِلُّ حَرامًا ، ولَكِنْ واللهِ لا تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وبِنْتُ عَدُوِّ اللهِ أبَدًا .

343. Narrated Ibn Al-Ḥanafiya: If ʿAlī had spoken anything bad about ʿUt̲h̲mān رضي الله عنه then he would have mentioned the day when some persons came to him and complained about the Zakāt officials of ʿUt̲h̲mān. ʿAlī then said to me, "Go to ʿUt̲h̲mān and say to him, 'This document contains the regulations of spending the Ṣadaqa of Allāh's Apostle ﷺ,

٣٤٣ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا سُفْيانُ ، عَنْ مُحَمَّدِ بنِ سُوقَةَ ، عَنْ مُنْذِرٍ ، عَنِ ابنِ الحَنَفِيَّةِ قالَ : لَوْ كانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ ذاكِرًا عُثْمانَ رَضِيَ اللهُ عَنْهُ ذَكَرَهُ يَوْمَ جاءَهُ ناسٌ فَشَكَوْا سُعاةَ عُثْمانَ فَقالَ لى عَلِيٌّ : اذْهَبْ إلى عُثْمانَ فَأخْبِرْهُ

so order your Zakāt officials to act accordingly.' " I took the document to ʿUthmān. ʿUthmān said, " Take it away, for we are not in need of it." I returned to ʿAlī with it and informed him of that. He said, " Put it whence you took it."

Narrated Muḥammad bin Sūqa: I heard Mundhir At-Tūzī reporting Ibn Ḥanafiya who said, " My father sent me saying, ' Take this letter to ʿUthmān for it contains the orders of the Prophet ﷺ concerning the Ṣadaqa.' "

أَنَّهَا صَدَقَةُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلم، فَمُرْ سُعَاتَكَ يَعْمَلُونَ بِهَا فَأَتَيْتُهُ بِهَا، فَقَالَ: أَغْنِهَا عَنَّا. فَأَتَيْتُ بِهَا عَلِيًّا فَأَخْبَرْتُهُ فَقَالَ: ضَعْهَا حَيْثُ أَخَذْتَهَا. وقَالَ الحُمَيْدِيُّ: حدَّثَنَا سُفْيَانُ: حدَّثَنَا مُحَمَّدُ بنُ سُوقَةَ قَالَ: سَمِعْتُ مُنْذِرًا الثَّوْرِيَّ عَنِ ابنِ الحَنَفِيَّةِ قَالَ: أَرْسَلَنِي أَبِي: خُذْ هَذَا الكِتَابَ فَاذْهَبْ بِهِ إِلَى عُثْمَانَ فَإِنَّ فِيهِ أَمْرَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بالصَّدَقَةِ.

(6) CHAPTER. The evidence that confirms that the Khumus (i.e. one fifth of the war booty) is meant for the needs of Allāh's Apostle ﷺ and the poor; and the fact that Allāh's Apostle ﷺ favoured the people of As-Ṣuffa and the widows in this matter, for when Fāṭima complained of suffering from grinding and the hand-mill and requested him to provide her with a slave girl (from the booty), he (did not give her a slave girl) but told her to ask for Allāh's Aid.

بَابُ الدَّلِيلِ عَلَى أَنَّ الخُمُسَ لِنَوَائِبِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم والمَسَاكِينِ. وإِيثَارِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَهْلَ الصُّفَّةِ والأَرَامِلَ حِينَ سَأَلَتْهُ فَاطِمَةُ وشَكَتْ إِلَيْهِ الطَّحْنَ والرَّحَى أَنْ يُخْدِمَهَا مِنَ السَّبْيِ فَوَكَلَهَا إِلَى اللهِ.

344. Narrated ʿAlī رضي الله عنه : Fāṭima عليها السلام complained of what she suffered from the handmill and from grinding, when she got the news that some slave girls of the booty had been brought to Allāh's Apostle ﷺ. She went to him to ask for a maid-servant, but she could not find him, and told ʿAisha of her need. When the

٣٤٤ - حدَّثَنَا بَدَلُ بنُ المُحَبَّرِ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنِي الحَكَمُ قَالَ: سَمِعْتُ ابنَ أَبِي لَيْلَى: أَخْبَرَنَا عَلِيٌّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلامُ اشْتَكَتْ مَا تَلْقَى مِنَ الرَّحَى مِمَّا تَطْحَنُ فَبَلَغَهَا أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أُتِيَ بِسَبْيٍ فَأَتَتْهُ تَسْأَلُهُ خَادِمًا فَلَمْ تُوَافِقْهُ. فَذَكَرَتْ

Prophet ﷺ came, ʿAisha informed him of that. The Prophet ﷺ came to our house when we had gone to our beds. (On seeing the Prophet ﷺ) we were going to get up, but he said, "Keep your place." I felt the coolness of the Prophet's feet on my chest. Then he said, "Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahū Akbar (i.e. Allāh is Greater)' for 34 times, and 'Alḥamdu Lillāh (i.e. all the praises are for Allāh)' for 33 times, and 'Subḥān Allāh(1) (i.e. Glorified be Allāh)' for 33 times. This is better for you than what you have requested."

(7) CHAPTER. The Statement of Allāh ﷻ :—

> '(And know that out of all the booty that you may acquire in war) a fifth share is assigned to Allāh and His Apostle.' (8 : 41)

It means that Allāh's Apostle ﷺ had the authority of distributing it (i.e. the fifth share), for Allāh's Apostle ﷺ said, "I am a distributor and a treasurer, and Allāh is the Giver."

Narrated Jābir bin ʿAbdullāh ؓ : A boy was born to one of our men, the Ansar, and he wanted to name him Muḥammad. The Ansārī man said, "I took the boy to the Prophet ﷺ. The Prophet ﷺ said, "Name your

لِعائِشَةَ فَجاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَذَكَرَتْ ذَلكَ عائِشَةُ لهُ. فأتانا وقَدْ دَخَلْنا مَضاجِعَنا، فَذَهَبْنا لِنَقُومَ. فَقالَ: عَلَى مَكانِكُما حتَّى وجدتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي. فقالَ: ألا أدُلُّكُما عَلى خَيْرٍ مِمَّا سَألتماني؟ إذَا أخَذْتُما مَضاجِعَكُما فَكَبِّرَا اللهَ أرْبَعًا وثَلاثِينَ، وأحْمَدَا ثلاثًا وثَلاثِينَ وسَبِّحا ثَلاثًا وثَلاثِينَ، فإنَّ ذَلكَ خَيْرٌ لَكُما مِمَّا سَألتُماهُ.

بابُ قَوْلِ اللهِ تَعالى، - فإنَّ للهِ خُمُسَهُ وللرَّسُولِ - يَعْنِي للرَّسُولِ قَسْمَ ذَلكَ.

وقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنَّما أنا قاسِمٌ وخازِنٌ، واللهُ يُعْطِي. حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ سُلَيمانَ ومَنْصُورٍ وقَتادَةَ: أنَّهُمْ سَمِعُوا سالمَ ابنَ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما أنَّهُ قالَ: وُلِدَ لرَجُلٍ مِنَّا مِنَ الأنْصارِ غُلامٌ فأرادَ أنْ يُسَمِّيَهُ مُحَمَّدًا؛ قالَ شُعْبَةُ في حَدِيثِ مَنْصُورٍ: إنَّ الأنْصارِيَّ قالَ: حَمَلْتُهُ عَلى عُنُقِي فأتَيْتُ بهِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم، وفي حَدِيثِ سُلَيمانَ: وُلِدَ لهُ غُلامٌ فأرادَ

---

(1) See the glossary.

child by my name, but do not name (them) by my Kunya, for I have been made Qāsim (i.e. a distributor) to distribute (the booty etc.) amongst you." The narrator, Ḥusain said that the Prophet ﷺ said, "I have been sent as a Qāsim (i. e. distributor) to distribute (things) amongst you." (The sub-narrator Sālim said that he heard Jābir saying that the man wanted to name the boy Al-Qāsim, but the Prophet ﷺ said, "Call (your sons) by my name, but do not name (them) by my Kunya.")

أنْ يُسَمِّيَهُ مُحَمَّدًا قالَ: سَمُّوا بِاسْمِي ولا تَكَنَّوْا بِكُنْيَتِي فإنِّي إنَّما جُعِلْتُ قاسِمًا أَقْسِمُ بَيْنَكُمْ. وقالَ حُصَيْنٌ: بُعِثْتُ قاسِمًا أَقْسِمُ بَيْنَكُمْ. وقالَ عَمْرٌو: أخْبَرَنا شُعْبَةُ، عَنْ قَتادَةَ: سَمِعْتُ سالِمًا عَنْ جابِرٍ: أَرادَ أنْ يُسَمِّيَهُ القاسِمَ فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: تَسَمَّوْا بِاسْمِي ولا تَكْتَنُوا بِكُنْيَتِي.

345. Narrated Jābir bin ʿAbdullāh Al-Ansārī رضي الله عنه : A man amongst us begot a boy whom he named Al-Qāsim. On that the Anṣār said, (to the man), "We will never call you Abu-al-Qāsim and will never please you with this blessed title." So, he went to the Prophet ﷺ and said, "O Allāh's Apostle! I have begotten a boy whom I named Al-Qāsim and the Anṣār said, 'We will never call you Abu-al-Qāsim, nor will we please you with this title.'" The Prophet ﷺ said, "The Anṣār have done well. Name by my name, but do not name by my Kunya, (1) for I am Qāsim."

٣٤٥ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ سالِمِ ابنِ أبي الجَعْدِ، عَنْ جابِرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ قالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلامٌ فَسَمَّاهُ القاسِمَ. فقالَتِ الأنْصارُ: لا نَكْنِيكَ أبا القاسِمِ ولا نُنْعِمُكَ عَيْنًا، فأتى النَّبِيَّ صلى اللهُ عليهِ وسلَّم فقالَ: يا رَسُولَ اللهِ وُلِدَ لي غُلامٌ فَسَمَّيْتُهُ القاسِمَ فقالَتِ الأنْصارُ لا نَكْنِيكَ أبا القاسِمِ، ولا نُنْعِمُكَ عَيْنًا. فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: أحْسَنَتِ الأنْصارُ، فَسَمُّوا بِاسْمِي ولا تَكَنَّوْا بِكُنْيَتِي فإنَّما أنا قاسِمٌ.

346. Narrated Muʿawiya: Allāh's

٣٤٦ ـ حدَّثَنا حِبَّانُ بنُ مُوسَى:

---

(1) Kunya: Means calling a man: Father of so-and-so or a woman: Mother of so-and-so. (Custom of ʿArabs)

Apostle ﷺ said, "If Allāh wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allāh is the Giver and I am Al-Qāsim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allāh's Order comes and they will still be victorious."

Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Neither do I give you (anything) nor withhold (anything) from you, but I am just a distributor (i.e. Qāsim), and I give as I am ordered."

أَخْبَرَنَا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ يَقُولُ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، واللهُ المُعْطِي وأنا القَاسِمُ. ولا تَزَالُ هذهِ الأُمَّةُ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ وهُمْ ظَاهِرُونَ. حدَّثنا مُحَمَّدُ بْنُ سِنَانٍ: حدَّثنا فُلَيْحٌ: حدَّثنا هِلالٌ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ: مَا أُعْطِيكُمْ ولا أَمْنَعُكُمْ، إِنَّمَا أنا قَاسِمٌ، أَضَعُ حَيْثُ أُمِرْتُ.

347. Narrated Khaula Al-Anṣāriya رضي الله عنها : I heard Allāh's Apostle ﷺ saying, "Some people spend Allāh's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection."

٣٤٧ - حدَّثنا عَبْدُ اللهِ بْنُ يَزِيدَ: حدَّثنا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حدَّثني أَبُو الأَسْوَدِ، عَنِ ابْنِ أَبِي عَيَّاشٍ واسْمُهُ نُعْمَانُ، عَنْ خَوْلَةَ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْها قَالَتْ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: إِنَّ رِجَالاً يَتَخَوَّضُونَ فِي مَالِ اللهِ بِغَيْرِ حَقٍّ فَلَهُمُ النَّارُ يَوْمَ القِيَامَةِ.

(8) CHAPTER. The statement of the Prophet ﷺ : Booty has been made legal for you Muslims," and the Statement of Allāh عَزَّ وَجَلَّ :—

> 'Allāh has promised you many gains which you will take.' (48 : 20)

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: أُحِلَّتْ لَكُمُ الغَنَائِمُ. وقَالَ اللهُ عَزَّ وجَلَّ: وعَدَكُمُ اللهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا - الآيَةَ - فَهِيَ لِلعَامَّةِ حَتَّى يُبَيِّنَهُ الرَّسُولُ صلى اللهُ عليه وسلَّم.

So, the booty is for the whole Muslim fighters, till Allāh's Apostle ﷺ explained (the details).

348. Narrated ʿUrwa-al-Bāriqī ؓ : The Prophet ﷺ said, " Horses are always the source of good, namely, rewards (in the Hereafter) and booty, till the Day of Resurrection."

٣٤٨ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا خَالِدٌ : حَدَّثَنَا حُصَيْنٌ ، عَنْ عَامِرٍ ، عَنْ عُرْوَةَ البَارِقِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : الخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الخَيْرُ : الأَجْرُ و المَغْنَمُ إلى يَوْمِ القِيَامَةِ .

349. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " When Khosrau is ruined, there will be no Khosrau after him ; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allāh's Cause."

٣٤٩ ـ حَدَّثَنَا أَبُو اليَمَانِ : حَدَّثَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ : إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ ، و إِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ ، والَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقُنَّ كُنُوزَهُمَا فِي سَبِيلِ اللهِ .

350. Narrated Jābir bin Samura ؓ : Allāh's Apostle ﷺ said, " When Khosrau is ruined, there will be no Khosrau after him ; and when Caesar is ruined, their will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allāh's Cause."

٣٥٠ ـ حَدَّثَنَا إِسْحَاقُ : سَمِعَ جَرِيرًا : عَنْ عَبْدِ المَلِكِ ، عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ ، و إِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ ، والذي نَفْسِي بِيَدِهِ لَتُنْفَقُنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ .

351. Narrated Jābir bin ʿAbdullāh ؓ :

٣٥١ ـ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ :

Allāh's Apostle ﷺ said, "Booty has been made legal for me."

352. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "Allāh has granted him who strives in His Cause and whose motivation for going out is nothing but Jihād in His Cause and belief in His Word, that He will admit him into Paradise (if martyred) or bring him back to his dwelling place, whence he has come out, with what he gains of reward and booty."

353. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "A prophet amongst the prophets wanted to carry out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the ʿAsr prayer, he said to the sun, 'O sun! You are under Allāh's Order and I am under Allāh's Order. O

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: حَدَّثَنَا يَزِيدُ الْفَقِيرُ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: أُحِلَّتْ لِى الْغَنَائِمُ.

٣٥٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِى مَالِكٌ، عَنْ أَبِى الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: تَكَفَّلَ اللهُ لِمَنْ جَاهَدَ فِى سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِى سَبِيلِهِ وَتَصْدِيقُ كَلِمَاتِهِ: بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِى خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ.

٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: غَزَا نَبِىٌّ مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا يَتْبَعْنِى رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِىَ بِهَا وَلَمَّا يَبْنِ بِهَا. وَلَا أَحَدٌ بَنَى بُيُوتًا وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلَا آخَرُ اشْتَرَى غَنَمًا أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ وِلَادَهَا. فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ. فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى

Allāh ! Stop it (i.e. the sun) from setting.' It was stopped till Allāh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it.(1) He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a solemn pledge by shaking hands with me.' (They did so and) the hand of a man got stuck over the prophet's. Then the prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the solemn pledge by shaking hands with me.' The hands of two or three men got stuck over the prophet's hand and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. Then Allāh made the booty legal for us ; Allāh saw our weakness and disability, so he made booty legal for us.''

فَتَحَ اللهُ عَلَيْهِم فَجَمَعَ الغَنَائِمَ فَجَاءَتْ يَعْنِى النَّارَ لِتَأْكُلَهَا فَلَمْ تَطْعَمْهَا فَقَالَ: إنَّ فِيكُمْ غُلُولاً، فَلْيُبَايِعْنِى مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ فَقَالَ: فِيكُمْ الغُلُولُ، فَلْتُبَايِعْنِى قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أوْ ثَلاثَةٍ بِيَدِهِ، فَقَالَ: فِيكُمْ الغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلَ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. ثُمَّ أحَلَّ اللهُ لَنَا الغَنَائِمَ ثُمَّ رَأَى ضَعْفَنَا وعَجْزَنَا فَأَحَلَّهَا لَنَا.

(9) CHAPTER. The war booty is for those who witness the battles.

بَابٌ - الغَنِيمَةُ لِمَنْ شَهِدَ الوَقْعَةَ.

354. Narrated Aslam : ʿUmar ﵁ said, ''Were it not for those Muslims who have not come to existence yet, I would have distributed (the land of) every town I conquer among the fighters as the Prophet ﷺ distributed the land of Khaibar.''

٣٥٤ - حدَّثَنَا صَدَقَةُ: أخْبَرَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ ابنِ أسْلَمَ، عَنْ أبِيهِ قَالَ: قَالَ عُمَرُ رَضِىَ اللهُ عَنْهُ: لَوْلا آخِرُ المُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إلاَّ قَسَمْتُهَا بَيْنَ أهْلِهَا كَمَا قَسَمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم خَيْبَرَ.

---

(1) Booty used to be burnt by fire sent by Allāh.

(10) CHAPTER. If somebody fights for the sake of booty, will his reward (in the Hereafter) be reduced?

بَابُ مَنْ قَاتَلَ لِلْمَغْنَمِ ، هَلْ يَنْقُصُ مِنْ أَجْرِهِ ؟.

355. Narrated Abū Mūsā Al-Ashᶜarī ؓ: A bedouin asked the Prophet ﷺ, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these is regarded as fighting in Allāh's Cause?" The Prophet ﷺ said, "He who fights so that Allāh's Word (i.e. Islam) should be superior, fights for Allāh's Cause."

٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ : عَنْ عَمْرٍو قَالَ : سَمِعْتُ أَبَا وَائِلٍ قَالَ : حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ أَعْرَابِيٌّ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم : الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ وَيُقَاتِلُ لِيُرَى مَكَانُهُ ، مَنْ فِي سَبِيلِ اللهِ ؟ فَقَالَ : مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ .

(11) CHAPTER. The Imām distributes what (war booty) is presented before him and keeps aside the share of those who are not present or are absent at the time (of distribution).

بَابُ قِسْمَةِ الإِمَامِ مَا يَقْدَمُ عَلَيْهِ وَيَخْبَأُ لِمَنْ لَمْ يَحْضُرْهُ أَوْ غَابَ عَنْهُ .

356. Narrated ᶜAbdullāh bin Abī Mulaika: Some silken cloaks with golden buttons were presented to the Prophet ﷺ. He distributed them amongst his companions and kept one for Makhrama bin Naufal. Later on Makhrama came along with his son Al-Miswar bin Makhrama, and stood up at the gate and said (to his son), "Call him (i.e. the Prophet ﷺ) to me." The Prophet ﷺ heard his voice, took a silken cloak and brought it to him, placing those golden buttons in front of him saying, "O Abū-al-Miswar!

٣٥٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم أُهْدِيَتْ لَهُ أَقْبِيَةٌ مِنْ دِيبَاجٍ مُزَرَّرَةٌ بِالذَّهَبِ فَقَسَمَهَا فِي أُنَاسٍ مِنْ أَصْحَابِهِ وَعَزَلَ مِنْهَا وَاحِدًا لِمَخْرَمَةَ بْنِ نَوْفَلٍ ، فَجَاءَ وَمَعَهُ ابْنُهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ ، فَقَامَ عَلَى الْبَابِ ، فَقَالَ : ادْعُهُ لِي ، فَسَمِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم صَوْتَهُ فَأَخَذَ

I have kept this aside for you! O Abū-al-Miswar! I have kept this aside for you!" Makhrama was a bad-tempered man.(1)

قَبَاءً فَتَلَقَّاهُ بِهِ واسْتَقْبَلَهُ بِأَزْرَارِهِ فَقَالَ: يا أبا المِسْوَرِ، خَبَأْتُ هذا لكَ، يا أبا المِسْوَرِ خَبَأْتُ هذا لكَ، وكانَ فى خُلُقِهِ شَيْءٌ. رَوَاهُ ابنُ عُلَيَّةَ عَنْ أَيُّوبَ. وقالَ حاتِمُ بنُ وَرْدَانَ: حدَّثَنا أيُّوبُ، عَنِ ابنِ أبى مُلَيْكَةَ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ: قَدِمَتْ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَقْبِيَةٌ، تابَعَهُ اللَّيْثُ عَنِ ابنِ أبى مُلَيْكَةَ.

(12) CHAPTER. How the Prophet ﷺ distributed the properties of Banī Quraiẓa and Banī-An-Naḍīr, and how much he kept for his needs.

بابٌ - كَيْفَ قَسَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم قُرَيْظَةَ والنَّضِيرَ؟ وما أَعْطَى مِنْ ذَلِكَ مِنْ نَوَائِبِهِ.

357. Narrated Anas bin Mālik رضي الله عنه: People used to give some of their date-palms to the Prophet ﷺ (as a gift), till he conquered Banī Quraiẓa and Banī An-Naḍīr, whereupon he started returning their favours.

٣٥٧ - حَدَّثَنا عَبْدُ اللهِ بنُ أبى الأَسْوَدِ: حدَّثَنا مُعْتَمِرٌ، عَنْ أَبِيهِ قالَ: سَمِعْتُ أَنَسَ بنَ مالِكٍ رَضِىَ اللهُ عَنْهُ يَقُولُ: كانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم النَّخَلاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ والنَّضِيرَ فَكانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ.

(13) CHAPTER. Blessed is the wealth of a living or a dead Ghāzī (i.e. Muslim warrior) who fought along with the Prophet ﷺ or along with the ruler.

بابُ بَرَكَةِ الغازِى فى مالِهِ حَيًّا وميِّتًا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ووُلاةِ الأَمْرِ.

---

(1) This was why the Prophet ﷺ treated him gently and mercifully and he used always to treat his companions in this manner.

358. Narrated ʿAbdullāh bin Az-Zubair : When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, " O my son ! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my debts. Do you think, if we pay the debts, there will be something left for us from our money ? " Az-Zubair added, " O my son ! Sell our property and pay my debts." Az-Zubair then willed one-third of his property and willed one-third of that portion to his sons ; namely, ʿAbdullāh's sons. He said, " One-third of the one-third. If any property is left after the payment of the debts, one-third (of the one-third of what is left) is to be given to your sons." (Hishām, a sub-narrator added, " Some of the sons of ʿAbdullāh were equal in age to the sons of Az-Zubair, e. g. Khubaib and ʿAbbād. ʿAbdullāh had nine sons and nine daughters at that time.") (The narrator ʿAbdullāh added :) My father (Az-Zubair) went on drawing my attention to his debts saying, " If you should fail to pay part of the debts, appeal to my master to help you." By Allāh ! I could not understand what he meant till I asked, " O father ! Who is your master ? " He replied, " Allāh (is my Master)." By Allāh, whenever I had any difficulty regarding his debts, I would say, "O the Master of Az-Zubair ! Pay his debts on his behalf," and Allāh would (help me to) pay it. Az-Zubair was martyred leaving no Dīnār

٣٥٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ : قُلْتُ لأَبى أُسَامَةَ : أَحَدَّثَكُمْ هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ قَالَ : لَمَّا وَقَفَ الزُّبَيْرُ يَوْمَ الْجَمَلِ : دَعَانى فَقُمْتُ إِلى جَنْبِهِ . فَقَالَ : يَابُنَىَّ : إِنَّهُ لَا يُقْتَلُ الْيَوْمَ إِلَّا ظَالِمٌ أَوْ مَظْلُومٌ ، و إِنّى لا أُرَانى إِلَّا سَأُقْتَلُ الْيَوْمَ مَظْلُوما و إِنَّ مِنْ أَكْبَرِ هَمِّى لَدَيْنى ، أَفَتُرَى يُبْقِى دَيْنُنَا مِنْ مَالِنَا شَيْئًا ؟ فَقَالَ : يَا بُنَىَّ ، بِعْ مَالَنَا فَاقْضِ دَيْنى . و أَوْصَى بِالثُّلُثِ و ثُلُثِهِ لِبَنِيهِ ، يَعْنى عَبْدَ اللهِ بْنَ الزُّبَيْرِ ، يَقُولُ : ثُلُثُ الثُّلُثِ ، فَإِنْ فَضَلَ مِنْ مَالِنَا فَضْلٌ بَعْدَ قَضَاءِ الدَّيْنِ فَثُلُثُهُ لِوَلَدِكَ . قَالَ هِشَامٌ : وَكَانَ بَعْضُ وَلَدِ عَبْدِ اللهِ قَدْ وَازَى بَعْضَ بَنِى الزُّبَيْرِ خُبَيْبٌ و عَبَّادٌ و لَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ و تِسْعُ بَنَاتٍ . قَالَ عَبْدُ اللهِ : فَجَعَلَ يُوصِينِى بِدَيْنِهِ و يَقُولُ : يَا بُنَىَّ إِنْ عَجَزْتَ مِنْهُ عَنْ شَىْءٍ فَاسْتَعِنْ عَلَيْهِ مَوْلَاىَ . قَالَ : فَوَاللهِ مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ : يَا أَبَتِ مَنْ مَوْلَاكَ ؟ قَالَ : اللهُ . قَالَ : فَوَاللهِ مَا وَقَعْتُ فى كُرْبَةٍ مِنْ دَيْنِهِ إِلَّا قُلْتُ يَا مَوْلَى الزُّبَيْرِ : اقْضِ عَنْهُ دَيْنَهُ ، فَيَقْضِيهِ . فَقُتِلَ الزُّبَيْرُ رَضِىَ اللهُ عَنْهُ وَلَمْ يَدَعْ دِينَارًا وَلَا دِرْهَمًا إِلَّا أَرَضِينَ

or Dirham but two pieces of land, one of which was (called) Al-Ghāba, and eleven houses in Medina, two in Baṣra, one in Kūfa and one in Egypt. In fact, the source of the debt which he owed was that if somebody brought some money to deposit with him, Az-Zubair would say, "No, (I won't keep it as a trust), but I take it as a debt, for I am afraid it might be lost." Az-Zubair was never appointed governor or collector of the tax of Kharāj or any other similar thing, but he collected his wealth (from the war booty he gained) during the holy battles he took part in, in the company of the Prophet ﷺ, Abū Bakr, ʿUmar, and ʿUthmān رضي الله عنهم. (ʿAbdullāh bin Az-Zubair added :) When I counted his debt, it turned to be two million and two hundred thousand. (The sub-narrator added :) Ḥakīm bin Ḥizām met ʿAbdullāh bin Zubair and asked, "O my nephew ! How much is the debt of my brother ?" ʿAbdullāh kept it as a secret and said, "One hundred thousand." Ḥakīm said, "By Allāh ! I don't think your property will cover it." On that ʿAbdullāh said to him, "What if it is two million and two hundred thousand ?" Ḥakīm said, "I don't think you can pay it ; so if you are unable to pay all of it, I will help you." Az-Zubair had already bought Al-Ghāba for one hundred and seventy thousand. ʿAbdullāh sold it for one million and six hundred thousand. Then he called the people saying, "Any person who has any money claim on Az-Zubair

مِنْهَا الغَابَةُ ، وإِحْدَى عَشْرَةَ دَارًا بِالمَدِينَةِ ، ودَارَيْنِ بِالبَصْرَةِ ، ودَارًا بِالكُوفَةِ ، ودَارًا بِمِصْرَ . قالَ : وإِنَّمَا كَانَ دَيْنُهُ الذِى عَلَيْهِ أَنَّ الرَّجُلَ كَانَ يأتِيهِ بِالمَالِ فَيَسْتَوْدِعُهُ إِيَّاهُ فَيَقُولُ الزُّبَيْرُ : لا ، ولَكِنَّهُ سَلَفٌ فإِنِّى أَخْشَى عَلَيْهِ الضَّيْعَةَ . وما وَلِىَ امارةً قَطُّ ولا جِبَايَةَ خَرَاجٍ ولا شَيْئًا إلاَّ أَنْ يَكُونَ فِى غَزْوَةٍ مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أَوْ مَعَ أبِى بَكْرٍ وعُمَرَ وعُثْمانَ رَضِىَ اللهُ عَنْهُمْ . قالَ عَبْدُ اللهِ بنُ الزُّبَيْرِ : فَحَسَبْتُ ما عَلَيْهِ مِنَ الدَّيْنِ فَوَجَدْتُهُ أَلْفَىْ أَلْفٍ و مِائَتَىْ أَلْفٍ . قالَ : فَلَقِىَ حَكِيمُ ابنُ حِزَامٍ عَبْدَ اللهِ بنَ الزُّبَيْرِ فقالَ : يا ابنَ أَخِى ، كَمْ عَلَى أَخِى مِنَ الدَّيْنِ ؟ فَكَتَمَهُ فقالَ : مِائَةُ أَلْفٍ ، فقالَ حَكِيمٌ : واللهِ ما أُرَى أَمْوَالَكُمْ تَسَعُ لِهَذِهِ ، فقالَ لَهُ عَبْدُ اللهِ : أَفَرَأَيْتَكَ إِنْ كانَتْ أَلْفَىْ أَلْفٍ و مِائَتَىْ أَلْفٍ ؟ قالَ : ما أُرَاكُمْ تُطِيقُونَ هذا ، فإِنْ عَجَزْتُمْ عَنْ شَىْءٍ مِنْهُ فاسْتَعِينُوا بِى . قالَ : وكانَ الزُّبَيْرُ اشْتَرَى الغابَةَ بِسَبْعِينَ و مِائَةِ أَلْفٍ ، فَبَاعَهَا عَبْدُ اللهِ بِأَلْفِ أَلْفٍ وسِتِّمائَةِ أَلْفٍ . ثُمَّ قامَ فقالَ : مَنْ كانَ لَهُ عَلَى الزُّبَيْرِ حَقٌّ فَلْيُوَافِنَا بالغابَةِ . فأتاهُ عَبْدُ اللهِ بنُ جَعْفَرٍ ، وكانَ لَهُ عَلَى الزُّبَيْرِ أَرْبَعُمائَةِ أَلْفٍ .

should come to us in Al-Ghāba." There came to him ʿAbdullāh bin Jaʿfar whom Az-Zubair owed four hundred thousand. He said to ʿAbdullāh bin Az-Zubair, "If you wish I will forgive you the debt." ʿAbdullāh (bin Az-Zubair) said, "No." Then Ibn Jaʿfar said, "If you wish you can defer the payment if you should defer the payment of any debt." Ibn Az-Zubair said, "No." ʿAbdullāh bin Jaʿfar said, "Give me a piece of the land." ʿAbdullāh bin Az-Zubair said (to him), "Yours is the land extending from this place to this place." So, ʿAbdullāh bin Az-Zubair sold some of the property (including the houses) and paid his debt perfectly, retaining four and a half shares from the land (i.e. Al-Ghāba). He then went to Muʿāwiya while ʿAmr bin ʿUthmān, Al-Mundhir bin Az-Zubair and Ibn Zamʿa were sitting with him. Muʿāwiya asked, "At what price have you appraised Al-Ghāba?" He said, "One hundred thousand for each share." Muʿāwiya asked, "How many shares have been left?" ʿAbdullāh replied, "Four and a half shares." Al-Mundhir bin Az-Zubair said, "I would like to buy one share for one hundred thousand." ʿAmr bin ʿUthmān said, "I would like to buy one share for one hundred thousand." Ibn Zamʿa said, "I would like to buy one share for one hundred thousand." Muʿāwiya said, "How much is left now?" ʿAbdullāh replied, "One share and a half." Muʿāwiya said, "I would like to buy it for one hundred and fifty thousand." ʿAbdullāh also sold his part to Muʿāwiya

فَقَالَ لِعَبْدِ اللهِ : إنْ شِئْتُمْ تَرَكْتُهَا لَكُمْ . قَالَ عَبْدُ اللهِ : لا ، قَالَ : فَإنْ شِئْتُمْ جَعَلْتُمُوهَا فِيمَا تُؤَخِّرُونَ إنْ أَخَّرْتُمْ ، فَقَالَ عَبْدُ اللهِ : لا ، قَالَ : فَاقْطَعُوا لِى قِطْعَةً ، فَقَالَ عَبْدُ اللهِ : لَكَ مِنْ هَاهُنَا إلى هَاهُنَا . قَالَ : فَبَاعَ مِنْهَا فَقَضَى دَيْنَهُ فَأَوْفَاهُ وَبَقِيَ مِنْهَا أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ . فَقَدِمَ عَلَى مُعَاوِيَةَ وَعِنْدَهُ عَمْرُو بنُ عُثْمَانَ وَالمُنْذِرُ بنُ الزُّبَيْرِ وَابنُ زَمْعَةَ . فَقَالَ لَهُ مُعَاوِيَةُ : كَمْ قُوِّمَتِ الغَابَةُ ؟ قَالَ : كُلُّ سَهْمٍ مِائَةُ أَلْفٍ ، قَالَ : كَمْ بَقِيَ ؟ قَالَ : أَرْبَعَةُ أَسْهُمٍ وَنِصْفٌ . فَقَالَ المُنْذِرُ بنُ الزُّبَيْرِ : قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ . قَالَ عَمْرُو بنُ عُثْمَانَ : قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ ، وَقَالَ ابنُ زَمْعَةَ : قَدْ أَخَذْتُ سَهْمًا بِمِائَةِ أَلْفٍ . فَقَالَ مُعَاوِيَةُ : كَمْ بَقِيَ ؟ فَقَالَ : سَهْمٌ وَنِصْفٌ ، قَالَ : أَخَذْتُهُ بِخَمْسِينَ وَمِائَةِ أَلْفٍ . قَالَ : وَبَاعَ عَبْدُ اللهِ بنُ جَعْفَرٍ نَصِيبَهُ مِنْ مُعَاوِيَةَ بِسِتِّمِائَةِ أَلْفٍ . فَلَمَّا فَرَغَ ابنُ الزُّبَيْرِ مِنْ قَضَاءِ دَيْنِهِ قَالَ بَنُو الزُّبَيْرِ : اقْسِمْ بَيْنَنَا مِيرَاثَنَا ، قَالَ : لا وَاللهِ ، لا أَقْسِمُ بَيْنَكُمْ حَتَّى أُنَادِيَ بِالمَوْسِمِ أَرْبَعَ سِنِينَ : أَلَا مَنْ كَانَ لَهُ عَلَى الزُّبَيْرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ ، قَالَ : فَجَعَلَ كُلَّ سَنَةٍ يُنَادِي بِالمَوْسِمِ فَلَمَّا مَضَى

for six hundred thousand. When Ibn Az-Zubair had paid all the debts, Az-Zubair's sons said to him, "Distribute our inheritance among us." He said, "No, by Allāh, I will not distribute it among you till I announce in four successive Ḥajj seasons, 'Would those who have money claims on Az-Zubair come so that we may pay them their debt.'" So, he started to announce that in public in every Ḥajj season, and when four years had elapsed, he distributed the inheritance among the inheritors. Az-Zubair had four wives, and after the one-third of his property was excluded (according to the will), each of his wives received one million and two hundred thousand. So the total amount of his property was fifty million and two hundred thousand.

أَرْبَعَ سِنِينَ قَسَمَ بَيْنَهُمْ. قَالَ: وَكَانَ لِلزُّبَيْرِ أَرْبَعُ نِسْوَةٍ، وَرَفَعَ الثُّلُثَ فَأَصَابَ كُلَّ امْرَأَةٍ أَلْفُ أَلْفٍ وَمِائَتَا أَلْفٍ. فَجَمِيعُ مَالِهِ خَمْسُونَ أَلْفَ أَلْفٍ وَمِائَتَا أَلْفٍ.

(14) CHAPTER. If the Imām sends some messenger to carry out a certain duty, or orders him to stay at home (by virtue of which he does not join the battle), will he be given a share from the booty?

بَابٌ ـ إِذَا بَعَثَ الإِمَامُ رَسُولاً فى حَاجَةٍ أَوْ أَمَرَهُ بِالْمُقَامِ هَلْ يُسْهَمُ لَهُ؟

359. Narrated Ibn ʿUmar رضي الله عنهما: ʿUthmān did not join the Badr battle because he was married to one of the daughters of Allāh's Apostle ﷺ and she was ill. So, the Prophet ﷺ said to him, "You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle."

٣٥٩ ـ حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا تَغَيَّبَ عُثْمَانُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ.

(15) CHAPTER. The proof that the Khumus is to be used for the needs of the Muslims, is that when the people of the tribe of Hawāzin appealed to the Prophet ﷺ (to give them back what he had gained from them as war booty) mentioning the fact that he had been nursed by one of their women, he asked the Muslims to give up their shares of the booty to them. (The second proof is) that the Prophet ﷺ used to promise the people to give them from the Fai᾽ (i. e. booty gained without fight) and from the Khumus (i. e. one-fifth of war booty) as extra rewards. (Another proof is) what the Prophet ﷺ gave the Anṣār and what he gave to Jābir bin ᶜAbdullāh from the dates of Khaibar.

بَابٌ - وَمِنَ الدَّلِيلِ عَلَى أَنَّ الخُمُسَ لِنَوَائِبِ المُسْلِمِينَ، مَا سَأَلَ هَوَازِنُ النَّبِيَّ صلى اللهُ عليه وسلَّم بِرَضَاعِهِ فِيهِمْ فَتَحَلَّلَ مِنَ المُسْلِمِينَ. وما كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَعِدُ النَّاسَ أَنْ يُعْطِيَهُمْ مِنَ الفَيْءِ والأَنْفَالِ مِنَ الخُمُسِ، وما أَعْطَى الأَنْصَارَ، وما أَعْطَى جابِرَ بنَ عَبْدِ اللهِ مِنْ تَمْرِ خَيْبَرَ.

360. Narrated Marwān bin Al-Ḥakim and Miswar bin Makhrama: When the Hawāzin delegation came to Allāh's Apostle ﷺ after they had embraced Islam and requested him to return their properties and war prisoners to them, Allāh's Apostle ﷺ said, "To me the best talk is the truest, so you may choose either of two things; the war prisoners or the wealth, for I have delayed their distribution." Allāh's Apostle ﷺ had waited for them for over ten days when he returned from Tā᾽if. So, when those people came to know that Allāh's Apostle ﷺ was not going to return to them except one of

٣٦٠ - حدَّثَنا سَعِيدُ بنُ عُفَيْرٍ قالَ: حدَّثَنِي اللَّيْثُ قالَ: حدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: وزَعَمَ عُرْوَةُ أَنَّ مَرْوانَ بنَ الحَكَمِ ومِسْوَرَ بنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ حِينَ جاءَهُ وَفْدُ هَوَازِنَ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وسَبْيَهُمْ، فقالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: أَحَبُّ الحَدِيثِ أَلَيَّ أَصْدَقُهُ، فاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا السَّبْيَ وإِمَّا المَالَ، وقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ. وقَدْ كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم

the two things, they said, "We choose our war prisoners." Allāh's Apostle ﷺ stood up amongst the Muslims, and after glorifying Allāh as He deserved, he said, "Now then, these brothers of yours have come to us with repentance, and I think that I should return their war prisoners to them, so anyone amongst you who is willing to return them without compensation, let him do so, and if anyone amongst you likes to stick to his share, let him give up his prisoners and we will compensate him from the very first Fai'(i.e. war booty received without fight) which Allāh will give us." On that, all the people said, "O Allāh's Apostle! We have agreed willingly to do so (give up our shares)." Then Allāh's Apostle ﷺ said to them, "I do not know who amongst you has agreed to this and who has not. You should return and let your leaders inform me of your agreement." The people returned and their leaders spoke to them, and then came to Allāh's Apostle ﷺ and said, "All the people are willing and have given the permission to return the war prisoners (without compensation)."

(Az-Zuhrī, the sub-narrator states:) This is what has been related to us about the captives of Hawāzin.

انْتَظَرَ آخِرَهُمْ بِضْعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم غَيْرُ رَادٍّ إِلَيْهِمْ إِلاَّ إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا. فَقَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فِى الْمُسْلِمِينَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ. فَإِنَّ إِخْوَانَكُمْ هَؤُلاَءِ قَدْ جَاءُونَا تَائِبِينَ، وَإِنِّى قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ. مَنْ أَحَبَّ أَنْ يُطَيِّبَ فَلْيَفْعَلْ. وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِىءُ اللهُ عَلَيْنَا فَلْيَفْعَلْ. فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللهِ لَهُمْ. فَقَالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إِنَّا لاَ نَدْرِى مَنْ أَذِنَ مِنْكُمْ فِى ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرَفَاؤُكُمْ أَمْرَكُمْ. فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا فَأَذِنُوا. فَهَذَا الَّذِى بَلَغَنَا عَنْ سَبْىِ هَوَازِنَ.

361. Narrated Zahdam: Once we were in the house of Abū Mūsā who presented a meal containing cooked chicken. A man from the tribe of Banī Taim-

٣٦١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِى قِلاَبَةَ قَالَ: وَحَدَّثَنِى

Allāh with red complexion as if he were from the Byzantine war prisoners, was present. Abū Mūsā invited him to share the meal but he (apologised) saying, "I saw chickens eating dirty things and so I have had a strong aversion to eating them, and have taken an oath that I will not eat chickens." Abū Mūsā said, "Come along, I will tell you about this matter (i. e. how to cancel one's oath). I went to the Prophet ﷺ in the company of a group of Al-Ash^cariyun, asking him to provide us with means of conveyance. He said, 'By Allāh, I will not provide you with any means of conveyance and I have nothing to make you ride on.' Then some camels as booty were brought to Allāh's Apostle ﷺ and he asked for us saying, 'Where are the group of Al-Ashcariyun ?' Then he ordered that we should be given five camels with white humps. When we set out we said, 'What have we done ? We will never be blessed (with what we have been given).' So, we returned to the Prophet ﷺ and said, 'We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance. Did you forget (your oath when you gave us the camels) ?' He replied, 'I have not provided you with means of conveyance, but Allāh has done, and by Allāh, if Allāh wishes, if I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.'"

القاسِمُ بنُ عاصِمٍ الكُلَيْبِيُّ وأنا لِحديثِ القاسِمِ أحْفَظُ عَنْ زَهْدَمٍ . قالَ : كُنَّا عِنْدَ أبي مُوسَى فأتى ذِكْرُ دَجاجَةٍ وعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ أحْمَرُ كأنَّهُ مِنَ المَوَالي فدَعاهُ لِلطَّعامِ فقالَ : إنِّي رأيْتُهُ يأكُلُ شَيْئًا فقَذِرْتُهُ فحَلَفْتُ لا آكُلُ . فقالَ : هَلُمَّ فلأُحَدِّثْكُمْ عَنْ ذَاكَ . إنِّي أتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم في نَفَرٍ مِنَ الأشْعَرِيِّينَ نَسْتَحْمِلُهُ فقالَ : واللهِ لا أحْمِلُكُمْ . وأُتِيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِنَهْبِ إبِلٍ فسَألَ عَنَّا فقالَ : أيْنَ النَّفَرُ الأشْعَرِيُّونَ ؟ فأمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى . فلَمَّا انْطَلَقْنا قُلْنا : ماصَنَعْنا لا يُبارَكُ لَنا . فرَجَعْنا إلَيْهِ فقُلْنا : إنَّا سَألْناكَ أنْ تَحْمِلَنا فحَلَفْتَ أنْ لا تَحْمِلَنا . أفَنَسِيتَ ؟ قالَ : لَسْتُ أنا حَمَلْتُكُمْ ، ولكِنَّ اللهَ حَمَلَكُمْ ، وإنِّي واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمِينٍ فأرَى غَيْرَها خَيْرًا مِنْها إلاَّ أتَيْتُ الَّذي هُوَ خَيْرٌ وتَحَلَّلْتُها .

362. Narrated Nāfiᶜ from Ibn ᶜUmar رضي الله عنهما : Allāh's Apostle ﷺ sent a Sariya[1] towards Najd, and ᶜAbdullāh bin ᶜUmar was in the Sariya. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were given an extra camel each.

٣٦٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللهِ بْنُ عُمَرَ قِبَلَ نَجْدٍ فَغَنِمُوا إِبِلًا كَثِيرَةً . فَكَانَتْ سِهَامُهُمُ اثْنَيْ عَشَرَ بَعِيرًا أَوْ أَحَدَ عَشَرَ بَعِيرًا وَنُفِّلُوا بَعِيرًا بَعِيرًا .

363. Narrated Ibn ᶜUmar رضي الله عنهما Allāh's Apostle ﷺ used to give extra share to some of the members of the Sariya he used to send, in addition to the shares they shared with the army in general.

٣٦٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : أَخْبَرَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُنَفِّلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا لِأَنْفُسِهِمْ خَاصَّةً سِوَى قِسْمِ عَامَّةِ الْجَيْشِ .

364. Narrated Abū Mūsā رضي الله عنه : We got the news of the migration of the Prophet ﷺ while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest, and one of my brothers was Abū Burda and the other was Abū Ruhm. We were over fifty (or fifty-three or fifty-two) men from our people. We got on board a ship which took us to An-Najāshī in Ethiopia, and there we found Jaᶜfar bin Abī Ṭālib and his companions with An-Najāshī. Jaᶜfar said (to us),

٣٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللهِ ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ ، قَالَ : بَلَغَنَا مَخْرَجُ النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ بِالْيَمَنِ فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ . أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُهْمٍ . إِمَّا قَالَ فِي بِضْعٍ وَإِمَّا قَالَ فِي ثَلَاثَةٍ وَخَمْسِينَ أَوِ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي ، فَرَكِبْنَا سَفِينَةً .

---

[1] See the glossary.

"Allāh's Apostle ﷺ has sent us here and ordered us to stay here, so you too, stay with us." We stayed with him till we all left (Ethiopia) and met the Prophet ﷺ at the time when he had conquered Khaibar. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the Ghazwa with him, but he did not give any share to any person who had not participated in Khaibar's conquest except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (i. e. the people of the ship).

فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِىِّ بِالْحَبَشَةِ ، وَ وَافَقْنَا جَعْفَرَ بْنَ أَبِى طَالِبٍ وَ أَصْحَابَهُ عِنْدَهُ فَقَالَ جَعْفَرٌ : إِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بَعَثَنَا هَا هُنَا وَ أَمَرَنَا بِالإِقَامَةِ فَأَقِيمُوا مَعَنَا . فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا فَوَافَقْنَا النَّبِىَّ صلى اللهُ عليهِ وسلَّم حِينَ افْتَتَحَ خَيْبَرَ فَأَسْهَمَ لَنَا أَوْ قَالَ فَأَعْطَانَا مِنْهَا وَمَا قَسَمَ لأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا إِلاَّ لِمَنْ شَهِدَ مَعَهُ إِلاَّ أَصْحَابَ سَفِينَتِنَا مَعَ جَعْفَرٍ وَ أَصْحَابِهِ ، قَسَمَ لَهُمْ مَعَهُمْ .

365. Narrated Jābir رضي الله عنه : Allāh's Apostle ﷺ said (to me), "If the property of Bahrain came to us, I would have given you so much and so much." But the Bahrain property did not come till the Prophet ﷺ had died. When the Bahrain property came, Abū Bakr ordered somebody to announce, "Any person who has a money claim on Allāh's Apostle ﷺ or whom Allāh's Apostle ﷺ had promised something, should come to us." So, I went to him and said, "Allāh's Apostle ﷺ had promised to give me so much and so much." Abū Bakr scooped up money with both hands thrice for me." (The sub-narrator Sufyān illustrated this action by scooping up with both hands and said, "Ibn Al-Munkadir, another sub-narrator, used to illustrate it in this way.")

٣٦٥ ـ حَدَّثَنَا عَلِىٌّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ : سَمِعَ جَابِرًا رَضِىَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا و هَكَذَا وَهَكَذَا ، فَلَمْ يَجِئْ حَتَّى قُبِضَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ مُنَادِيًا فَنَادَى : مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِنَا . فَأَتَيْتُهُ فَقُلْتُ : إِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ لِى كَذَا وكَذَا ، فَحَثَى لِى ثَلاثًا وجَعَلَ سُفْيَانُ يَحْثُو بِكَفَّيْهِ جَمِيعًا . ثُمَّ قَالَ لَنَا : هَكَذَا قَالَ لَنَا ابْنُ

(Narrated Jābir:) Once I went to Abū Bakr and asked for the money but he did not give me, and I went to him again, but he did not give me, so I went to him for the third time and said, "I asked you, but you did not give me; then I asked you (for the second time) and you did not give me; then I asked you (for the third time) but you did not give me. You should either give me or allow yourself to be considered a miser regarding my case." Abū Bakr said, "You tell me that I am a miser with regard to you. But really, whenever I rejected your request, I had the inclination to give you."

(In another narration Jābir added:) So, Abū Bakr scooped up money with both hands for me and asked me to count it. I found out that it was five hundred. Abū Bakr told me to take twice that amount.

المُنْكَدِرِ . وقالَ مَرَّةً . فَأَتَيْتُ أَبابَكْرٍ فَسَأَلْتُ فَلَمْ يُعْطِنِى ، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِى ، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَقُلْتُ : سَأَلْتُكَ فَلَمْ تُعْطِنِى ، ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِى . ثُمَّ سَأَلْتُكَ فَلَمْ تُعْطِنِى . فَإِمَّا أَنْ تُعْطِيَنِى ، وَإِمَّا أَنْ تَبْخَلَ عَنِّى ، قالَ : قُلْتَ تَبْخَلُ عَلَىَّ ، مامَنَعْتُكَ مِنْ مَرَّةٍ إِلَّا وَأَنا أُرِيدُ أَنْ أُعْطِيَكَ . قالَ سُفْيانُ : وحَدَّثَنا عَمْرٌو ، عَنْ مُحَمَّدِ بْنِ عَلِىٍّ ، عَنْ جابِرٍ : فَحَثا لِى حَثْيَةً وقالَ عُدَّها فَوَجَدْتُها خَمْسَمِائَةً . قالَ : فَخُذْ مِثْلَها مَرَّتَيْنِ . وقالَ يَعْنِى ابنُ المُنْكَدِرِ : وأَىُّ داءٍ أَدْوَى مِنَ البُخْلِ .

366. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : While Allāh's Apostle ﷺ was distributing the booty at Al-Jaʿrāna, somebody said to him, "Be just (in your distribution)." The Prophet ﷺ replied, "Verily I would be miserable if I did not act justly."

٣٦٦ ـ حَدَّثَنا مُسْلِمُ بنُ إِبْراهِيمَ : حَدَّثَنا قُرَّةُ بنُ خالِدٍ : حَدَّثَنا عَمْرُو بنُ دِينارٍ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما قالَ : بَيْنَما رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَقْسِمُ غَنِيمَةً بالجِعْرانَةِ إِذْ قالَ لَهُ رَجُلٌ : اعْدِلْ ، فَقالَ : لَقَدْ شَقِيتُ إِنْ لَمْ أَعْدِلْ .

(16) CHAPTER. The free emancipation of the captives by the Prophet ﷺ without taking out the Khumus from the booty.

بابُ ما مَنَّ النَّبِىُّ صلى اللهُ عليهِ وسلَّم عَلَى الأُسارَى مِنْ غَيرِ أَنْ يُخَمِّسَ .

367. Narrated Jubair bin (Mutʿim):

٣٦٧ ـ حَدَّثَنا إِسحاقُ بنُ مَنْصُورٍ :

The Prophet ﷺ talked about war prisoners of Badr saying, "Had Al-Mutᶜim bin Adi been alive and interceded with me for these mean people, I would have freed them for his sake."

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِىِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ رَضِىَ اللهُ عَنْهُ: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ فى أُسارَى بَدْرٍ: لَوْ كانَ الْمُطْعِمُ بْنُ عَدِىٍّ حَيًّا ثُمَّ كَلَّمَنِى فى هؤُلاءِ النَّتْنَى لَتَرَكْتُهُمْ لَهُ.

(17) **CHAPTER**. The proof of the fact that Khumus is for the Imām (i.e. ruler), and that he has the right to give thereof to some of his relatives to the exclusion of others. What the Prophet ﷺ distributed to Bani Al-Muttālib and Bani Hāshim from the Khumus of the Khaibar booty.

ᶜUmar bin ᶜAbdul ᶜAzīz said, "The Prophet ﷺ did not give all of them (i.e. his relatives) in general, and he did not give to a near relative if there was a needy relative of a remoter relation. He would give the latter because of complaining of need, and because of what they had suffered from these people (i.e. Quraish) and their allies for his sake.

بابٌ - ومِنَ الدَّليلِ علَى أنَّ الخُمُسَ لِلإمامِ، وأنَّهُ يُعْطِى بَعْضَ قَرَابَتِهِ دُونَ بَعْضٍ ما قَسَمَ النَّبِىُّ صلى اللهُ عليه وسلَّم لِبَنِى المُطَّلِبِ وبَنِى هاشِمٍ مِنْ خُمُسِ خَيْبَرَ. وقالَ عُمَرُ بنُ عَبْدِ العَزِيزِ: لمْ يَعُمَّهُمْ بِذَلِكَ ولمْ يَخُصَّ قَرِيبًا دونَ مَنْ أحْوَجُ إلَيْهِ، وإنْ كانَ الذِى أعْطَى لِمَا يَشْكُو إلَيْهِ مِنَ الحَاجَةِ، ولِمَا مَسَّتْهُمْ فى جَنْبِهِ، مِنْ قَوْمِهِمْ وحُلَفائِهِمْ.

368. Narrated Jubair bin Mutᶜim: I and ᶜUthmān bin ᶜAffān went to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! You have given to Bani Al-Muttālib and left us although they and we are of the same kinship to you." Allāh's Apostle ﷺ said, "Bani Muttālib and Bani Hāshim are one and the same." The Prophet ﷺ did not give a share to Bani ᶜAbd-Shams and Bani Naufal.

٣٦٨- حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ عنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ، عَنِ المُسَيَّبِ، عَنْ جُبَيْرِ بنِ مُطْعِمٍ قالَ: مَشَيْتُ أنا وعُثْمانُ بنُ عَفَّانَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقُلْنا: يا رَسُولَ اللهِ، أعْطَيْتَ بَنِى المُطَّلِبِ وتَرَكْتَنا ونَحْنُ وهُمْ مِنْكَ

(Ibn Ishāq said, "ᶜAbd Shams and Hāshim and Al-Muttalib were maternal brothers and their mother was ᶜĀtika bint Murra and Naufal was their paternal brother.)

(18) **CHAPTER.** Not taking the Khumus from the spoils of a killed infidel; and he who kills an infidel, will possess his belongings without giving the Khumus, and what the verdict of the Imām in this respect is.

369. Narrated ᶜAbdur-Rahmān bin ᶜAuf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansāri boys, and I wished I had been stronger than they. One of them called my attention saying, "O uncle! Do you know Abū Jahl?" I said, "Yes. What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allāh's Apostle ﷺ. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy

بِمَنْزِلَةٍ واحِدَةٍ ؟ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّما بَنُو المُطَّلِبِ وبَنُو هاشِمٍ شَيْءٌ واحِدٌ . قالَ اللَّيْثُ : حدَّثَنِي يُونُسُ ، وزادَ : قالَ جُبَيْرٌ : ولَمْ يَقْسِمِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لِبَنِي عَبْدِ شَمْسٍ ولا لِبَنِي نَوْفَلٍ . و قالَ ابنُ إسحاقَ : عَبْدُ شَمْسٍ وهاشِمٌ والمُطَّلِبُ إخْوَةٌ لأُمٍّ ، وأُمُّهُمْ عاتِكَةُ بِنْتُ مُرَّةَ ، وكانَ نَوْفَلٌ أخاهُمْ لأَبِيهِمْ .

باب مَنْ لَمْ يُخَمِّسِ الأَسْلابَ . ومَنْ قَتَلَ قَتِيلاً فَلَهُ سَلَبُهُ مِنْ غَيْرِ أنْ يُخَمَّسَ ، وحُكْمُ الإمامِ .

٣٦٩ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا يُوسُفُ بنُ الماجِشُونَ ، عَنْ صالِحِ بنِ إبْراهِيمَ بنِ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ ، عَنْ أبِيهِ ، عَنْ جَدِّهِ قالَ : بَيْنا أنا واقِفٌ في الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي و شِمالي فإذا أنا بِغُلامَيْنِ مِنَ الأنْصارِ حَدِيثَةٍ أسْنانُهما تَمَنَّيْتُ أنْ أكُونَ بَيْنَ أضْلَعَ مِنْهُما فغمزَنِي أحَدُهُما فَقالَ : يا عَمِّ ، هَلْ تَعْرِفُ أبا جَهْلٍ ؟ قُلْتُ : نَعَمْ ، ما حاجَتُكَ إلَيْهِ يا ابنَ أخي ؟ قالَ : أُخْبِرْتُ أنَّهُ يَسُبُّ رَسُولَ اللهِ

called my attention saying the same as the other had said. After a while I saw Abū Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allāh's Apostle ﷺ to inform him of that. Allāh's Apostle ﷺ asked, "Which of you has killed him?" Each of them said, "I have killed him." Allāh's Apostle ﷺ asked, "Have you cleaned your swords?" They said, "No." He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Muʿādh bin ʿAmr bin Al-Jamūḥ." (1) The two boys were Muʿādh bin ʿAfrāʾ and Muʿādh bin ʿAmr bin Al-Jamūḥ.

صلى اللهُ عليهِ وسلَّم ، و الذِي نَفْسِي بِيدِهِ لَئِنْ رَأيْتُهُ لا يُفارِقُ سَوادِي سَوادَهُ حتَّى يَمُوتَ الأعْجَلُ مِنَّا . فَتَعَجَّبْتُ لِذَلِكَ فَغَمَزَنِى الآخَرُ ، فَقالَ لى مِثْلَها ، فَلَمْ أنْشَبْ أنْ نَظَرْتُ إلى أبى جَهْلٍ يَجُولُ فى النَّاسِ ، قُلْتُ : ألا إنَّ هذَا صَاحِبُكما الذِى سألْتُمانى فابْتَدَرَاهُ بِسَيْفَيْهِما . فَضَرَباهُ حتَّى قَتَلاهُ . ثُمَّ انْصَرَفا إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فأخْبَرَاهُ فقالَ : أيُّكما قَتَلَهُ ؟ قالَ : كُلُّ واحِدٍ مِنْهُما : أنا قَتَلْتُهُ . فقالَ : هَلْ مَسَحْتُما سَيْفَيْكما ؟ قالا : لا ، فَنَظَرَ فى السَّيْفَيْنِ فقالَ : كِلاكما قَتَلَهُ . سَلَبُهُ لِمُعاذِ بنِ عَمْرِو بنِ الجَمُوحِ ، وكانا مُعاذَ ابنَ عَفْرَاءِ ومُعاذَ بنَ عَمْرِو بنِ الجَمُوحِ . قالَ مُحَمَّدٌ : سَمِعَ يُوسُفُ صَالحًا ، و سَمِعَ إبْرَاهِيمُ أباهُ عَبْدَ الرَّحْمَنِ بنَ عَوْفٍ .

370. Narrated Abū Qatāda ؓ: We set out in the company of Allāh's Apostle ﷺ on the day (of the battle) of Ḥunain. When we faced the enemy, the Muslims retreated and I saw a pagan throwing himself over a Muslim. I turned round and came upon him from behind

٣٧٠ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ يَحْيَى بنِ سَعِيدٍ ، عَنِ ابنِ أفْلَحَ ، عَنْ أبى مُحَمَّدٍ مَوْلى أبى قَتادَةَ ، عَنْ أبى قَتادَةَ رَضِىَ اللهُ عَنْهُ قالَ : خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عامَ حُنَيْنٍ . فَلَمَّا الْتَقَيْنا كانَتْ

---

(1) The Prophet ﷺ noticed that the sword of Ibn Al-Jamūḥ had been driven deep in the body of the killed man. The Hādith shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

and hit him on the shoulder with the sword. He (i.e. the pagan) came towards me and seized me so violently that I felt as if it were death itself, but death overtook him and he released me. I followed ‘Umar bin Al-Khaṭṭāb and asked (him), "What is wrong with the people (fleeing)?" He replied, "This is the Will of Allāh." After the people returned, the Prophet ﷺ sat and said, "Anyone who has killed an enemy and has a proof of that, will possess his spoils." I got up and said, "Who will be a witness for me?" and then sat down. The Prophet ﷺ again said, "Anyone who has killed an enemy and has proof of that, will possess his spoils." I (again) got up and said, "Who will be a witness for me?" and sat down. Then the Prophet ﷺ said the same for the third time. I again got up, and Allāh's Apostle ﷺ said, "O Abū Qatāda! What is your story?" Then I narrated the whole story to him. Some man said, "O Allāh's Apostle! He is speaking the truth, and the spoils of the killed man are with me. So, please compensate him on my behalf." On that Abū Bakr Aṣ-Ṣiddīq said, "No, by Allāh, he (i. e. Allāh's Apostle ﷺ) will not agree to give you the spoils gained by one of Allāh's Lions who fights on the behalf of Allāh and His Apostle." The Prophet ﷺ said, "Abū Bakr has spoken the truth." So, Allāh's Apostle ﷺ gave the spoils to me. I sold that armour

لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلاً مِنَ الْمُشْرِكِينَ عَلاَ رَجُلاً مِنَ الْمُسْلِمِينَ فَاسْتَدَرْتُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ. فَأَقْبَلَ عَلَيَّ فَضَمَّنِى ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِى فَلَحِقْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمْرُ اللهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا وَجَلَسَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَقَالَ: مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ. فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِى؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ: مَنْ قَتَلَ قَتِيلاً لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلَبُهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِى؟ ثُمَّ جَلَسْتُ. ثُمَّ قَالَ الثَّالِثَةَ مِثْلَهُ، فَقُمْتُ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَا لَكَ يَا أَبَا قَتَادَةَ؟ فَاقْتَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ رَجُلٌ: صَدَقَ يَا رَسُولَ اللهِ، وَسَلَبُهُ عِنْدِى فَأَرْضِهِ عَنِّى. فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِىَ اللهُ عَنْهُ: لاَهَا اللهِ، إِذْنْ لاَ يَعْمِدُ إِلَى أَسَدٍ مِنْ أُسْدِ اللهِ يُقَاتِلُ عَنِ اللهِ وَرَسُولِهِ صلى اللهُ عليهِ وسلَّم يُعْطِيكَ سَلَبَهُ، فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: صَدَقَ، فَأَعْطَاهُ، فَبِعْتُ الدِّرْعَ فَابْتَعْتُ بِهِ مَخْرَفًا فِى بَنِى سَلِمَةَ فَإِنَّهُ لأَوَّلُ مَالٍ تَأَثَّلْتُهُ فِى الإِسْلاَمِ.

(i.e. the spoils) and with its price I bought a garden at Banī Salima, and this was my first property which I gained after my conversion to Islam.

(19) **CHAPTER**. What the Prophet ﷺ used to give to those Muslims whose faith was not so firm, and to other Muslims, from the Khumus or other resources. This has been said by ʿAbdullāh bin Zaid from the Prophet ﷺ.

بابٌ ما كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُعْطِي المُؤَلَّفَةَ قُلُوبهم وغَيْرَهُمْ مِنَ الخُمُسِ ونَحْوِهِ، رَوَاهُ عَبْدُ اللهِ ابنُ زَيْدٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

371. Narrated ʿUrwa bin Az-Zubair: Ḥakīm bin Ḥizām ﷺ said, "I asked Allāh's Apostle ﷺ for something, and he gave me. I asked him again, and he gave me, and said to me, 'O Ḥakīm! This wealth is like green sweet (i. e. fruit), and if one takes it without greed, then one is blessed in it, and if one takes it with greediness, then one is not blessed in it, and will like the one who eats without satisfaction. And an upper (i.e. giving) hand is better than a lower (i.e. taking) hand.' I said, 'O Allāh's Apostle! By Him Who has sent you with the Truth, I will not ask anyone for anything after you till I leave this world.'" So, when Abū Bakr during his Caliphate, called Ḥakīm to give him (some money), Ḥakīm refused to accept anything from him. Once ʿUmar called him (during his Caliphate) in order to give him something, but Ḥakīm refused to accept it, whereupon ʿUmar said, "O Muslims! I give him (i.e. Ḥakīm) his right which Allāh

٣٧١ ـ حدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، وعُرْوَةَ بنِ الزُّبَيْرِ: أنَّ حَكِيمَ بنَ حِزَامٍ رَضِيَ اللهُ عَنْهُ قالَ: سَأَلْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فأعْطاني، ثُمَّ سَأَلْتُهُ فأعْطاني، ثُمَّ قالَ لي: يا حَكِيمُ، إنَّ هذَا المَالَ خَضِرٌ حُلْوٌ فمَنْ أخَذَهُ بِسخاوَةِ نَفْسٍ بُورِكَ لهُ فِيهِ، ومَنْ أخَذَهُ بإشْرَافِ نَفْسٍ لمْ يُبارَكْ لهُ فيهِ، وكانَ كالذِي يأكُلُ ولا يَشْبَعُ. واليَدُ العُلْيا خَيْرٌ مِنَ اليَدِ السُّفْلى. قالَ حَكِيمٌ: فَقُلْتُ يا رَسُولَ اللهِ، والذي بَعَثَكَ بالحَقِّ لا أرْزَأُ أحَدًا بَعْدَكَ شَيْئًا حتَّى أُفارِقَ الدُّنْيا. فَكانَ أبُو بَكْرٍ يَدْعُو حَكِيمًا لِيُعْطِيَهُ العَطاءَ فيَأبى أنْ يَقْبَلَ مِنْهُ شَيْئًا، ثُمَّ إنَّ عُمَرَ دَعاهُ لِيُعْطِيَهُ فأبى أنْ يَقْبَلَ. فقالَ: يا مَعْشَرَ المُسْلِمِينَ، إنِّي أعْرِضُ عَلَيْهِ

has assigned to him) from this Fai'(booty), but he refuses to take it." So Ḥakim never took anything from anybody after the Prophet ﷺ till he died.

372. Narrated Nāfiᶜ; ᶜUmar bin Al-Khaṭṭāb رضي الله عنه said, "O Allāh's Apostle! I vowed to observe Iᶜtikāf for one day during the pre-Islamic period." The Prophet ﷺ ordered him to fulfil his vow.

ᶜUmar gained two lady captives from the war prisoners of Ḥunain and he left them in some of the houses at Mecca. When Allāh's Apostle ﷺ freed the captives of Ḥunain without ransom, they came out walking in the streets. ᶜUmar said (to his son), "O ᶜAbdullāh! See what is the matter." ᶜAbdullāh replied, "Allāh's Apostle ﷺ has freed the captives without ransom." He said (to him), "Go and set free those two slave girls." (Nāfiᶜ added:) Allāh's Apostle ﷺ did not perform the ᶜUmra from Al-Jaᶜrāna, and if he had performed the ᶜUmra, it would not have been hidden from ᶜAbdullāh.

373. Narrated ᶜAmr bin Taghlib رضي الله عنه : Allāh's Apostle ﷺ gave (gifts)

حَقَّهُ الذى قَسَمَ اللهُ لَهُ مِنْ هذَا الفَىْءِ فَيَأْبَى أَنْ يَأْخُذَهُ . فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِىِّ صلى الله عليه وسلَّم حتَّى تُوُفِّىَ .

٣٧٢ ـ حدَّثَنَا أَبُو النُّعْمَانِ : حدَّثَنَا حَمَّادُ بنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ نافِعٍ : أَنَّ عُمَرَ بنَ الخَطَّابِ رَضِىَ اللهُ عَنْهُ قالَ : يا رَسُولَ اللهِ ، إِنَّهُ كانَ عَلَىَّ اعْتِكافُ يَوْمٍ فى الجاهِلِيَّةِ فأَمَرَهُ أَنْ يَفِىَ بِهِ . قالَ : وأَصابَ عُمَرُ جارِيَتَيْنِ مِنْ سَبْىِ حُنَيْنٍ فَوَضَعَهُما فى بَعْضِ بُيُوتِ مَكَّةَ ، قالَ : فمَنَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلى سَبْىِ حُنَيْنٍ فَجَعَلُوا يَسْعَوْنَ فى السِّكَكِ فقالَ عُمَرُ : يا عَبْدَ اللهِ . انْظُرْ ما هذَا ؟ قالَ : مَنَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلى السَّبْىِ . قالَ : اذهَبْ فأَرْسِلِ الجارِيَتَيْنِ . قالَ نافِعٌ : ولَمْ يَعْتَمِرْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنَ الجِعْرَانَةِ ولَوِ اعتمرَ لَمْ يَخْفَ عَلى عَبْدِ اللهِ . وزَادَ جَرِيرُ بنُ حازِمٍ ، عَنْ أَيُّوبَ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ : وقالَ : مِنَ الخُمُسِ ، ورَوَاهُ مَعْمَرٌ ، عَنْ أَيُّوبَ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ فى النَّذْرِ ولَمْ يَقُلْ يَوْمٌ .

٣٧٣ ـ حدَّثَنَا مُوسَى بنُ إِسماعِيلَ : حدَّثَنا جَرِيرُ بنُ حازِمٍ : حدَّثَنا الحَسَنُ

to some people to the exclusion of some others. The latter seemed to be displeased by that. The Prophet ﷺ said, "I give to some people, lest they should deviate from True Faith or lose patience, while I refer other people to the goodness and contentment which Allāh has put in their hearts, and ʿAmr bin Taghlib is amongst them." ʿAmr bin Taghlib said, "The statement of Allāh's Apostle ﷺ is dearer to me than red camels."

Narrated Al-Ḥasan : ʿAmr bin Taghlib told us that Allāh's Apostle ﷺ got some property or some war prisoners and he distributed them in the above way (i.e. giving to some people to the exclusion of others).

374. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "I give to Quraish people in order to let them adhere to Islam, for they are near to their life of Ignorance (i. e. they have newly embraced Islam and it is still not strong in their hearts)."

375. Narrated Anas bin Mālik رضي الله عنه : When Allāh favoured His Apostle ﷺ with the properties of Hawāzin tribe as Faiʾ (booty), he started giving to some Quraishi men even up to one-hundred camels each, whereupon some Anṣārī men said to Allāh's Apostle ﷺ , "May Allāh forgive His Apostle ! He is giving to (men of) Quraish and leaves us, in

قالَ: حدَّثَنِي عَمْرُو بنُ تَغْلِبَ رَضِيَ اللهُ عَنْهُ قالَ: أعْطَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَوْمًا. ومَنَعَ آخَرِينَ فكأنَّهُمْ عَتَبُوا عَلَيْهِ فقالَ: إنِّي أُعْطِي قَوْمًا أخافُ ظَلَعَهُمْ وجَزَعَهُمْ، وأكِلُ أقْوامًا إلى ما جَعَلَ اللهُ في قُلُوبِهِمْ مِنَ الخَيْرِ والغَناءِ: مِنْهُمْ عَمْرُو بنُ تَغْلِبَ. فقالَ عَمْرُو بنُ تَغْلِبَ: ما أُحِبُّ أنَّ لي بِكَلِمَةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم حُمْرَ النَّعَمِ. زادَ أبُو عاصِمٍ، عَنْ جَرِيرٍ قالَ: سَمِعْتُ الحَسَنَ يَقُولُ: حدَّثَنا عَمْرُو بنُ تَغْلِبَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أُتِيَ بِمالٍ أو بِسَبْيٍ فقَسَمَهُ بِهذا.

٣٧٤ ـ حدَّثَنا أبُو الوَلِيدِ: حدَّثَنا شُعْبَةُ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنِّي أُعْطِي قُرَيْشًا أتَألَّفُهُمْ لأنَّهُمْ حَدِيثُ عَهْدٍ بِجاهِلِيَّةٍ.

٣٧٥ ـ حدَّثَنا أبُو اليَمانِ، أخْبَرَنا شُعَيْبٌ: حدَّثَنا الزُّهْرِيُّ قالَ: أخْبَرَنِي أنَسُ بنُ مالِكٍ: أنَّ ناسًا مِنَ الأنْصارِ قالُوا لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم حِينَ أفاءَ اللهُ عَلَى رَسُولِهِ صلى اللهُ عليهِ وسلَّم مِنْ أمْوالِ هَوازِنَ ما أفاءَ، فَطَفِقَ يُعْطِي رِجالًا مِنْ قُرَيْشٍ المِائَةَ مِنَ

spite of the fact that our swords are still dropping blood (of the infidels)." When Allāh's Apostle ﷺ was informed of what they had said, he called the Anṣār and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allāh's Apostle ﷺ came to them and said, "What is the statement which, I have been informed, you said?" The learned ones among them replied, "O Allāh's Apostle! The wise ones amongst us did not say anything, but the youngsters amongst us said, 'May Allāh forgive His Apostle; he gives the Quraish and leaves the Anṣār, in spite of the fact that our swords are still dribbling (wet) with the blood of the infidels.'" Allāh's Apostle ﷺ replied, "I give to such people as are still close to the period of Infidelity (i. e. they have recently embraced Islam and Faith is still weak in their hearts). Won't you be pleased to see the people go with fortune, while you return with Allāh's Apostle ﷺ to your houses? By Allāh, what you will return with, is better than what they are returning with." The Anṣār replied, "Yes, O Allāh's Apostle, we are satisfied." Then the Prophet ﷺ said to them, "You will find after me, others being preferred to you. Then be patient till you meet Allāh and meet His Apostle ﷺ at Al-Kauthar (i. e. a fount in Paradise)." (Anas added:) But we did not remain patient.

376. Narrated Jubair bin Muṭ'im that

الإِبِلِ، فَقَالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، يُعْطِي قُرَيْشًا ويَدَعُنا وسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ: قالَ أنَسٌ: فَحُدِّثَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِمَقالَتِهِمْ فأرْسَلَ إلى الأنْصارِ فَجَمَعَهُمْ فى قُبَّةٍ مِنْ أدَمٍ ولمْ يَدْعُ مَعَهُمْ أحَدًا غَيْرَهُمْ. فَلَمَّا اجْتَمَعُوا جاءَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: ما كانَ حَدِيثٌ بَلَغَنى عَنْكُمْ؟ قالَ لَهُ فُقَهاؤُهُمْ: أمَّا ذَوُو رَأْيِنا فَلَمْ يَقُولُوا شَيْئًا، وأمَّا أُناسٌ مِنَّا حَدِيثَةٌ أسْنانُهُمْ، فَقالُوا: يَغْفِرُ اللهُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم يُعْطِي قُرَيْشًا ويَتْرُكُ الأنْصارَ، وسُيُوفُنا تَقْطُرُ مِنْ دِمائِهِمْ. فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنِّي لأُعْطِي رِجالًا حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، أما تَرْضَوْنَ أنْ يَذْهَبَ النَّاسُ بالأمْوالِ وتَرْجِعُونَ إلى رِحالِكُمْ بِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم؟ فَوَاللهِ ما تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ. قالُوا: بَلَى يا رَسُولَ اللهِ قَدْ رَضِينا. فَقالَ لَهُمْ: إنَّكُمْ سَتَرَوْنَ بَعْدِي أُثْرَةً شَدِيدَةً فاصْبِرُوا حَتَّى تَلْقَوا اللهَ ورَسُولَهُ صلى اللهُ عليهِ وسلَّم على الحَوْضِ. قالَ أنَسٌ: فَلَمْ نَصْبِرْ.

٣٧٩ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ

while he was with Allāh's Apostle ﷺ who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh's Apostle ﷺ so much so that they forced him to go under a Samura tree where his loose outer garment was snatched away. On that, Allāh's Apostle ﷺ stood up and said to them, " Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward. "

عَبْدِ اللهِ الأُوَيْسِىُّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِى عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ أَنَّ مُحَمَّدَ بْنَ جُبَيْرٍ قَالَ: أَخْبَرَنِى جُبَيْرُ بْنُ مُطْعِمٍ أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَمَعَهُ النَّاسُ مُقْفِلَةً مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم الأَعْرَابُ يَسْأَلُونَهُ حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ: أَعْطُونِى رِدَائِى، فَلَوْ كَانَ عَدَدُ هٰذِهِ العِضَاهِ نَعَمًا لَقَسَمْتُهُ بَيْنَكُمْ ثُمَّ لاَ تَجِدُونِى بَخِيلاً وَلاَ كَذُوبًا وَلاَ جَبَانًا.

377. Narrated Anas bin Mālik رضي الله عنه **:**

While I was walking with the Prophet ﷺ who was wearing a Najrānī outer garment with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so violently that I could recognise the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, " Order for me something from Allāh's Fortune which you have. " The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him.

٣٧٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كُنْتُ أَمْشِى مَعَ النَّبِىِّ صلى اللهُ عليه وسلَّم وَعَلَيْهِ بُرْدٌ نَجْرَانِىٌّ غَلِيظُ الحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِىٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَدْ أَثَّرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُرْ لِى مِنْ مَالِ اللهِ الَّذِى عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

378. Narrated ʿAbdullāh رضي الله عنه : On the day (of the battle) of Ḥunain, Allāh's Apostle ﷺ favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqraʿ bin Ḥābis one-hundred camels and he gave ʿUyaina the same amount, and also gave to some of the eminent ʿArabs, giving them preference in this regard. Then a person came and said, "By Allāh, in this distribution justice has not been observed, nor has Allāh's Pleasure been aimed at." I said (to him), "By Allāh, I will inform the Prophet ﷺ (of what you have said)." I went and informed him, and he said, "If Allāh and His Apostle did not act justly, who else would act justly. May Allāh be merciful to Moses, for he was harmed with more than this, yet he kept patient."

٣٧٨ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِى شَيْبَةَ :
حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبِى
وَائِلٍ ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ :
لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَثَرَ النَّبِىُّ صلى الله
عليهِ وسلَّم أُنَاسًا فى الْقِسْمَةِ فَأَعْطَى
الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ ،
وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ ، وَأَعْطَى أُنَاسًا
مِنَ أَشْرَافِ الْعَرَبِ فَآثَرَهُمْ يَوْمَئِذٍ
فى الْقِسْمَةِ . قَالَ رَجُلٌ : وَاللهِ إِنَّ هَذِهِ
الْقِسْمَةَ مَا عُدِلَ فِيهَا وَمَا أُرِيدَ بِهَا
وَجْهُ اللهِ ، فَقُلْتُ : وَاللهِ لأُخْبِرَنَّ
النَّبِىَّ صلى اللهُ عليهِ وسلَّم فَأَتَيْتُهُ فَأَخْبَرْتُهُ
فَقَالَ : فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللهُ
وَرَسُولُهُ ، رَحِمَ اللهُ مُوسَى قَدْ أُوذِىَ
بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ .

379. Narrated Asmā' bint Abī Bakr رضي الله عنها : I used to carry the date stones on my head from the land of Az-Zubair which Allāh's Apostle ﷺ had given to him, and it was at a distance of 2/3 of a Farsakh from my house.

Narrated Hishām's father: The Prophet ﷺ gave Az-Zubair a piece of land from the property of Banī An-Naḍīr (gained as war booty).

٣٧٩ ـ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ :
حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا هِشَامٌ قَالَ :
أَخْبَرَنِى أَبِى ، عَنْ أَسْمَاءَ ابْنَةِ أَبِى بَكْرٍ
رَضِىَ اللهُ عَنْهُمَا قَالَتْ : كُنْتُ أَنْقُلُ
النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتى أَقْطَعَهُ
رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَلَى رَأْسِى
وَهُوَ مِنِّى عَلَى ثُلُثَىْ فَرْسَخٍ . وَقَالَ
أَبُو ضَمْرَةَ : عَنْ هِشَامٍ ، عَنْ أَبِيهِ : أَنَّ
النَّبِىَّ صلى اللهُ عليهِ وسلَّم أَقْطَعَ الزُّبَيْرَ
أَرْضًا مِنْ أَمْوَالِ بَنِى النَّضِيرِ .

380. Narrated Ibn ʿUmar رضي الله عنهما : ʿUmar bin Al-Khaṭṭāb expelled all the Jews and Christians from the land of Ḥijāz. Allāh's Apostle ﷺ after conquering Khaibar, thought of expelling the Jews from the land which, after he conquered it, belonged to Allāh, Allāh's Apostle and the Muslims. But the Jews requested Allāh's Apostle ﷺ to leave them there on the condition that they would do the labour and get half of the fruits (the land would yield). Allāh's Apostle ﷺ said, "We shall keep you on these terms as long as we wish." Thus they stayed till the time of ʿUmar's Caliphate when he expelled them to Taimāʾ and Arīḥa.

٣٨٠ - حَدَّثَنِي أَحْمَدُ بْنُ الْمِقْدَامِ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم لَمَّا ظَهَرَ عَلَى أَهْلِ خَيْبَرَ أَرَادَ أَنْ يُخْرِجَ الْيَهُودَ مِنْهَا وَكَانَتِ الْأَرْضُ لَمَّا ظَهَرَ عَلَيْهَا لِلْيَهُودِ وَلِلرَّسُولِ وَلِلْمُسْلِمِينَ، فَسَأَلَ الْيَهُودُ رَسُولَ اللهِ صلى الله عليه وسلم أَنْ يَتْرُكَهُمْ عَلَى أَنْ يَكْفُوا الْعَمَلَ وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: نَتْرُكُكُمْ عَلَى ذَلِكَ مَا شِئْنَا، فَأُقِرُّوا حَتَّى أَجْلَاهُمْ عُمَرُ فِى إِمَارَتِهِ إِلَى تَيْمَاءَ وَأَرِيحَا.

(20) CHAPTER. The food gained as war booty in the battle field.

بَابُ مَا يُصِيبُ مِنَ الطَّعَامِ فِى أَرْضِ الْحَرْبِ.

381. Narrated ʿAbdullāh bin Mughaffal رضي الله عنه : While we were besieging the fort of Khaibar, a person threw a leather container containing fat, and I ran to take it, but when I turned I saw the Prophet ﷺ (standing behind), so I felt embarrassed in front of him.

٣٨١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَنَزَوْتُ لِآخُذَهُ فَالْتَفَتُّ فَإِذَا النَّبِيُّ صلى الله عليه وسلم فَاسْتَحْيَيْتُ مِنْهُ.

382. Narrated Ibn ʿUmar رضي الله عنهما : In

٣٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

our holy battles, we used to get honey and grapes as war booty which we would eat and would not store.

حَمَّادُ بنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ نافعٍ : عَنِ ابنِ عُمَرَ قالَ : كُنَّا نُصِيبُ فى مَغازِينا العَسَلَ والعِنَبَ فنَأكُلُهُ ولا نَرْفَعُهُ .

383. Narrated Ibn Abī Aufā ؓ : We were afflicted with hunger during the besiege of Khaibar, and when it was the day of (the battle of) Khaibar, we slaughtered the donkeys, and when the pots got boiling (with their meat), Allāh's Apostle ﷺ made an announcement that all the pots should be upset and that nobody should eat anything of the meat of the donkeys. We thought that the Prophet ﷺ prohibited that because the Khumus had not been taken out of the booty (i. e. donkeys); other people said, "He prohibited eating them for ever." (The sub-narrator added, "I asked Sa'id bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.' ")

٣٨٣ ـ حدَّثَنا مُوسَى بنُ إسمَاعِيلَ : حدَّثَنا عَبْدُ الوَاحِدِ : حدَّثَنا الشَّيْبانِىُّ قالَ : سَمِعْتُ ابنَ أبِى أوْفَى رَضِىَ اللهُ عَنْهُما يَقُولُ : أصابَتْنا مَجَاعَةٌ لَيَالِىَ خَيْبَرَ فلَمَّا كانَ يَوْمَ خَيْبَرَ وقَعْنا فى الحُمُرِ الأهْلِيَّةِ فانْتَحَرْناها فلَمَّا غَلَتِ القُدُورُ نادَى مُنَادِى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم : أكْفِئُوا القُدُورَ فَلا تَطْعَمُوا مِنْ لُحُومِ الحُمُرِ شَيْئًا. قالَ عَبْدُ اللهِ : فقُلْنا إنَّما نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم القُدُورَ فَلا تَطْعَمُوا مِنَ الحُمُرِ شَيْئًا. قالَ عَبْدُ اللهِ : فَقُلْنا إنَّما نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم لأنَّها لمْ تخَمَّسْ ، قالَ : و قالَ آخَرُونَ حَرَّمَها ألْبَتَّةَ . وسَألْتُ سَعِيدَ بنَ جُبَيرٍ فَقالَ : حرَّمَها البَتَّةَ .

(21) CHAPTER. Al-Jizya (i.e. tax taken from all non-Muslims living under the protection of the Islamic state) taken from the Dhimmis, and the stopage of war for a while with the enemies, and the Statement of Allāh عَزَّ وَجَلَّ :—

' Fight those who believe not
In Allāh nor in the Last Day,
Nor observe the forbidance of

بابُ الجِزْيَةِ والمُوادَعَةِ مَعَ أهْلِ الذِّمَّةِ والحَرْبِ ، و قَوْلِ اللهِ عَزَّ وجَلَّ ـ

قاتِلُوا الَّذِينَ لا يُؤْمِنُونَ باللهِ ولا باليَوْمِ الآخِرِ ولا يُحَرِّمُونَ ـ إلى قَوْلِهِ ـ وهُمْ صاغِرُونَ ـ يَعْنِى والمَسْكَنَةُ مَصْدَرُ المَسْكِينِ. فُلانٌ أسْكَنُ مِنْ فُلانٍ أحْوَجُ مِنْهُ ، ولمْ يَذْهَبْ أذِلاَّءُ

What Allāh and His Apostle have forbidden,
Nor acknowledge the Religion of Truth
Of the people of the Book
Until they pay the Jizya
With willing submission,
And feel themselves subdued.'
(9 : 29)

(Explanation of a few words not translated.)

And what has been said regarding the taking of Jizya from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abī Najīḥ: I asked Mujāhid, "Why are the Syrians are charged four Dīnārs as Jizya while the Yemenites are charged one Dīnār only?" Mujāhid replied, "This (Jizya) has been fixed on the basis of the degree of prosperity."

إلى السُّكُونِ. و ما جاءَ فى أخْذِ الجِزْيَةِ مِنَ اليهُودِ والنَّصارَى والمجوسِ والعَجَمِ. وقالَ ابنُ عُيَيْنَةَ، عَنِ ابنِ أبى نَجِيحٍ: قُلْتُ لمجاهِدٍ: ماشأنُ أهْلِ الشَّأمِ علَيهِم أربَعَةُ دَنانِيرَ وأهْلِ اليمَنِ علَيهِم دِينارٌ؟ قالَ: جُعِلَ ذَلكَ مِنْ قِبَلِ اليَسارِ.

384. Narrated ᶜUmar (bin Dīnār): I was sitting with Jābir bin Zaid and ᶜAmr bin Aus; and Bajala was narrating to them in 70 A. H., the year when Musᶜab bin Az-Zubair was the leader of the pilgrims of Baṣra. We were sitting at the steps of Zam-zam well and Bajala said, "I was the clerk of Juzᶜ bin Muᶜāwiya, Al-Aḥnaf's paternal uncle. A letter came from ᶜUmar bin Al-Khaṭṭāb one year before his death; and it was read :—

"Cancel every marriage contracted among the Magians between relatives of close kinship (marriages

٣٨٤ ـ حدَّثَنَا علِىُّ بنُ عبْدِ اللهِ: حدَّثَنا سُفْيانُ قالَ: سَمِعْتُ عَمْرًا قال: كُنْتُ جالِسًا مَعَ جابِرِ بنِ زَيدٍ وعَمْرِو ابنِ أوْسٍ فحَدَّثهُما بَجالَةُ سَنَةَ سَبعِينَ، عامَ حَجَّ مُصْعَبُ بنُ الزُّبَيْرِ بأهْلِ البَصْرَةِ عِنْدَ دَرَجِ زَمْزَمَ قالَ: كُنْتُ كاتِبًا لجزْءِ بنِ مُعاوِيَةَ، عَمِّ الأحْنَفِ، فأتانا كِتابُ عُمَرَ بنِ الخَطَّابِ قبْلَ مَوْتِهِ بِسَنَةٍ: فَرِّقُوا بيْنَ كُلِّ ذِى مَحْرَمٍ مِنَ المجُوسِ، ولمْ يَكُنْ عُمَرُ أخَذَ الجِزْيَةَ مِنَ المجُوسِ حتَّى شَهِدَ

that are regarded illegal in Islam ; a relative of this sort being called Dhū-Maḥram.)" (1)

ʿUmar did not take the Jizya from the Magian infidels till ʿAbdur-Raḥmān bin ʿAuf certified that Allāh's Apostle ﷺ had taken the Jizya from the Magians of Hajar.

عَبْدُ الرَّحْمَنِ بنُ عَوْفٍ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أخَذَها مِنْ مَجُوسِ هَجَرٍ .

385. Narrated ʿAmr bin ʿAuf Al-Anṣārī, who was an ally of Banī ʿĀmr bin Luʾai and one of those who had taken part in (the Ghazwa of) Badr : Allāh's Apostle ﷺ sent Abū ʿUbaida bin Al-Jarrāḥ to Baḥrain to collect the Jizya. Allāh's Apostle ﷺ had established peace with the people of Bahrain and appointed Al-ʿAlāʾ bin Al-Ḥaḍramī as their governor. When Abū ʿUbaida came from Baḥrain with the money, the Anṣār heard of Abū ʿUbaida's arrival which co-incided with the time of the morning prayer with the Prophet ﷺ . When Allāh's Apostle ﷺ led them in the morning prayer and finished, the Anṣār approached him, and he looked at them and smiled on seeing them and said, " I feel that you have heard that Abū ʿUbaida has brought something ? " They said, "Yes, O Allāh's Apostle ! " He said, " Rejoice and hope for what will please you ! By Allāh, I am not afraid

٣٨٥ ـ حدَّثَنَا أبُو اليمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَنِي عُرْوَةُ بنُ الزُّبَيْرِ ، عَنِ المِسْوَرِ بنِ مَخْرَمَةَ أنَّهُ أخْبَرَهُ أنَّ عَمْرَو بنَ عَوْفٍ الأنْصارِيَّ وهُوَ حَلِيفٌ لِبَنِي عامِرِ بنِ لُؤَيٍّ ، وكانَ شَهِدَ بَدْرًا أخْبَرَهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بَعَثَ أبا عُبَيْدَةَ بنَ الجَرَّاحِ إلى البَحْرَيْنِ يأتِي بِجِزْيَتِها . وكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم هُوَ صالَحَ أهْلَ البَحْرَيْنِ وأمَّرَ عَلَيْهِمُ العَلاءَ بنَ الحَضْرَمِيِّ فَقَدِمَ أبُو عُبَيْدَةَ بِمالٍ مِنَ البَحْرَيْنِ فَسَمِعَتِ الأنْصارُ بِقُدُومِ أبِي عُبَيْدَةَ فَوافَقَتْ صَلاةَ الصُّبْحِ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَلَمَّا صَلَّى بِهِمُ الفَجْرَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حِينَ رَآهُمْ وقالَ : أظُنُّكُمْ

---

(1) ʿUmar رضي الله عنه did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islam.

of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ
بِشَىْءٍ ؟ قَالُوا : أَجَلْ يَا رَسُولَ اللهِ ، قَالَ :
فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ . فَوَاللهِ لَا
الْفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى
عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا
بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا
كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ .

386. Narrated Jubair bin Ḥaiya: ᶜUmar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzān embraced Islam, ᶜUmar said to him, "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzān said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards Khosrau." So, ᶜUmar sent us (to Khosrau) appointing An-Nuᶜmān bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk

٣٨٦ ـ حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ :
حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّىُّ : حَدَّثَنَا
الْمُعْتَمِرُ بْنُ سُلَيْمَانَ : حَدَّثَنَا سَعِيدُ بْنُ
عُبَيْدِ اللهِ الثَّقَفِىُّ : حَدَّثَنَا بَكْرُ بْنُ
عَبْدِ اللهِ الْمُزَنِىُّ وَزِيَادُ بْنُ جُبَيْرٍ عَنْ
جُبَيْرِ بْنِ حَيَّةَ ، قَالَ : بَعَثَ عُمَرُ النَّاسَ
فِى أَفْنَاءِ الْأَمْصَارِ يُقَاتِلُونَ الْمُشْرِكِينَ ،
فَأَسْلَمَ الْهُرْمُزَانُ فَقَالَ : إِنِّى مُسْتَشِيرُكَ
فِى مَغَازِىَّ هَذِهِ . قَالَ : نَعَمْ ، مَثَلُهَا وَمَثَلُ
مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ
مَثَلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ
رِجْلَانِ ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ
نَهَضَتِ الرِّجْلَانِ بِجَنَاحٍ وَالرَّأْسُ فَإِنْ
كُسِرَ الْجَنَاحُ الْآخَرُ نَهَضَتِ الرِّجْلَانُ
وَالرَّأْسُ . وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ
الرِّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ . فَالرَّأْسُ
كِسْرَى وَالْجَنَاحُ قَيْصَرُ وَالْجَنَاحُ الْآخَرُ
فَارِسُ ، فَمُرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى
كِسْرَى . وَقَالَ بَكْرٌ وَزِيَادٌ جَمِيعًا : عَنْ

to me!" Al-Mughīra replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughīra replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Rememberance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord ﷺ, has ordered us to fight you till you worship Allāh Alone or give Jizya (i. e. tribute); and our Prophet ﷺ has informed us that our Lord says :—

> 'Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master.'

(Al-Mughīra, then blamed An-Nuᶜmān for delaying the attack (1) and) An-Nuᶜmān said to Al-Mughīra, "If you had participated in a similar battle, in the company of Allāh's Apostle ﷺ he would not have blamed you for waiting, nor

جُبَيْرِ بنِ حَيَّةَ، قالَ: فَنَدَبَنا عُمَرُ واسْتَعْمَلَ عَلَيْنا النُّعْمانَ بنَ مُقَرِّنٍ، حتّى إذا كُنّا بأرْضِ العَدُوِّ، وخَرَجَ عَلَيْنا عامِلُ كِسْرَى فى أرْبَعِينَ ألْفاً، فقامَ تُرْجمانٌ فقالَ: لِيُكَلِّمْنِى رَجُلٌ مِنْكُمْ. فقالَ المُغِيرَةُ: سَلْ عَمّا شِئْتَ، قالَ: ما أنْتُمْ؟ قالَ: نَحْنُ أُناسٌ مِنَ العَرَبِ كُنّا فى شَقاءٍ شَدِيدٍ وبَلاءٍ شَدِيدٍ نَمَصُّ الجِلْدَ والنَّوَى مِنَ الجُوعِ، ونَلْبَسُ الوَبَرَ والشَّعْرَ، ونَعْبُدُ الشَّجَرَ والحَجَرَ. فَبَيْنَما نَحْنُ كَذَلِكَ إذْ بَعَثَ رَبُّ السَّمَوَاتِ ورَبُّ الأرَضِينَ، تَعالَى ذِكْرُهُ، وجَلَّتْ عَظَمَتُهُ، إلَيْنا نَبِيّاً مِنْ أنْفُسِنا نَعْرِفُ أباهُ وأُمَّهُ. فأمَرَنا نَبِيُّنا رَسُولُ رَبِّنا صلى اللهُ عليهِ وسلَّم أنْ نُقاتِلَكُمْ حتّى تَعْبُدُوا اللهَ وحْدَهُ أوْ تُؤَدُّوا الجِزْيَةَ. وأخْبَرَنا نَبِيُّنا صلى اللهُ عليهِ وسلَّم عَنْ رِسالَةِ رَبِّنا أنَّهُ مَنْ قُتِلَ مِنّا صارَ إلى الجَنَّةِ فى نَعِيمٍ لَمْ يَرَ مِثْلَها قَطُّ، ومَنْ بَقِيَ مِنّا مَلَكَ رِقابَكُمْ. فقالَ النُّعْمانُ: رُبَّما أشْهَدَكَ اللهُ مِثْلَها مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَلَمْ يُنَدِّمْكَ ولَمْ يُخْزِكَ، ولَكِنِّى شَهِدْتُ القِتالَ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم.

---

(1) Al-Mughīra wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nuᶜmān delayed it till the afternoon.

would he have disgraced you. But I accompanied Allāh's Apostle ﷺ in many battles and it was this custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (i. e. after midday)."

(22) CHAPTER. If the Imām concludes a truce with the king of a country, will peace be observed in regard to all the people of that country ?

387. Narrated Abū Ḥumaid As-Saʿidī رضي الله عنه : We accompanied the Prophet ﷺ in the Ghazwa of Tabūk and the king of ʿAila presented a white mule and a cloak as a gift to the Prophet ﷺ . And the Prophet ﷺ wrote to him a peace treaty allowing him to keep authority over his country.

(23) CHAPTER. The advice to take care of non-Muslims who have a covenant of Allāh's Apostle ﷺ .

388. Narrated Juwairiya bin Qudāma At-Tamīmī: We said to ʿUmar bin Al-Khaṭṭāb, "O Chief of the believers! Advise us." He said, "I advise you to fulfil Allāh's Convention (made with the Dhimmīs) as it is the convention of your Prophet ﷺ and the source of the livelihood of your dependents (i.e. the taxes taken from the Dhimmīs.) "

كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ انْتَظَرَ حَتَّى تَهُبَّ الأَرْوَاحُ وَتَحْضُرَ الصَّلَوَاتُ .

بَابٌ - إِذَا وَادَعَ الإِمَامُ مَلِكَ القَرْيَةِ ، هَلْ يَكُونُ ذَلِكَ لِبَقِيَّتِهِمْ ؟ .

٣٨٧ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ : حَدَّثَنَا وُهَيْبٌ ، عَنْ عَمْرِو بْنِ يَحْيَى ، عَنْ عَبَّاسٍ السَّاعِدِيِّ ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ : غَزَوْنَا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم تَبُوكَ وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدًا وَكَتَبَ لَهُ بِبَحْرِهِمْ .

بَابُ الوَصَاةِ بِأَهْلِ ذِمَّةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، وَالذِّمَّةُ : العَهْدُ . وَالإِلُّ : القَرَابَةُ .

٣٨٨ - حَدَّثَنَا آدَمُ بْنُ إِيَاسٍ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا أَبُو جَمْرَةَ قَالَ : سَمِعْتُ جُوَيْرِيَةَ بْنَ قُدَامَةَ التَّمِيمِيَّ قَالَ : سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ ، قُلْنَا : أَوْصِنَا يَا أَمِيرَ المُؤْمِنِينَ ، قَالَ : أُوصِيكُمْ بِذِمَّةِ اللهِ فَإِنَّهُ ذِمَّةُ نَبِيِّكُمْ وَرِزْقُ عِيَالِكُمْ .

(24) CHAPTER. What grants the Prophet ﷺ gave from the land of Bahrain, and what he promised to give (some people) from the Baḥrain, money resources and from Al-Jizya. And to whom should the Fai' (i. e. booty gained without fight) and the Jizya be distributed?

بابُ ما أقْطَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مِنَ البَحْرَيْنِ ، وما وَعَدَ مِنْ مالِ البَحْرَيْنِ والجِزْيَةِ ولِمَنْ يُقْسَمُ الفَيءُ والجِزْيَةُ ؟.

389. Narrated Yaḥyā bin Sa'id: Once the Prophet ﷺ called the Anṣār in order to grant them part of the land of Baḥrain. On that they said, "No! By Allāh, we will not accept it unless you grant a similar thing to our Quraishi brothers as well." He said, "That will be their's if Allāh wishes." But when the Anṣār persisted in their request, he said, "After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar)."

٣٨٩ - حدَّثَنا أحْمَدُ بنُ يُونُسَ : حدَّثَنا زُهَيْرٌ ، عَنْ يَحْيَى بنِ سَعِيدٍ قالَ : دَعا النَّبِيُّ صلى اللهُ عليهِ وسلَّم الأنْصارَ لِيَكْتُبَ لهُمْ بالبَحْرَيْنِ ، فَقالُوا : لا واللهِ حتَّى تَكْتُبَ لإخْوانِنا مِنْ قُرَيْشٍ بِمِثْلِها . فَقالَ : ذاكَ لهُمْ ماشاءَ اللهُ عَلَى ذَلكَ يَقُولُونَ لهُ . قالَ : فإنَّكُمْ سَتَرَوْنَ بَعْدِي أثَرَةً فاصْبِرُوا حتَّى تَلْقَوْنِي عَلَى الحَوْضِ .

390. Narrated Jābir bin 'Abdullāh ؓ: Allāh's Apostle ﷺ once said to me, "If the revenue of Baḥrain came, I would give you this much and this much." When Allāh's Apostle ﷺ had died, the revenue of Baḥrain came, and Abū Bakr announced, "Let whoever was promised something by Allāh's Apostle ﷺ come to me." So, I went to Abū Bakr and said, "Allāh's Apostle ﷺ said to me, 'If the revenue of Baḥrain came, I would give you this much and this much.'" On that Abū Bakr said to

٣٩٠ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا إسماعِيلُ بنُ إبْراهِيمَ قالَ : أخْبَرَنِي رَوْحُ بنُ القاسِمِ ، عنْ مُحَمَّدِ بنِ المُنْكَدِرِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قالَ لِي : لَوْ قَدْ جاءَنا مالُ البَحْرَيْنِ قَدْ أعْطَيْتُكَ هكَذا وهكَذا وهكَذا . فَلَمَّا قُبِضَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ، وجاءَ مالُ البَحْرَيْنِ ، فَقالَ أبُو بَكْرٍ : مَنْ كانَتْ لهُ عِنْدَ رَسُولِ

me, "Scoop (money) with both your hands." I scooped money with both my hands and Abū Bakr asked me to count it. I counted it and it was five-hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

Narrated Anas رضي الله عنه : Money from Bahrain was brought to the Prophet ﷺ. He said, "Spread it in the Mosque." It was the biggest amount that had ever been brought to Allāh's Apostle ﷺ. In the meantime Al-ʿAbbās came to him and said, "O Allāh's Apostle ! Give me, for I gave the ransom of myself and ʿAqīl." The Prophet ﷺ said (to him), "Take." He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, "Will you order someone to help me in lifting it?" The Prophet ﷺ said, "No." Then Al-ʿAbbās said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." Then Al-ʿAbbās threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, "Will you order someone to help me carry it?" The Prophet ﷺ said, "No." Then Al-ʿAbbās said, "Then will you yourself help me carry it?" The Prophet ﷺ said, "No." So, Al-ʿAbbās threw away some more money and

اللهِ صلى اللهُ عليهِ وسلَّم عِدَةٌ فَلْيَأْتِنِى . فأتَيْتُهُ فَقُلْتُ : إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَدْ كانَ قالَ لى لَوْ قَدْ جاءَنا مالُ البَحْرَيْنِ لأعْطَيْتُكَ هَكَذا و هَكَذا و هَكَذا . فَقالَ لى : احْثُهْ ، فَحَثَوْتُ حَثْيَةً فَقالَ لى : عُدَّها ، فَعَدَدْتُها فإذا هى خَمْسُمائَةٍ فأعْطانى ألْفًا و خَمْسَمائَةٍ . و قالَ إبْرَاهِيمُ بنُ طَهْمانَ : عَنْ عَبْدِ العَزِيزِ ابنِ صُهَيْبٍ عَنْ أنَسٍ : أُتِىَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِمالٍ مِنَ البَحْرَيْنِ فَقالَ : انْثُرُوهُ فى المَسْجِدِ . فَكانَ أكْثَرَ مالٍ أُتِىَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إذْ جاءَهُ العَبَّاسُ فَقالَ : يا رَسُولَ اللهِ ، أعْطِنِى إنِّى فادَيْتُ نَفْسِى وفادَيْتُ عَقِيلاً فَقالَ : خُذْ ، فَحَثا فى ثَوْبِهِ ثُمَّ ذَهَبَ يُقِلُّهُ فَلَمْ يَسْتَطِعْ فَقالَ : أُومُرْ بَعْضَهُمْ يَرْفَعْهُ إلَىَّ . قالَ : لا ، قالَ : فارْفَعْهُ أنْتَ عَلَىَّ ، قالَ : لا ، فَنَثَرَ مِنْهُ ثُمَّ ذَهَبَ يَقتلُّهُ فَلَمْ يَرْفَعْهُ فَقالَ : فَمُرْ بَعْضَهُمْ يَرْفَعْهُ عَلَىَّ ، قالَ : لا ، قالَ : فارْفَعْهُ أنْتَ عَلَىَّ ، قالَ : لا ، فَنَثَرَ مِنْهُ ثُمَّ احْتَمَلَهُ عَلَى كاهِلِهِ ثُمَّ انْطَلَقَ فما زالَ يُتْبِعُهُ بَصَرَهُ حَتَّى خَفِىَ عَلَيْنا عَجَبًا مِنْ حِرْصِهِ . فما قامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وثَمَّ مِنها دِرْهَمٌ .

lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allāh's Apostle ﷺ did not get up from there till not a single Dirham remained from that money.

(25) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.

بَابُ إِثْمِ مَنْ قَتَلَ مُعَاهَدًا بِغَيْرِ جُرْمٍ

391. Narrated ʿAbdullāh bin ʿAmr رضي الله عنهما : The Prophet ﷺ said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

٣٩١ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو: حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.

(26) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

Narrated ʿUmar that the Prophet ﷺ said (to the Jews), "We shall keep you here as long as Allāh keeps you here."

بَابُ إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ

وَقَالَ عُمَرُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: أُقِرُّكُمْ مَا أَقَرَّكُمُ اللهُ.

392. Narrated Abū Huraira رضي الله عنه : While we were in the Mosque, the Prophet ﷺ came out and said, "Let us go to the Jews." We went out till we reached Bait-ul-Midrās. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allāh and His Apostle, and I

٣٩٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ، خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَقَالَ: انْطَلِقُوا إِلَى يَهُودَ، فَخَرَجْنَا حَتَّى

want to expel you from this land. So, if anyone amongst you owns some dear property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allāh and His Apostle."

جِئْنَا بَيْتَ الْمِدْرَاسِ ، فَقَالَ : أَسْلِمُوا تَسْلَمُوا ، وَاعْلَمُوا أَنَّ الأَرْضَ لله وَرَسُولِهِ ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأَرْضِ ، فَمَنْ يَجِدْ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ . وَإِلَّا فَاعْلَمُوا أَنَّ الأَرْضَ لله وَرَسُولِهِ .

393. Narrated Saʿīd bin Jubair that he heard Ibn ʿAbbās رضي الله عنهما saying, "Thursday! And you know not what Thursday is?" After that Ibn ʿAbbās wept till the stones on the ground were soaked with his tears. On that I asked Ibn ʿAbbās, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allāh's Apostle ﷺ deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions although it was improper to differ in front of a prophet. They said, 'What is wrong with him? Do you think he is delirious? (1) Ask him (to write) something for you.' The Prophet ﷺ replied, 'Leave me as I am in a better state than what you are asking me to do.' (2) Then the Prophet ﷺ

٣٩٣ - حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا ابْنُ عُيَيْنَةَ . عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ الأَحْوَلِ : سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ : سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ : يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ ، ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ الْحَصَى ، قُلْتُ : يَا ابْنَ عَبَّاسٍ ، مَا يَوْمُ الْخَمِيسِ ؟ قَالَ : اشْتَدَّ بِرَسُولِ اللهِ صلى الله عليه وسلم وَجَعُهُ ، فَقَالَ : ائْتُونِي بِكَتِفٍ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا . فَتَنَازَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ ، فَقَالُوا : مَالَهُ أَهَجَرَ ؟ اسْتَفْهِمُوهُ ، فَقَالَ : ذَرُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ . فَأَمَرَهُمْ بِثَلَاثٍ ، قَالَ : أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ

---

(1) The speakers here disapproved of the opinion of other people who suggested that the Prophet ﷺ should not be asked to write as he was seriously ill.

(2) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.

ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.'" The sub-narrator added, "The third order was something beneficial which either Ibn ʿAbbās did not mention or he mentioned but I forgot." (1)

العَرَبِ و أجِيزُوا الوَفْدَ بِنَحْوِ ما كُنْتُ أُجِيزُهُمْ ، والثَّالِثَةُ خَيْرٌ إمَّا أنْ سَكَتَ عَنها ، و إمَّا أنْ قالَها فَنَسِيتُها : قالَ سُفْيانُ : هذا مِنْ قَوْلِ سُلَيْمانَ .

(27) CHAPTER. If the pagans betray the Muslims, may they be forgiven ?

بابٌ - إذا غَدَرَ المُشْرِكُونَ بالمُسْلِمِينَ ، هَلْ يُعْفَى عَنْهُمْ ؟ .

394. Narrated Abū Huraira رضي الله عنه : When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Prophet ﷺ ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet ﷺ said (to them), "I am going to ask you a question. Will you tell the truth ?" They said, "Yes." The Prophet ﷺ asked, "Who is your father ?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something ?" They replied, "Yes, O Abū-Al-Qāsim; and if we should tell a lie, you can realise our lie as you have done regarding our father." On that he asked, "Who

٣٩٤ - حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : حَدَّثَنا اللَّيْثُ قالَ : حَدَّثَنِي سَعِيدٌ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم شاةٌ فيها سُمٌّ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : اجْمَعُوا إلَيَّ مَنْ كانَ هاهُنا مِنْ يَهُودَ ، فَجُمِعُوا لَهُ فَقالَ : إنِّي سائِلُكُمْ عَنْ شَيْءٍ ، فَهَلْ أنْتُمْ صادِقِيَّ عَنْهُ؟ فَقالُوا: نَعَمْ ، قالَ لَهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : مَنْ أبُوكُمْ ؟ قالُوا: فُلانٌ فَقالَ : كَذَبْتُمْ بَلْ أبُوكُمْ فُلانٌ ، قالُوا : صَدَقْتَ ، قالَ: فَهَلْ أنْتُمْ صادِقِيَّ عَنْ شَيْءٍ إنْ سَأَلْتُ عَنْهُ ؟ فَقالُوا : نَعَمْ يا أبا القاسِمِ و إنْ كَذَبْنا عَرَفْتَ كَذِبَنا كَما عَرَفْتَهُ في أبِينا ، فَقالَ لَهُمْ : مَنْ أهْلُ النَّارِ ؟ قالُوا :

---

(1) Please see Hadith No. 114 Vol. 1 in order to know the details of this Hadith.

are the people of the (Hell) Fire ? " They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet ﷺ said, "You may be cursed and humiliated in it ! By Allāh, we shall never replace you in it." Then he asked, " Will you now tell me the truth if I ask you a question ? " They said, " Yes, O Abū-Al-Qāsim." He asked, " Have you poisoned this sheep ? " They said, " Yes." He asked, " What made you do so ? " They said, " We wanted to know if you were a liar in which case we would get rid of you, or a prophet in which case the poison would not harm you."

نَكُونُ فِيهَا يَسِيرًا ، ثُمَّ تَخْلُفُونَا فِيهَا . فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : اخْسَئُوا فِيهَا ، واللهِ لا نَخْلُفُكُمْ فِيهَا أبَدًا . ثُمَّ قَالَ : هَلْ أنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إنْ سَأَلْتُكُمْ عَنْهُ ؟ فَقَالُوا : نَعَمْ يا أبا القَاسِمِ . قَالَ : هَلْ جَعَلْتُمْ فِي هذهِ الشَّاةِ سُمًّا ؟ قَالُوا : نَعَمْ . قَالَ : مَا حَمَلَكُمْ عَلَى ذَلكَ ؟ قَالُوا : أرَدْنَا إنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ ، وإنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ .

(28) CHAPTER. The invocation of the Imām against those who break their conventions (with the Muslims).

بابُ دعاءِ الإمامِ عَلَى مَنْ نَكَثَ عَهْدًا .

395. Narrated ʿĀṣim : I asked Anas about the Qunūt (i. e. invocation in the prayer). Anas said, " It should be recited before bowing." I said, " So-and-so claims that you say that it should be recited after bowing." He replied, " He is mistaken." Then Anas narrated to us that the Prophet ﷺ invoked evil on the tribe of Bani-Sulaim for one month after bowing." Anas further said, " The Prophet ﷺ had sent 40 or 70 Qāris (i.e. men well-versed in the knowledge of the Qur'ān) to some pagans, but the latter struggled with them and martyred them, although there was a peace pact between them and the Prophet ﷺ . I had never seen the Prophet ﷺ

٣٩٥ ـ حدَّثَنَا أبُو النُّعْمَانِ : حدَّثَنَا ثَابِتُ بنُ يَزِيدَ : حدَّثَنَا عَاصِمٌ قَالَ : سَأَلْتُ أنَسًا رَضِيَ اللهُ عَنْهُ عَنِ القُنُوتِ ، قَالَ : قَبْلَ الرُّكُوعِ . فَقُلْتُ : إنَّ فُلانًا يَزْعُمُ إنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ ، فَقَالَ : كَذَبَ . ثُمَّ حدَّثَنَا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أنَّهُ قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أحْيَاءٍ مِنْ بَنِي سُلَيْمٍ . قَالَ : بَعَثَ أرْبَعِينَ أوْ سَبْعِينَ ، يَشُكُّ فِيهِ ، مِنَ القُرَّاءِ إلى أُنَاسٍ مِنَ المُشْرِكِينَ فَعَرَضَ لَهُمْ هَؤُلاءِ فَقَتَلُوهُمْ وكَانَ بَيْنَهُمْ وبَيْنَ

so sorry and worried about anybody as he was about them (i. e. the Qāris)."

(29) CHAPTER. The offering of shelter and peace to someone by women.

396. Narrated Um Hānī, the daughter of Abū Ṭālib : I went to Allāh's Apostle ﷺ on the day of the conquest of Mecca and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, " Who is that ? " I said, " I, Um Hānī bint Abī Ṭālib." He said, " Welcome, O Um Hānī." When he had finished his bath, he stood up and offered eight Rakʿāt while dressed in one garment. I said, " O Allāh's Apostle ! My brother ʿAlī has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Apostle ﷺ said, " O Um Hānī ! We will grant asylum to the one whom you have granted asylum." [(Um Hānī said, "That (visit) took place in the Ḍuḥā (i.e. forenoon)].

(30) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them even if it is granted by one of the lowest social status.

397. Narrated Ibrāhīm At-Tamīmī's father : ʿAlī delivered a sermon saying,

النَّبِيَّ صلى اللهُ عليه وسلَّم عَهْداً فَمَا رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ .

بابٌ أمانِ النِّساءِ وجِوارِهِنَّ .

٣٩٦ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبرَنا مالكٌ ، عَنْ أبي النَّضْرِ مَوْلَى عُمَرَ ابنِ عُبَيْدِ اللهِ : أنَّ أبا مُرَّةَ مَوْلَى أُمِّ هانِئٍ ابْنَةِ أبي طالِبٍ أخْبرَهُ : أنَّهُ سَمِعَ أُمَّ هانِئٍ ابْنَةَ أبي طالِبٍ تَقُولُ : ذَهَبْتُ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ ، فَقالَ : مَنْ هذِهِ ؟ فَقُلْتُ : أنا أُمُّ هانِئٍ بِنْتُ أبي طالِبٍ ، فَقالَ : مَرْحَباً بِأُمِّ هانِئٍ . فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانَ رَكَعاتٍ مُلْتَحِفاً في ثَوْبٍ واحِدٍ ؛ فَقُلْتُ : يا رَسُولَ اللهِ ؛ زَعَمَ ابنُ أُمِّي عَلِيٌّ أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ ، فُلانُ بنُ هُبَيْرَةَ . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِئٍ ؛ قالَتْ أُمُّ هانِئٍ : وذلكَ ضُحًى .

بابٌ ـ ذِمَّةُ المُسْلِمِينَ وجِوارُهُمْ واحِدَةٌ . يَسْعَى بِها أدْناهُمْ .

٣٩٧ ـ حدَّثَني مُحَمَّدٌ : أخْبرَنا وَكِيعٌ ، عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ التَّيْمِيِّ ،

"We have no book to read except the Book of Allāh and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakāt or as blood money) and the fact that Medina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (i.e. befriends) other than his real masters will incur the same (Curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (Curse)."

عَنْ أبِيهِ قَالَ: خَطَبَنَا عَلِىٌّ فَقَالَ: مَا عِنْدَنَا كِتَابٌ نَقْرَءُهُ إلاَّ كِتَابَ اللهِ وَمَا فِى هذهِ الصَّحِيفَةِ. فَقَالَ: فِيهَا الجِرَاحَاتُ، وَأسْنَانُ الإبِلِ، وَالمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إلَى كَذَا: فَمَنْ أحْدَثَ فِيهَا حَدَثًا أوْ آوَى فِيهَا مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ وَالنَّاسِ أجْمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ وَلا عَدْلٌ. وَمَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ مِثْلُ ذَلِكَ. وَذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ فَمَنْ أخْفَرَ مُسْلِمًا فَعَلَيْهِ مِثْلُ ذَلِكَ.

(31) CHAPTER. If non-Muslims (in war) say, "Saba'na" and could not say "Aslamna" (i. e. we have embraced Islam), (their claim is accepted). And Ibn ʿUmar said, "Khalid started killing such infidels (thinking that they should have said "Aslamna" to be safe). The Prophet ﷺ said, "O Allāh! I am clear from what Khalid has done." ʿUmar said, "If one says to another "Matars"(1) he is granting him security thereby. Allāh knows all the tongues." ʿUmar said (to

بَابٌ - إذَا قَالُوا صَبَأنَا وَلَمْ يُحْسِنُوا أسْلَمْنَا. وَقَالَ ابْنُ عُمَرَ: فَجَعَلَ خَالِدٌ يَقْتُلُ فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: أبْرَأُ إلَيْكَ مِمَّا صَنَعَ خَالِدٌ، وَقَالَ عُمَرُ: إذَا قَالَ مَتَرْسْ فَقَدْ آمَنَهُ، إنَّ اللهَ يَعْلَمُ الألْسِنَةَ كُلَّهَا. وَقَالَ: تَكَلَّمْ لا بَأسَ.

---

(1) "Matars" is a Persian word meaning, "Don't be afraid."

Al-Hurmuzān, a Persian leader), " Speak, there is no harm." (And that was taken as a sign of granting security.)

(32) CHAPTER. Making peace with the pagans and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty, and Allāh's Statement :—

> 'But if the enemy incline towards peace
> Do incline towards peace.' (8 : 61)

بابُ المُوادَعةِ والمُصالحةِ مَعَ المُشْرِكينَ بالمالِ وغَيْرِهِ ، وإثمِ مَنْ لمْ يَفِ بالعَهْدِ ، وقوْلِهِ - وإنْ جَنَحُوا للسَّلْمِ - جَنَحُوا: طَلَبُوا السَّلْمَ - فاجْنَحْ لها -.

398. Narrated Sahl bin Abī Ḥathma: ʿAbdullāh bin Sahl and Muḥaiyiṣa bin Masʿūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥaiyiṣa came upon ʿAbdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Medina. ʿAbdur Raḥmān bin Sahl, Muḥaiyiṣa and Ḥuwaiyiṣa, the sons of Masʿūd came to the Prophet ﷺ and ʿAbdur Raḥmān intended to talk, but the Prophet ﷺ said (to him), " Let the eldest of you speak," as ʿAbdur-Raḥmān was the youngest. ʿAbdur-Raḥmān kept silent and the other two spoke. The Prophet ﷺ said, " If you swear as to who has committed the murder, you will have the right to take your right from the murderer." They said, " How should we swear if we did not witness the murder or see the murderer ? " The Prophet ﷺ said, " Then

٣٩٨ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا بِشْرٌ ، هو ابنُ المُفَضَّلِ : حدَّثَنا يَحْيَى ، عَنْ بُشَيْرِ بنِ يَسارٍ ، عَنْ سَهْلِ بنِ أبى حَثْمةَ قالَ: انطَلَقَ عَبْدُ اللهِ بنُ سَهْلٍ ومُحَيِّصَةُ ابنُ مَسْعُودِ بنِ زَيْدٍ إلى خَيْبَرَ وهىَ يَوْمَئِذٍ صُلْحٌ فتَفَرَّقا، فأتَى مُحَيِّصَةُ إلى عَبْدِ اللهِ بنِ سَهْلٍ وهُوَ يَتَشَحَّطُ في دَمٍ قَتِيلاً فدَفَنَهُ ، ثُمَّ قَدِمَ المَدِينةَ فانطَلَقَ عَبْدُ الرَّحْمَنِ بنِ سَهْلٍ و مُحَيِّصَةُ و حُوَيِّصَةُ ابْنا مَسْعُودٍ إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّم . فذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فقالَ : كَبِّرْ كَبِّرْ ، وهُوَ أحْدَثُ القَوْمِ . فسَكَتَ فتَكَلَّما فقالَ : تَحْلِفُونَ وتَسْتَحِقُّونَ قاتِلَكُمْ أوْ صاحِبَكُمْ ؟ قالُوا : وكَيْفَ نَحْلِفُ ولَمْ نَشْهَدْ ولَمْ نَرَ ، قالَ : فتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ ، فقالُوا :

the Jews can clear themselves from the charge by taking an oath fifty times (that it was not they who committed the murder).'' They said, '' How should we believe in the oaths of infidels ? '' So, the Prophet ﷺ himself paid the blood money (of ʿAbdullāh).

كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ ؟ فَعَقَلَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مِنْ عِنْدِهِ .

(33) CHAPTER. The superiority of fulfilling one's covenant.

بابُ فَضْلِ الوَفاءِ بالعَهْدِ .

399. Narrated ʿAbdullāh bin ʿAbbās that Abū Sufyān bin Ḥarb informed him that Hercules called him and the members of a caraven from Quraish who had gone to Shaʾm as traders, during the truce which Allāh's Apostle ﷺ had concluded with Abū Sufyān and the Quraish infidels. (1)

٣٩٩ ـ حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ : أنَّ عَبْدَ اللهِ بنَ عَبَّاسٍ أخْبَرَهُ : أنَّ أبا سُفْيانَ بنَ حَرْبٍ أخْبَرَهُ أنَّ هِرَقْلَ أرْسَلَ إلَيْهِ فى رَكْبٍ مِنْ قُرَيْشٍ كانُوا تِجارًا بالشأمِ فى المُدَّةِ الَّتى مادَّ فِيها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أبا سُفْيانَ فى كُفَّارِ قُرَيْشٍ .

(34) CHAPTER. If a Dhimmī practises magic, can he be excused?

Ibn Shihāb was asked, '' If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death ? '' He replied, '' We have been informed that Allāh's Apostle ﷺ was bewitched, yet he did not kill the magician who was from the people of the Scriptures.''

بابٌ ـ هَلْ يُعْفَى عَنِ الذِّمِّىِّ إذا سَحَرَ؟ وَقالَ ابنُ وَهْبٍ : أخْبَرَنى يُونُسُ ، عَنِ ابنِ شِهابٍ ، سُئِلَ : أعَلَى مَنْ سَحَرَ مِنْ أهْلِ العَهْدِ قَتْلٌ ؟ قالَ : بَلَغَنا أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَدْ صُنِعَ لَهُ ذَلِكَ فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ وكانَ مِنْ أهْلِ الكِتابِ .

---

(1) In the meeting between Abū Sufyān and Hercules, the latter, praising Allāh's Apostle ﷺ said, "And so the Apostles never act treacherously."

400. Narrated ʿAisha (رضي الله عنها) : Once the Prophet ﷺ was bewitched so that he began to imagine that he had done a thing which in fact , he had not done.

(35) CHAPTER. Caution against treachery ; and the Statement of Allāh (تعالى) :—

> ' (O Prophet !) If they should deceive you, Allāh is Sufficient for your protection. He it is that supported you with His Aid and with the believers. (8 : 62)

401. Narrated ʿAuf bin Mālik : I went to the Prophet ﷺ durinng the Ghazwa of Tabūk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour : my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one-hundred Dīnārs, he will not be satisfied ; then an affliction which no Arab house will escape, and then a truce between you and Banī Al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

٤٠٠ ـ حَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم سُحِرَ حَتَّى كَانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا ولمْ يَصْنَعْهُ.

بابُ ما يُحْذَرُ مِنَ الغَدْرِ وقَوْلِ اللهِ تَعالَى ـ وإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فإِنَّ حَسْبَكَ اللهُ ـ الآيَةَ.

٤٠١ ـ حَدَّثَنَا الحُمَيْدِيُّ: حَدَّثَنَا الوَلِيدُ بنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بنُ العَلاءِ بنِ زَيْدٍ قالَ: سَمِعْتُ بُسْرَ بنَ عُبَيْدِ اللهِ: أَنَّهُ سَمِعَ أَبا إِدْرِيسَ قالَ: سَمِعْتُ عَوْفَ بنَ مالِكٍ قالَ: أَتَيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم فى غَزْوَةِ تَبُوكَ وهُوَ فى قُبَّةٍ مِنْ أَدَمٍ فَقالَ: أَعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِى، ثُمَّ فَتْحُ بَيْتِ المَقْدِسِ، ثُمَّ مُوتانٌ يأخُذُ فِيكُمْ كَعُقاصِ الغَنَمِ، ثُمَّ اسْتِفاضَةُ المالِ حَتَّى يُعْطَى الرَّجُلُ مائَةَ دِينارٍ فَيَظَلُّ ساخِطًا، ثُمَّ فِتْنَةٌ لا يَبْقَى بَيْتٌ مِنَ العَرَبِ إِلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِى الأَصْفَرِ فَيَغْدِرُونَ فَيَأْتُونَكُمْ تَحْتَ ثَمانِينَ غايَةً تَحْتَ كُلِّ غايَةٍ اثْنا عَشَرَ أَلْفًا.

(36) CHAPTER. How to revoke a covenant; and the Statement of Allāh عَزَّ وَجَلَّ :—

> ' If you fear treachery of some people, revoke their covenant, (so as to be) on equal terms; for Allāh does not love the treacherous.'
>
> (8 : 58)

بابُ كَيْفَ يُنْبَذُ إِلى أَهْلِ العَهْدِ ؟

وقَوْلِ اللهِ عَزَّ وَجَلَّ - وإِمَّا تَخافَنَّ مِنْ قَوْمٍ خِيانَةً فانْبِذْ إِلَيْهِمْ عَلى سَواءٍ - الآيَةَ .

402. Narrated Abū Huraira رضي الله عنه : Abū Bakr, on the day of Naḥr[1] (i.e. slaughtering of animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Ḥajj, and none will be allowed to perform the Ṭawāf of the Kaᶜba undressed." And the day of Al-Ḥajj-ul-Akbar (i.e. the greater Ḥajj) is the day of Nahr, and it is called Al-Akbar because the people call the ᶜUmra Al-Ḥajj-ul-Aṣghar (i.e. the minor Ḥajj). Abū Bakr revoked the pagans' covenant that year, and therefore, no pagan performed the Ḥajj in the year of Ḥajjat-ul-Wadāᶜ of the Prophet ﷺ.

٤٠٢ - حدَّثَنا أَبُو اليَمانِ : أَخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنا حُمَيْدُ ابنُ عَبْدِ الرَّحْمَنِ : أَنَّ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فِيمَنْ يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى : لا يَحُجُّ بَعْدَ العامِ مُشْرِكٌ ، ولا يَطُوفُ بِالبَيْتِ عُرْيانٌ ؛ ويَوْمُ الحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ . وإِنَّما قِيلَ الأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ الحَجُّ الأَصْغَرُ . فَنَبَذَ أَبُو بَكْرٍ إِلى النَّاسِ فى ذَلِكَ العامِ . فَلَمْ يَحُجَّ عامَ حَجَّةِ الوَداعِ الَّذى حَجَّ فِيهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مُشْرِكٌ .

(37) CHAPTER. The sin of a person who makes a covenant and proves treacherous; and the Statement of Allāh عَزَّ وَجَلَّ :—

> ' They are those with whom you make a covenant,

بابُ إِثْمِ مَنْ عاهَدَ ثُمَّ غَدَرَ .

وقَوْلِهِ عَزَّ وَجَلَّ - الَّذِينَ عاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فى كُلِّ مَرَّةٍ وهُمْ لا يَتَّقُونَ - .

---

(1) See the glossary.

But they break their covenant everytime,
And they have not the fear (of Allāh).' (8: 56)

403. Narrated ʿAbdullāh bin ʿAmr ﵄: Allāh's Apostle ﷺ said, "Whoever has (the following) four qualities is a hypocrite:—

If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these qualities, has one quality of a hypocrite, unless he gives it up."

٤٠٣ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ. عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: أَرْبَعُ خِلالٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا.

404. Narrated ʿAlī ﵁: We did not write anything from the Prophet ﷺ except the Qurʾān and what is written in this paper, (wherein) the Prophet ﷺ said, "Medina is a sanctuary from (the mountain of) Air to so-and-so; therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allāh, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be secured by all the Muslims even if it is granted by one of the lowest

٤٠٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِىِّ، عَنْ أَبِيهِ، عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ قَالَ: مَا كَتَبْنَا عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم إِلاَّ القُرْآنَ، وَمَا فِى هٰذِهِ الصَّحِيفَةِ: قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: المَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يُقْبَلُ مِنْهُ عَدْلٌ وَلا صَرْفٌ. وَذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ

social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slaves who take as masters (befriends) people other than his own real masters who freed them without taking the permission of the latter, will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

Narrated Saᶜīd: Abū Huraira رضي الله عنه once said (to the people), "What will your state be when you can get no Dīnār or Dirham (i. e. taxes from the Dhimmīs)?" On that someone asked him, "What makes you know that this state will take place, O Abū Huraira?" He said, "By Him in Whose Hands Abū Huraira's life is, I know it through the statement of the true and truely inspired one (i. e. the Prophet ﷺ)." The people asked, "What does the statement say?" He replied, "Allāh and His Apostle's asylum (granted to Dhimmīs, i. e. non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these Dhimmīs so daring that they will refuse to pay the Jizya they will be supposed to pay."

(38) CHAPTER :—

405. Narrated Al-Aᶜmash: I asked

والمَلائِكَةِ والنَّاسِ أجمَعِينَ، لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ.. ومَنْ والَى قَوْمًا بِغَيْرِ إذْنِ مَوالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ والنَّاسِ أجمَعِينَ لا يُقْبَلُ مِنْهُ صَرْفٌ ولا عَدْلٌ. قالَ أبُو مُوسَى: حدَّثنا هاشِمُ بنُ القاسِمِ: حدَّثنا إسحاقُ ابنُ سَعِيدٍ، عَنْ أبِيهِ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: كَيْفَ أنتُمْ إذا لَمْ تَجْتَبُوا دِينارًا ولا دِرْهَمًا؟ فَقِيلَ لَهُ: وكَيْفَ تَرَى ذَلكَ كائِنًا يا أبا هُرَيْرَةَ؟ قالَ: إيْ والَّذِي نَفْسُ أبِي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ المَصْدُوقِ. قالُوا: عَمَّ ذاكَ؟ قالَ: تُنْتَهَكُ ذِمَّةُ اللهِ وذِمَّةُ رَسُولِهِ صلى اللهُ عليه وسلَّم فَيَشُدُّ اللهُ عَزَّ وجَلَّ قُلُوبَ أهْلِ الذِّمَّةِ فَيَمْنَعُونَ ما فِي أيْدِيهِمْ

بابٌ :-

٤٠٥ - حدَّثنا عَبْدانُ: أخْبَرَنا

Abū Wā'il. "Did you take part in the battle of Siffīn?" (1) He said, "Yes, and I heard Sahl bin Ḥunaif (when he was blamed for lack of zeal for fighting) saying, 'You'd better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal. (2) If I had had the courage to disobey the Prophet's orders, I would have done so. We had kept our swords on our necks and shoulders for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'"

406. Narrated Abū Wā'il: We were in Siffīn and Sahl bin Ḥunaif got up and said, "O people! Blame yourselves! We were with the Prophet ﷺ on the day of Ḥudaibiya, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khaṭṭāb came and said, 'O Allāh's Apostle! Aren't we in the right and our opponents in the wrong?' Allāh's Apostle ﷺ said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allāh judges

أَبُو حَمْزَةَ قَالَ: سَمِعْتُ الأَعْمَشَ قَالَ: سَأَلْتُ أَبَا وَائِلٍ شَهِدْتَ صِفِّينَ؟ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: اتَّهِمُوا رَأْيَكُمْ، رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ، وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ النَّبِيِّ صلى اللهُ عليه وسلَّم لَرَدَدْتُهُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لِأَمْرٍ يُفْظِعُنَا إِلا أَسْهَلْنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرَ أَمْرِنَا هَذَا.

٤٠٦ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ: حَدَّثَنَا حَبِيبُ ابْنُ أَبِي ثَابِتٍ. قَالَ: حَدَّثَنِي أَبُو وَائِلٍ قَالَ: كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ: أَيُّهَا النَّاسُ، اتَّهِمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلَّم يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا رَسُولَ اللهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: بَلَى. فَقَالَ:

---

(1) A battle that took place between 'Alī's followers and Mu'awiya's followers at the river of Euphrates in Iraq.

(2) Abū Jandal embraced Islam at the time when the Muslims had concluded a treaty with the pagans of Mecca by virtue of which the Prophet ﷺ had to return Abū Jandal to them in spite of his conversion.

between us and them?' Allāh's Apostle ﷺ said, 'O Ibn Al-Khattāb! I am the Apostle of Allāh and Allāh will never degrade me.' Then ʿUmar went to Abū Bakr and told him the same as he had told the Prophet ﷺ. On that Abū Bakr said (to ʿUmar), 'He is the Apostle of Allāh and Allāh will never degrade him.' Then Sūrat-al-Fatḥ (i. e. Victory) was revealed and Allāh's Apostle ﷺ recited it to the end in front of ʿUmar. On that ʿUmar asked, 'O Allāh's Apostle! Was it (i.e. the Ḥudaibiya Treaty) a victory?' Allāh's Apostle ﷺ said, 'Yes.'"

أليس قتلانا في الجنة وقتلاهم في النار؟ قال: بلى، قال: فعلام نعطي الدنية في ديننا؟ أنرجع ولما يحكم الله بيننا وبينهم؟ فقال: يا ابن الخطاب، إني رسول الله ولن يضيعني الله أبدا. فانطلق عمر إلى أبي بكر فقال له مثل ما قال للنبي صلى الله عليه وسلم فقال: إنه رسول الله ولن يضيعه الله أبدا. فنزلت سورة الفتح فقرأها رسول الله صلى الله عليه وسلم على عمر إلى آخرها. قال عمر: يا رسول الله، أوفتح هو؟ قال: نعم.

407. Narrated Asmā' bint Abī Bakr رضي الله عنهما: During the period of the peace treaty of Quraish with Allāh's Apostle ﷺ, my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allāh's Apostle ﷺ, "O Allāh's Apostle! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

٤٠٧ - حدثنا قتيبة بن سعيد: حدثنا حاتم بن إسماعيل، عن هشام بن عروة، عن أبيه، عن أسماء ابنة أبي بكر رضي الله عنهما قالت: قدمت علي أمي وهي مشركة في عهد قريش إذ عاهدوا رسول الله صلى الله عليه وسلم ومدتهم مع أبيها، فاستفتت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله، إن أمي قدمت علي وهي راغبة أفأصلها؟ قال: نعم، صليها.

(39-A) CHAPTER. It is permissible to conclude a peace treaty of three days or any other fixed period.

باب المصالحة على ثلاثة أيام أو وقت معلوم.

408. Narrated Al-Barā' رضي الله عنه: When

٤٠٨ - حدثنا أحمد بن عثمان

the Prophet ﷺ intended to perform the ʿUmra he sent a person to the people of Mecca asking their permission to enter Mecca. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So ʿAlī bin Abī-Ṭālib started writing the treaty between them. He wrote, "This is what Muḥammad, Apostle of Allāh ﷺ has agreed to." The (Meccans) said, "If we knew that you (Muḥammad) are the Apostle of Allāh, then we would not have prevented you and would have followed you. But write, 'This is what Muḥammad bin ʿAbdullāh has agreed to......'" On that Allāh's Apostle ﷺ said, "By Allāh, I am Muḥammad bin ʿAbdullāh, and, by Allāh, I am Apostle of ʿAllāh." Allāh's Apostle ﷺ used not to write; so he asked ʿAlī to erase the expression of Apostle of Allāh. On that ʿAlī said, "By Allāh, I will never erase it." Allāh's Apostle ﷺ said (to ʿAlī), "Let me see the paper." When ʿAlī showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh's Apostle ﷺ had entered Mecca and three days had elapsed, the Meccans came to ʿAlī and said, "Let your friend (i. e. the Prophet ﷺ) quit Mecca." ʿAlī informed Allāh's Apostle ﷺ about it and Allāh's Apostle ﷺ said, "Yes," and then he departed.

ابنِ حَكيمٍ: حدَّثنا شُرَيْحُ بنُ مَسْلَمَةَ: حدَّثنا إبْراهيمُ بنُ يُوسُفَ بنِ أبي إسْحاقَ قالَ: حدَّثَني أبي عَنْ أبي إسْحاقَ قالَ: حدَّثَني البَراءُ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لمَّا أرادَ أنْ يَعْتَمِرَ أرْسَلَ إلى أهْلِ مكَّةَ يَسْتَأذِنُهُمْ لِيَدْخُلَ مَكَّةَ فاشْتَرَطُوا عَلَيْهِ أنْ لا يُقِيمَ بِها إلاَّ ثَلاثَ لَيالٍ، ولا يَدْخُلَها إلاَّ بِجُلُبَّانِ السِّلاحِ، ولا يَدْعُوَ مِنْهُمْ أحَدًا، قالَ: فأخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بنُ أبي طالِبٍ. فَكَتَبَ: هذا ما قاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقالُوا: لَوْ عَلِمْنا أنَّكَ رَسُولُ اللهِ لمْ نَمْنَعْكَ و لَتابَعْناكَ. ولكِنِ اكْتُبْ: هذا ما قاضَى عَلَيْهِ مُحَمَّدُ بنُ عَبْدِ اللهِ فَقالَ: أنا واللهِ مُحَمَّدُ بنُ عَبْدِ اللهِ، و أنا واللهِ رَسُولُ اللهِ. قالَ: و كانَ لا يَكْتُبُ، قالَ: فقالَ: لِعَلِيٍّ امْحُ رَسُولَ اللهِ، فَقالَ عَلِيٌّ: و اللهِ لا أمْحاهُ أبَدًا، قالَ: فأرِنِيهِ، قالَ: فأراهُ إيَّاهُ فمَحاهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِيَدِهِ، فلَمَّا دَخَلَ ومَضَتِ الأيَّامُ أتَوْا عَلِيًّا فَقالُوا: مُرْ صاحِبَكَ فلْيَرْتَحِلْ، فذَكَرَ ذلكَ عَلِيٌّ رضِيَ اللهُ عَنْهُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: نَعَمْ، ثُمَّ ارْتَحَلَ.

(39-B) **CHAPTER.** To make a peace treaty without a limited period, as the Prophet ﷺ told (the Khaibar Jews), "We will keep you as long as Allāh will keep you."

بَابٌ الْمُوَادَعَةِ مِنْ غَيْرِ وَقْتٍ ؛ وَقَوْلِ النَّبِيِّ صلى الله عليه وسلم أُقِرُّكُمْ عَلَى مَا أَقَرَّكُمُ اللهُ .

(40) **CHAPTER.** The throwing of the dead bodies of the pagans in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

بَابٌ طَرْحِ جِيَفِ الْمُشْرِكِينَ فِي الْبِئْرِ : وَلَا يُؤْخَذُ لَهُمْ ثَمَنٌ .

409. Narrated ʿAbdullāh رضي الله عنه : While the Prophet ﷺ was in the state of prostration, surrounded by a group of people from Quraish pagans, ʿUqba bin Abī Muʿaiṭ came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ . The Prophet ﷺ did not raise his head from prostration till Fāṭima (i. e. his daughter) عَلَيْهَا السَّلَامُ came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, O Allāh! Destroy Abū Jahl bin Hishām, ʿUtba bin Rabīʿa, Shaiba bin Rabīʿa, ʿUqba bin Abī Muʿaiṭ, ʿUmaiya bin Khalaf (or Ubai bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

٤٠٩ - حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ قَالَ : أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : بَيْنَا النَّبِيُّ صلى الله عليه وسلم سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ وَقَذَفَهُ عَلَى ظَهْرِ النَّبِيِّ صلى الله عليه وسلم فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخَذَتْ مِنْ ظَهْرِهِ ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم : اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ أَبَا جَهْلِ بْنَ هِشَامٍ ، وَعُتْبَةَ بْنَ رَبِيعَةَ ، وَشَيْبَةَ بْنَ رَبِيعَةَ ، وَعُقْبَةَ ابْنَ أَبِي مُعَيْطٍ وَأُمَيَّةَ بْنَ خَلَفٍ . أَوْ أُبَيَّ بْنَ خَلَفٍ فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فَأُلْقُوا فِي بِئْرٍ غَيْرَ أُمَيَّةَ أَوْ أُبَيٍّ فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا فَلَمَّا جَرُّوهُ تَقَطَّعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبِئْرِ .

(41) CHAPTER. The sin of a betrayer whether he betrayes a good or a bad person.

بَابُ إِثْمِ الغَادِرِ لِلْبَرِّ وَالفَاجِرِ .

410. Narrated Abu Wa'il from 'Abdullah and Thabit: Anas said, "The Prophet ﷺ said, "Every betrayer will have a flag on the Day of Resurrection." One of the two sub-narrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognised by it.

٤١٠ ـ حَدَّثَنَا أَبُو الوَلِيدِ حَدَّثَنَا شُعْبَةُ ، عَنْ سُلَيْمَانَ الأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ وَعَنْ ثَابِتٍ : عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ القِيامَةِ . قالَ أَحَدُهُمَا يُنْصَبُ ، وقالَ الآخَرُ يُرَى يَوْمَ القِيامَةِ يُعْرَفُ بِهِ

411. Narrated Ibn 'Umar ؓ : The Prophet ﷺ said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed."

٤١١ ـ حَدَّثَنَا سُلَيْمَانُ بنُ حَرْبٍ : حَدَّثَنَا حَمَّادُ بنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : لِكُلِّ غَادِرٍ لِوَاءٌ يُنْصَبُ يَوْمَ القِيامَةِ بِغَدْرَتِهِ .

412. Narrated Ibn 'Abbas ؓ : Allah's Apostle ﷺ said on the day of the conquest of Mecca, "There is no migration now, but there is Jihad (i.e. holy battle) and good intentions.(1) And when you are called for Jihad, you should come out at once." Allah's Apostle ﷺ also said, on the day of the conquest of Mecca, "Allah has made this town a sanctuary

٤١٢ ـ حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنْ طَاوُسٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَوْمَ فَتْحِ مَكَّةَ : لا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا . وقالَ يَوْمَ فَتْحِ مَكَّةَ : إِنَّ هَذَا البَلَدَ

---

(1) See the footnote of Hadith No. 42.

since the day He created the Heavens and the Earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i. e. Mecca) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-ʿAbbās said, "O Allāh's Apostle! Except the Idhkhir, because it is used by the people's goldsmiths and for their houses." On that the Prophet ﷺ said, "Except the Idhkhir."

حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلى يَوْمِ القِيَامَةِ ، وإنَّهُ لَمْ يَحِلَّ القِتَالُ فِيهِ لأَحَدٍ قَبْلِي ، ولَمْ يَحِلَّ لِي إلاَّ سَاعَةً مِنْ نَهارٍ . فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إلى يَوْمِ القِيَامَةِ ، لا يُعْضَدُ شَوْكُهُ ، ولا يُنَفَّرُ صَيْدُهُ ، ولا يَلْتَقِطُ لُقَطَتَهُ إلاَّ مَنْ عَرَّفَهَا ، ولا يُخْتَلَى خَلاهُ . فَقَالَ العَبَّاسُ : يا رَسُولَ اللهِ ، إلاَّ الإِذْخِرَ فإنَّهُ لِقَيْنِهِمْ ولِبُيُوتِهِمْ ، قالَ : إلاَّ الإِذْخِرَ .

In the name of Allāh,
the most Beneficent, the most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

THE BOOK OF THE BEGINNING OF CREATION

كتاب بدء الخلق

(1) CHAPTER. What is mentioned in the Statement of Allāh تعالى (in this respect) :—

> ' It is He Who starts the process of creation ; then repeats it ; and for Him it is most easy.' (30 : 27)

Ar-Rabīʿ bin Khuthaim and Al-Ḥasan said, " Everything is easy for Allāh." (Explanation of a few Arabic words left without translation.)

بَابُ مَا جَاءَ فِي قَوْلِ اللهِ تَعَالَى - وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ - وَقَالَ الرَّبِيعُ بْنُ خُثَيْمٍ وَالْحَسَنُ: كُلٌّ عَلَيْهِ هَيِّنٌ. هَيِّنٌ وَهَيْنٌ مِثْلُ لَيِّنٍ وَلَيْنٍ وَمَيِّتٍ وَمَيْتٍ. وَضَيِّقٍ وَضَيْقٍ. أَفَعَيِينَا؟ أَفَأَعْيَا عَلَيْنَا حِينَ أَنْشَأَكُمْ وَأَنْشَأَ خَلْقَكُمْ. لُغُوبٌ: النَّصَبُ. أَطْوَارًا، طَوْرًا كَذَا. وَطَوْرًا كَذَا. عَدَا طَوْرَهُ أَيْ قَدْرَهُ.

413. Narrated ʿImrān bin Ḥusain رضي الله عنهما : Some people of Bani Tamim came to the Prophet ﷺ and he said (to them), " O Bani Tamim ! Rejoice with glad tidings." They said, " You have given us glad tidings, now give us something." On hearing that the colour of his face changed. (1) Then the people of Yemen came to him and he said, " O

٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: يَا بَنِي تَمِيمٍ، أَبْشِرُوا. فَقَالُوا: بَشَّرْتَنَا فَأَعْطِنَا، فَتَغَيَّرَ وَجْهُهُ.

---

(1) Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise ; or because he did not then have anything to satisfy their request.

the people of Yemen! Accept the good tidings, as Banī Tamīm has refused them." The Yemenites said, "We accept them." Then the Prophet ﷺ started talking about the beginning of creation and about Allāh's Throne. In the meantime a man came saying, "O ʿImrān! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allāh's Apostle ﷺ had said).

فَجاءَهُ أهْلُ الْيَمَنِ فَقالَ: يا أهْلَ الْيَمَنِ: اقْبَلُوا الْبُشْرَى إذْ لَمْ يَقْبَلْها بَنُو تَمِيمٍ. قالُوا: قَبِلْنا، فَأخَذَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُحَدِّثُ بَدْءَ الخَلْقِ والعَرْشِ فَجاءَ رَجُلٌ فَقالَ: يا عِمْرانُ رَاحِلَتُكَ تَفَلَّتَتْ، لَيْتَنِي لَمْ أقُمْ.

414. Narrated ʿImrān bin Ḥusain رضي الله عنهما: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Banī Tamīm came to the Prophet ﷺ who said, "O Banī Tamīm! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenites came to him and he said, "Accept the good tidings, O the people of Yemen, for Banī Tamīm refused them." They said, "We accept it, O Allāh's Apostle! We have come to ask you about this matter (i. e. the start of creations)." He said, "First of all, there was nothing but Allāh, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man shouted, "O Ibn Ḥusain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allāh, I wished I had left that she-camel (but not that gathering).

٤١٤ ـ حَدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ: حَدَّثَنا أبي: حَدَّثَنا الأعْمَشُ: حَدَّثَنا جامِعُ بنُ شَدَّادٍ، عَنْ صَفْوَانَ بنِ مُحْرِزٍ: أنَّهُ حَدَّثَهُ عَنْ عِمْرانَ بنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُما قالَ: دَخَلْتُ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم وعَقَلْتُ ناقَتِي بالبابِ، فأتاهُ ناسٌ مِنْ بَنِي تَمِيمٍ فَقالَ: اقْبَلُوا الْبُشْرَى يا بَنِي تَمِيمٍ، قالُوا: قَدْ بَشَّرْتَنا فأعْطِنا، مَرَّتَيْنِ. ثُمَّ دَخَلَ عَلَيْهِ ناسٌ من أهْلِ الْيَمَنِ فَقالَ: اقْبَلُوا الْبُشْرَى يا أهْلَ الْيَمَنِ إذَ لَمْ يَقْبَلْها بَنُو تَمِيمٍ، قالُوا: قَدْ قَبِلْنا يا رَسُولَ اللهِ قالُوا: جِئْنا نَسْألُكَ عَنْ هذَا الأمْرِ، قالَ: كانَ اللهُ ولَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وكانَ عَرْشُهُ عَلَى الْماءِ. وكَتَبَ فِي الذِّكْرِ كُلَّ شَيْءٍ، وخَلَقَ السَّمَوَاتِ والأرْضَ فَنادَى مُنادٍ: ذَهَبَتْ ناقَتُكَ يا ابْنَ الْحُصَيْنِ، فانْطَلَقْتُ فإذَا هِيَ يَقْطَعُ

Narrated 'Umar ؓ : One day the Prophet ﷺ stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.

دونَهـا السَّرابُ فَوَاللهِ لَوَدِدْتُ أنّي كُنْتُ تَرَكْتُهـا . وَرَوَى عيسَى ، عَنْ رَقَبَةَ ، عَنْ قَيْسِ بنِ مُسْلِمٍ ، عَنْ طارِقِ ابنِ شِهابٍ قالَ : سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ : قامَ فِينا النَّبِيُّ صلى اللهُ عليهِ وسلَّم مَقاماً فأخْبَرَنا عَنْ بَدْءِ الخَلْقِ حتَّى دَخَلَ أهْلُ الجَنَّةِ مَنازِلَهُمْ وأهْلُ النَّارِ مَنازِلَهُمْ ، حَفِظَ ذَلكَ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ .

415. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Allāh the Most Superior said,

> 'The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is explicit in his statement that I shall not recreate him as I have created (him) before.'"

٤١٥ ـ حدَّثَنا عَبْدُ اللهِ بنُ أبي شَيْبَةَ ، عَنْ أبي أحْمَدَ ، عَنْ سُفْيانَ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : قالَ اللهُ تَعالى : يَشْتِمُني ابنُ آدَمَ ، وما يَنْبَغِي لَهُ أنْ يَشْتِمَني . ويُكَذِّبُني ، وما يَنْبَغِي لَهُ . أمَّا شَتْمُهُ فَقَوْلُهُ : إنَّ لي وَلَداً ، وأمَّا تَكْذِيبُهُ فَقَوْلُهُ : لَيْسَ يُعِيدُني كما بَدَأني .

416. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy overpowers My Anger.'"

٤١٦ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا مُغِيرَةُ بنُ عَبْدِ الرَّحْمنِ القُرَشِيُّ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لمَّا قَضَى اللهُ الخَلْقَ كَتَبَ في كِتابِهِ فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ إنَّ رَحْمَتي غَلَبَتْ غَضَبي .

(2) CHAPTER. What has been said regarding the seven Earths. And the Statement of Allāh تعالى :—

‘ Allah is He Who
Created seven Firmaments,
And of the earth
A similar number.
Through the midst
Of them (all) descend
His Commands : that you may
Know that Allāh has power
Over all things, and that
Allāh comprehends all things
In (His) Knowledge.’ (65 : 12)

(The explanation of a few Arabic words not translated.)

بَابُ مَا جَاءَ فِى سَبْعِ أَرَضِينَ ، وَ قَوْلِ اللهِ تَعَالَى - اللهُ الَّذِى خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا - وَالسَّقْفِ الْمَرْفُوعِ : السَّمَاءُ . سَمْكَهَا : بِنَاءَهَا . وَالْحُبُكُ : اسْتِوَاؤُهَا وَحُسْنُهَا . وَأَذِنَتْ : سَمِعَتْ وَأَطَاعَتْ . وَأَلْقَتْ : أَخْرَجَتْ مَا فِيهَا مِنَ الْمَوْتَى ، وَتَخَلَّتْ أَىْ عَنْهُمْ . طَحَاهَا : دَحَاهَا . بِالسَّاهِرَةِ : وَجْهُ الأَرْضِ ، كَانَ فِيهَا - الْحَيَوَانُ نَوْمُهُمْ وَسَهَرُهُمْ .

417. Narrated Muḥammad bin Ibrahīm bin Al-Ḥārith from Abū Salama bin ʿAbdur-Raḥmān who had a dispute with some people on a piece of land, and so he went to ʿAisha and told her about it. She said, “ O Abū Salama, avoid the land, for Allāh’s Apostle ﷺ said, ‘ Any person who takes even a span of land unjustly shall be encircled with it at the neck down the seven earths.’ ”

٤١٧ - حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ : أَخْبَرَنَا ابْنُ عُلَيَّةَ ، عَنْ عَلِىِّ بْنِ الْمُبَارَكِ : حَدَّثَنَا يَحْيَى بْنُ أَبِى كَثِيرٍ ، عَنْ مُحَمَّدِ ابْنِ الْحَارِثِ ، عَنْ أَبِى سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَكَانَتْ بَيْنَهُ وَبَيْنَ أُنَاسٍ خُصُومَةٌ فِى أَرْضٍ ، فَدَخَلَ عَلَى عَائِشَةَ فَذَكَرَ لَهَا فَقَالَتْ : يَا أَبَا سَلَمَةَ ، اجْتَنِبِ الأَرْضَ فَإِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : مَنْ ظَلَمَ قِيدَ شِبْرٍ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ .

418. Narrated Salim’s father : The Prophet ﷺ said, “ Any person who takes a piece of land unjustly will sink

٤١٨ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ : أَخْبَرَنَا عَبْدُ اللهِ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ قَالَ : قَالَ النَّبِىُّ

down the seven earths on the Day of Resurrection."

419. Narrated Abū Bakra رضي الله عنه : The Prophet ﷺ said. "(The division of) Time has turned to its original form which was current when Allāh created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred : Three are in succession : Dhul-Qaᶜda, Dhul-Ḥijja and Muharram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumadi-ath-Thāniyah and Shaᶜbān."

420. Narrated Saᶜīd bin Zaid bin ᶜAmr bin Nufail that Arwa sued him before Marwān for a right, which she claimed, he had deprived her of. On that Saᶜīd said, "How should I deprive her of her right ? I certify that I heard Allāh's Apostle ﷺ saying, 'If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on the Day of Resurrection.'"

صلى اللهُ عليه وسلَّم : مَنْ أخَذَ شيئًا مِنَ الأرْضِ بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ القِيامَةِ إلى سَبْعِ أرَضِينَ .

٤١٩ ـ حدَّثَنا مُحمَّدُ بنُ المُثَنَّى : حدَّثَنا عَبْدُ الوَهَّابِ حدَّثَنا أيُّوبُ ، عَنْ مُحمَّدِ بنِ سِيرِينَ ، عَنِ ابنِ أبي بَكْرَةَ عَنْ أبي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : إنَّ الزَّمانَ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَوَاتِ والأرْضَ . السَّنَةُ اثْنا عَشَرَ شَهْرًا ، مِنها أرْبَعَةٌ حُرُمٌ ، ثَلاثَةٌ مُتَوالِياتٌ : ذُو القَعْدَةِ ، وذو الحِجَّةِ ، والمُحَرَّمُ ، ورَجَبُ مُضَرَ ، الذي بَيْنَ جُمادى وشَعْبانَ .

٤٢٠ ـ حدَّثَني عُبَيْدُ بنُ إسْماعِيلَ : حدَّثَنا أبُو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ : أنَّهُ خاصَمَتْهُ أرْوَى في حَقٍّ زَعَمَتْ أنَّهُ انْتَقَصَهُ لها إلى مَرْوانَ ، فَقالَ سَعِيدٌ : أنا أنْتَقِصُ مِنْ حَقِّها شَيْئًا ؟ أشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : مَنْ أخَذَ شِبْرًا مِنَ الأرْضِ ظُلْمًا فَإنَّهُ يُطَوَّقُهُ يَوْمَ القِيامَةِ مِنْ سَبْعِ أرَضِينَ . قالَ ابنُ أبي الزِّنادِ عَنْ هِشامٍ : عَنْ أبِيهِ قالَ : قالَ لي سَعِيدُ بنُ زَيْدٍ : دَخَلْتُ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم .

(3) **CHAPTER.** Stars. Abū Qatāda mentioning Allāh's Statement :—

> ' And We have
> Adorned the Lowest Heaven
> With lamps,' (67 : 5)

said, " The creation of these stars is for three purposes, i. e. as decoration of the sky, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts and troubles himself with what is beyond his limited knowledge (e. g. To send a man over the stars or moon etc. is just wasting of money and energy)."

(Explanation of a few Arabic words not translated.)

(4) **CHAPTER.** How the sun and the moon move in a circle.

Mujāhid said, " They move like the handmill."

(Explanation of a few Arabic words not translated.)

بَابٌ - فِى النُّجُومِ وقَالَ قَتَادَةُ - وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ - خَلَقَ هَذِهِ النُّجُومَ لِثَلاثٍ : جَعَلَهَا زِينَةً لِلسَّمَاءِ ، وَرُجُومًا لِلشَّيَاطِينِ ، وَعَلامَاتٍ يُهْتَدَى بِهَا . فَمَنْ تَأَوَّلَ فِيهَا بِغَيْرِ ذَلِكَ أَخْطَأَ وَأَضَاعَ نَصِيبَهُ وَتَكَلَّفَ مَالا عِلْمَ لَهُ بِهِ . قَالَ ابْنُ عَبَّاسٍ : هَشِيمًا : مُتَغَيِّرًا ، وَالأَبُّ : مَا تَأْكُلُ الأَنْعَامُ ، وَالأَنَامُ : الخَلْقُ . بَرْزَخٌ : حَاجِبٌ . وقَالَ مُجَاهِدٌ : أَلْفَافًا : مُلْتَفَّةً . وَالغُلْبُ : المُلْتَفَّةُ : فِرَاشًا : مِهَادًا ، كَقَوْلِهِ - وَلَكُمْ فِى الأَرْضِ مُسْتَقَرٌّ . نَكِدًا : قَلِيلاً .

بَابُ صِفَةِ الشَّمْسِ وَالقَمَرِ بِحُسْبَانٍ . قَالَ مُجَاهِدٌ : كَحُسْبَانِ الرَّحَى ، وَقَالَ غَيْرُهُ : بِحِسَابٍ وَمَنَازِلَ لا يَعْدُوَانِهَا . حُسْبَانٌ : جَمَاعَةُ الحِسَابِ مِثْلُ شِهَابٍ وَشُهْبَانٍ . ضُحَاهَا : ضَوْؤُهَا أَنْ تُدْرِكَ القَمَرَ : لا يَسْتُرُ ضَوْءُ أَحَدِهِمَا ضَوْءَ الآخَرِ وَلا يَنْبَغِى لَهُمَا ذَلِكَ . سَابِقُ النَّهَارِ : يَتَطَالَبَانِ حَثِيثَانِ . نَسْلَخُ : نُخْرِجُ أَحَدَهُمَا مِنَ الآخَرِ وَيَجْرِى كُلٌّ مِنْهُمَا . وَاهِيَةٌ ، وَهْيُهَا : تَشَقُّقُهَا . أَرْجَائِهَا مَالَمْ يَنْشَقَّ مِنْهَا فَهُوَ عَلَى حَافَتَيْهَا كَقَوْلِكَ عَلَى أَرْجَاءِ البِئْرِ . أَغْطَشَ

وجَنَّ: أظْلَمَ. وقالَ الحسَنُ: كُوِّرَتْ: تُكَوَّرُ حتَّى يَذْهَبَ ضَوْؤُها. واللَّيْلِ وما وَسَقَ: أيْ جَمَعَ مِنْ دابَّةٍ. اتَّسَقَ: اسْتَوَى. بُرُوجًا: مَنازِلَ الشَّمْسِ والقَمَرِ، فالحَرُورُ بالنَّهارِ مَعَ الشَّمْسِ. وقالَ ابنُ عبَّاسٍ ورُؤْبَةُ: الحَرُورُ باللَّيْلِ، والسَّمُومُ بالنَّهارِ. يُقالُ: يُولِجُ: يُكَوِّرُ. ولِيجَةٌ: كُلُّ شَيْءٍ أدْخَلْتَهُ في شَيْءٍ.

421. Narrated Abū Dhar رضي الله عنه: The Prophet ﷺ asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allāh and His Apostle know better." He said, "It goes (i. e. travels) till it prostrates(1) itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allāh ﷻ :—

> ' And the sun
> Runs its course
> For a period determined
> For him : that is
> The Decree of (Him),
> The Exalted in Might,
> The All-Knowing.' (36 : 38)

٤٢١ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنِ الأعْمَشِ، عَنْ إبْراهِيمَ التَّيْمِيِّ، عَنْ أبِيهِ، عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبيُّ صلى الله عليه وسلَّم لأبي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: تدْرِي أيْنَ تَذْهَبُ؟ قُلْتُ: اللهُ ورَسُولُهُ أعْلَمُ. قالَ: فإنَّها تَذْهَبُ حتَّى تَسْجُدَ تحْتَ العَرْشِ فتَسْتَأْذِنَ فيُؤْذَنُ لهَا وتُوشِكُ أنْ تَسْجُدَ فلا يُقْبَلُ مِنها. وتَسْتَأْذِنُ فلا يُؤْذَنُ لهَا، فيُقالُ لهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فتَطْلُعُ مِنْ مَغْرِبِها. فذَلكَ قَوْلُهُ تَعالى ـ والشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لهَا ذَلكَ تَقْدِيرُ العَزِيزِ العَلِيمِ ـ.

---

(1) It is not the actual prostration but it means obedient and humble to Allāh.

422. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The sun and the moon will be folded up (deprived of their light) on the Day of Resurrection."

٤٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ العَزِيزِ بنُ المُخْتَارِ: حَدَّثَنَا عَبْدُ اللهِ الدَّانَاجُ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلم قَالَ: الشَّمْسُ والقَمَرُ مُكَوَّرَانِ يَوْمَ القِيَامَةِ.

423. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : The Prophet ﷺ said, "The sun and the moon do not eclipse because of someone's death or life (i.e. birth), but they are two signs amongst the Signs of Allāh. So, if you see them (i.e. eclipse), offer the Prayer (of eclipse)."

٤٢٣ - حَدَّثَنَا يَحْيَى بنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو: أَنَّ عَبْدَ الرَّحْمَنِ بنَ القَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ صلى اللهُ عليه وسلم قَالَ: إِنَّ الشَّمْسَ والقَمَرَ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ ولا لِحَيَاتِهِ ولَكِنَّهُمَا آيَةٌ مِنْ آيَاتِ اللهِ، فإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا.

424. Narrated ʿAbdullāh bin ʿAbbās رضي الله عنهما : The Prophet ﷺ said, "The sun and the moon are two signs amongst the Signs of Allāh. They do not eclipse because of someone's death or life. So, if you see them (i.e. eclipse), celebrate the Praises of Allāh (i. e. pray)."

٤٢٤ - حَدَّثَنَا إِسْمَاعِيلُ بنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ ابنِ أَسْلَمَ، عَنْ عَطَاءِ بنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلم: إِنَّ الشَّمْسَ والقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لا يَخْسِفَانِ لِمَوْتِ أَحَدٍ ولا لِحَيَاتِهِ، فإِذَا رَأَيْتُمْ ذَلِكَ فاذْكُرُوا اللهَ.

425. Narrated ʿAisha رضي الله عنها : On the

٤٢٥ - حَدَّثَنَا يَحْيَى بنُ بُكَيْرٍ:

day of a solar eclipse, Allāh's Apostle ﷺ stood up (to offer the eclipse prayer). He recited Takbīr, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying, "Allāh hears him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second Rakʿa in the same way as he had done the first. By the time he had finished his prayer with Taslīm, the solar eclipse had been over. Then he addressed the people referring to the solar and lunar eclipses saying, "These are two signs amongst the Signs of Allāh, and they do not eclipse because of anyone's death or life. So, if you see them, hasten for the Prayer."

426. Narrated Abū Masʿūd ؓ : The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life of someone, but they are two signs amongst the Signs of Allāh. So, if you see them, offer the Prayer (of eclipse)."

(5) CHAPTER. Allāh's Statement :—

'And He Who sends the winds in

حدَّثنا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ قالَ : أخْبَرَنى عُرْوَةُ أنَّ عائِشَةَ رَضِىَ اللهُ عَنها أخْبَرَتْهُ : أنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم يَوْمَ خَسَفَتِ الشَّمْسُ قامَ فَكَبَّرَ وقَرَأ قِراءَةً طَوِيلَةً ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً ، ثُمَّ رَفَعَ رَأسَهُ فَقالَ : سَمِعَ اللهُ لِمَنْ حَمِدَهُ وقامَ كَما هُوَ فَقَرَأ قِراءَةً طَوِيلَةً وهِىَ أدْنى مِنَ القِراءَةِ الأُولى ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلاً وهِىَ أدْنى مِنَ الرَّكْعَةِ الأُولى ، ثُمَّ سَجَدَ سُجُوداً طَوِيلاً . ثُمَّ فَعَلَ فى الرَّكْعَةِ الآخِرَةِ مِثْلَ ذَلِكَ ثُمَّ سَلَّمَ وقَدْ تَجَلَّتِ الشَّمْسُ . فَخَطَبَ النَّاسَ فَقالَ فى كُسُوفِ الشَّمْسِ والقَمَرِ : إنَّهُما آيَتانِ مِنْ آياتِ اللهِ لا يَخْسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ ، فإذا رَأيْتُمُوهُما فافْزَعُوا إلى الصَّلاةِ .

٤٢٦ ـ حدَّثَنى مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيى ، عَنْ إسْماعِيلَ قالَ : حدَّثَنى قَيْسٌ ، عَنْ أبى مسعودٍ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ : الشَّمْسُ والقَمَرُ لا يَنْكَسِفانِ لِمَوْتِ أحَدٍ ولا لِحَياتِهِ ، ولكِنَّهُما آيَتانِ مِنْ آياتِ اللهِ فإذا رَأيْتُمُوهُما فَصَلُّوا .

بابُ ما جاءَ فى قَوْلِهِ ـ وهُوَ الَّذى يُرْسِلُ الرِّياحَ نُشْراً بَيْنَ يَدَىْ رَحْمَتِهِ ـ

different directions going before His Mercy.' (7 : 57)

427. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, "I have been made victorious with the Ṣabā (i.e. easterly wind) and the people of ʿĀd were destroyed with the Dabūr (i.e. westerly wind)."

428. Narrated ʿAṭā': ʿAisha رضي الله عنها said, "If the Prophet ﷺ saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change, (1) and if it rained, he would feel relaxed."

When ʿAisha alluded to this state of his, the Prophet ﷺ said, "I am afraid it will be similar to what happened to some people referred to in the Holy Qur'ān in the following Verse :—

> When they saw (the penalty in the shape of) a cloud coming towards their valleys, they said, 'This cloud will give us rain!' Nay, it is the disaster you were asking to be hastened — — — — a wind wherein is severe torture...... .'" (46 : 24)

قَاصِفًا : تَقْصِفُ كُلَّ شَيْءٍ ، لَوَاقِح : مَلاقِح مُلْقِحَةً . إِعْصَارٌ : رِيحٌ عَاصِفٌ تَهُبُّ مِنَ الأَرْضِ إِلى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ . صِرٌّ : بَرْدٌ . نُشُرًا : مُتَفَرِّقَةً .

٤٢٧ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنِ الحَكَمِ ، عَنْ مُجَاهِدٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : نُصِرْتُ بِالصَّبَا ، وأُهْلِكَتْ عادٌ بِالدَّبُورِ .

٤٢٨ ـ حدثنا مَكِّيُّ بنُ إِبْرَاهِيمَ : حدَّثنا ابنُ جُرَيْجٍ ، عَنْ عَطَاءٍ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إِذَا رَأَى مَخِيلَةً في السَّمَاءِ أَقْبَلَ و أَدْبَرَ ، ودَخَلَ و خَرَجَ ، و تَغَيَّرَ وَجْهُهُ . فَإِذَا أَمْطَرَتِ السَّماءُ سُرِّيَ عَنْهُ فَعَرَّفَتْهُ عائِشَةُ ذَلِكَ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : ما أَدْرِي لَعَلَّهُ كَمَا قالَ قَوْمٌ : ـ فَلَمَّا رَأَوْهُ عارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ ـ الآيَةَ .

---

(1) The Prophet ﷺ was afraid that torture would be inflicted on the people from the sky.

(6) CHAPTER. The reference to angels. Anas said, "ʿAbdullāh bin Salām said to the Prophet ﷺ, 'Amongst the angels Gabriel is the enemy of the Jews.' Ibn ʿAbbās said, 'We are verily ranged in ranks (for service),' (37 : 165) refers to the angels."

429. Narrated Mālik bin Ṣaʿṣaʿā رضي الله عنه : The Prophet ﷺ said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognised me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief. Al-Burāq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel. When I reached the nearest heaven, Gabriel said to the heaven gate-keeper, 'Open the gate.' The gate-keeper asked, 'Who is it ?' He said, 'Gabriel.' The other said, 'Who is accompanying you ?' Gabriel said, 'Muḥammad.' The other said, 'Has he been called ?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is !' Then I met Adam and greeted him and he said, 'You are welcomed as a son and a Prophet.' Then we ascended to the second heaven. Somebody asked, 'Who is it ?' Gabriel said, 'Gabriel.' The other said, 'Who

باب ذِكْرِ المَلائِكَةِ، وقالَ أنَسٌ: قالَ عَبْدُ اللهِ بنُ سَلامٍ للنَّبِيِّ صلى الله عليهِ وسلَّم: إنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ عَدُوُّ اليَهُودِ مِنَ المَلائِكَةِ. وقالَ ابنُ عَبَّاسٍ: لَنَحْنُ الصَّافُّونَ: المَلائِكَةُ.

٤٢٩ - حدَّثَنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامٌ، عَنْ قَتادَةَ، وقالَ لي خَلِيفَةُ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ وهِشامٌ قالا: حدَّثَنا قَتادَةُ: حدَّثَنا أنَسُ بنُ مالِكٍ، عَنْ مالِكِ بنِ صَعْصَعَةَ رَضِيَ اللهُ عَنهما قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: بَيْنَا أنا عِنْدَ البَيْتِ بَيْنَ النَّائِمِ واليَقْظانِ، وذَكَرَ يَعْنِي رَجُلًا بَيْنَ الرَّجُلَيْنِ، فأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلِيءٍ حِكْمَةً وإيمانا فَشُقَّ مِنَ النَّحْرِ إلى مَرَاقِّ البَطْنِ، ثُمَّ غُسِلَ البَطْنُ بِماءِ زَمْزَمَ ثُمَّ مُلِئَ حِكْمَةً وإيمانا. وأُتِيتُ بِدابَّةٍ أبْيَضَ دُونَ البَغْلِ وفَوْقَ الحِمارِ البُرَاقُ. فانْطَلَقْتُ مَعَ جِبْرِيلَ، فَلَمَّا جِئْتُ إلى السَّماءِ الدُّنْيا قالَ جِبْرِيلُ لِخازِنِ السَّماءِ: افْتَحْ، قالَ: مَنْ هذا؟ قِيلَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ ولَنِعْمَ المَجِيءُ جاءَ. فأتَيْتُ عَلى آدَمَ فَسَلَّمْتُ عَلَيْهِ، فقالَ: مَرْحَبًا

is with you?' He said, 'Muhammad ﷺ.' The other asked, 'Has he been sent for?' He said, 'Yes.' The other said, 'He is welcomed. What a wonderful visit his is!' Then I met Jesus and Yahya who said, 'You are welcomed as a brother and a Prophet.' Then we ascended to the third heaven. Somebody asked, 'Who is it?' Gabriel said, 'Gabriel.' The other asked, 'Who is with you?' Gabriel said, 'Muhammad.' The other asked, 'Has he been sent for.?' 'Yes.' said Gabriel. 'He is welcomed. What a wonderful visit his is!' said the other. There I met Joseph and greeted him, and he replied, 'You are welcomed as a brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed as a brother and a Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Aaron who said, 'You are welcomed as a brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed as a brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! The followers of this youth who was sent after

بِكَ مِن ابنٍ ونَبِيٍّ. فأتَيْنا السَّماءَ الثَّانيةَ، قيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قيلَ: مَنْ معَكَ؟ قالَ: مُحَمَّدٌ صلى اللهُ عليه وسلَّم، قيلَ: أُرْسِلَ إليْهِ؟ قالَ: نَعَمْ، قيلَ: مَرْحَبا بِهِ ولَنِعْمَ المجِيءُ جاءَ. فأتَيْتُ على عِيسَى ويَحْيَى فقالا: مَرْحَبا بِكَ مِنْ أخٍ ونَبِيٍّ، فأتَيْنا السَّماءَ الثَّالِثَةَ، قيلَ: مَنْ هذا؟ قيلَ: جِبْرِيلُ، قيلَ: مَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قالَ: وقَدْ أُرْسِلَ إليْهِ؟ قالَ: نَعَمْ، قيلَ: مَرْحَبا بِهِ ولَنِعْمَ المجِيءُ جاءَ. فأتَيْتُ يُوسُفَ فسَلَّمْتُ عليْهِ فقالَ: مَرْحَبا بِكَ مِنْ أخٍ ونَبِيٍّ. فأتَيْنا السَّماءَ الرَّابِعَةَ، قيلَ: مَنْ هذا؟ قالَ: جِبْرِيلُ، قيلَ: مَنْ مَعَكَ؟ قيلَ: مُحَمَّدٌ صلى اللهُ عليهِ وسلَّم، قيلَ: وقَدْ أُرْسِلَ إليْهِ؟ قالَ: نَعَمْ، قيلَ: مَرْحَبا بهِ، ونِعْمَ المجِيءُ جاءَ. فأتَيْتُ على إدْرِيسَ فسَلَّمْتُ عليْهِ فقالَ: مَرْحَبا من أخٍ ونَبِيٍّ. فأتَيْنا السَّماءَ الخامِسَةَ، قيلَ: مَنْ هذا؟ قيلَ: جِبْرِيل، قالَ: ومَنْ مَعَكَ؟ قيلَ: مُحَمَّدٌ، قيلَ: وقَدْ أُرْسِلَ إليْهِ؟ قالَ: نَعَمْ، قيلَ: مَرْحَبا بِهِ، ولَنِعْمَ المجِيءُ جاءَ. فأتَيْنا على هارُونَ فسَلَّمْتُ، فقالَ: مَرْحَبا بِكَ مِنْ أخٍ ونَبِيٍّ، فأتَيْنا على السَّماءِ السَّادِسَةِ، قيلَ: مَنْ هذا؟ قيلَ: جِبْرِيلُ، قيلَ: مَنْ مَعَكَ؟ قيلَ: مُحَمَّدٌ

me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abrāham who said, 'You are welcomed as a son and a Prophet.' Then I was shown Al-Bait-ul-Maʿmūr (i.e. Allāh's House). I asked Gabriel about it and he said, 'This is Al-Bait-ul-Maʿmūr where 70,000 angels perform prayers daily, and when they leave, they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul-Muntahā (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Ḥajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banī Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allāh (for reduction) and He made it forty. I returned and (met Moses) and had a

صلى اللهُ عليهِ وسلَّم، قِيلَ: و قَدْ أُرْسِلَ إلَيْهِ؟ مَرْحبًا بِهِ، نِعْمَ المجِىءُ جاءَ. فأتَيْتُ عَلى مُوسَى فَسَلَّمْتُ عَلَيْهِ فقالَ: مَرْحبًا بِكَ مِنْ أخٍ و نَبِىٍّ، فلَمَّا جاوَزْتُ بَكى، فقِيلَ: ما أبْكاكَ؟ قالَ: يا رَبِّ، هذَا الغُلامُ الذِى بُعِثَ بَعْدِى يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِهِ أفضَلُ مِمَّا يَدْخُلُ مِنْ أمَّتِى. فأتَيْنا السمَّاءَ السَّابِعَةَ، قِيلَ: مَنْ هذَا؟ قِيلَ: جِبْرِيل، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: و قَدْ أُرْسِلَ إلَيْهِ؟ مَرْحبًا بِهِ و لَنِعْمَ المجِىءُ جاءَ. فأتَيْتُ عَلى إبْرَاهِيمَ فسَلَّمْتُ عَلَيْهِ فقالَ: مَرْحبًا بِكَ مِنْ ابنٍ و نَبِىٍّ، فرُفِعَ لى البَيْتُ المَعْمُورُ فسَأَلْتُ جِبْرِيلَ فقالَ: هذَا البَيْتُ المَعْمُورُ يُصَلِّى فِيهِ كُلَّ يَوْمٍ سَبْعُونَ ألْفَ مَلَكٍ إذَا خَرَجُوا لَمْ يَعُودُوا إلَيْهِ آخِرَ ما عَلَيْهِمْ. ورُفِعَتْ لى سِدْرَةُ المُنْتَهَى فإذَا نَبِقُها كأنَّهُ قِلالُ هَجَرٍ، ووَرَقُها كأنَّهُ آذانُ الفُيُولِ، فى أصْلِها أرْبَعَةُ أنْهارٍ: نَهْرَانِ باطِنانِ، ونَهْرانِ ظاهِرانِ. فسَأَلْتُ جِبْرِيلَ، فقالَ: أمَّا الباطِنانِ ففِى الجَنَّةِ، وأمَّا الظَّاهِرانِ: النِّيلُ والفُراتُ. ثُمَّ فُرِضَتْ عَلَىَّ خَمْسُونَ صَلاةً، فأقْبَلْتُ حتَّى جِئْتُ مُوسَى فقالَ: ما صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَىَّ خَمْسُونَ صَلاةً، قالَ: أنا أعْلَمُ

similar discussion, and then returned again to Allāh for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allāh reduced it to five. When I came to Moses again, he said, ‘ What have you done ? ’ I said, ‘ Allāh has made it five only.’ He repeated the same advice but I said that I surrendered (to Allāh's Final Order) ’ ” Allāh's Apostle ﷺ was addressed by Allāh, “ I have decreed My Obligation and have reduced the burden on My Devotees, and I shall reward a single good deed as if it were ten good deeds.”

بِالنَّاسِ مِنْكَ. عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ المُعَالَجَةِ وإِنَّ أُمَّتَكَ لا تُطِيقُ، فَارْجِعْ إلى رَبِّكَ فَسَلْهُ. فَرَجَعْتُ فَسَأَلْتُهُ فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ مِثْلَهُ، ثُمَّ ثَلاثِينَ، ثُمَّ مِثْلَهُ، فَجَعَلَ عِشْرِينَ ثُمَّ مِثْلَهُ، فَجَعَلَ عَشْرًا. فَأَتَيْتُ مُوسَى فَقَالَ مِثْلَهُ فَجَعَلَهَا خَمْسًا. فَأَتَيْتُ مُوسَى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: جَعَلَهَا خَمْسًا، فَقَالَ مِثْلَهُ، قُلْتُ: فَسَلَّمْتُ، فَنُودِيَ إِنِّي قَدْ أَمْضَيْتُ فَرِيضَتِي وخَفَّفْتُ عَنْ عِبَادِي، وأَجْزِي الحَسَنَةَ عَشْرًا. وقَالَ هَمَّامٌ: عَنْ قَتَادَةَ، عَنِ الحَسَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم في البَيْتِ المَعْمُورِ.

430. Narrated ʿAbdullāh (bin Musʿūd) رضي الله عنه : Allāh's Apostle ﷺ , the true and truely inspired said, “ (The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his (i. e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only

٤٣٠ ـ حدَّثَنَا الحَسَنُ بنُ الرَّبِيعِ: حدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بنِ وَهْبٍ قالَ عَبْدُ اللهِ: حدَّثَنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وهُوَ الصَّادِقُ المَصْدُوقُ قَالَ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا ويُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ. ويُقَالُ لَهُ: اكْتُبْ عَمَلَهُ ورِزْقَهُ وأَجَلَهُ، وشَقِيٌّ أَوْ سَعِيدٌ. ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ

a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise.''

بَيْنَهُ وَبَيْنَ الجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ.

431. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " If Allāh loves a person, He calls Gabriel saying, 'Allāh loves so-and-so ; O Gabriel ! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven : ' Allāh loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth.''

٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِى مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِىِّ صلى الله عليه وسلَّم وَتَابَعَهُ أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِى مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ أَبِى هُرَيْرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: إِذَا أَحَبَّ اللهُ العَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ. فَيُنَادِى جِبْرِيلُ فِى أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ القَبُولُ فِى الأَرْضِ.

432. Narrated ʿAisha ؓ : I heard Allāh's Apostle ﷺ saying, "The angels descend in the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the sooth-sayers

٤٣٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا ابْنُ أَبِى مَرْيَمَ: أَخْبَرَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ أَبِى جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: سَمِعْتُ

with it, and the latter would add to it one-hundred lies of their own."

رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: إنَّ المَلائِكَةَ تَنزِلُ فى العَنانِ وهُوَ السَّحابُ، فتَذكُرُ الأمرَ قُضِىَ فى السَّماءِ، فتَستَرِقُ الشَّياطِينُ السَّمعَ فتَسمَعُهُ، فتُوحِيهِ إلى الكُهَّانِ. فيَكذِبُونَ مَعَها مائَةَ كِذبَةٍ مِنْ عِندِ أنفُسِهِمْ.

433. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i. e. according to the time of their arrival for the Friday prayer), and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

٤٣٣ - حدَّثَنا أحمَدُ بنُ يُونُسَ: حدَّثَنا إبراهِيمُ بنُ سَعِيدٍ: حدَّثَنا ابنُ شِهابٍ. عَنْ سَلَمَةَ والأغَرِّ عَنْ أبى هُرَيرَةَ رَضِىَ اللهُ عَنْهُ قالَ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: إذا كانَ يَومُ الجُمُعَةِ كانَ عَلَى كلِّ بابٍ مِنْ أبوابِ المَسجِدِ مَلائِكَةٌ. يَكتُبُونَ الأوَّلَ فالأوَّلَ. فإذا جَلَسَ الإمامُ طَوَوا الصُّحُفَ وجاءُوا يَستَمِعُونَ الذِّكرَ.

434. Narrated Saʿid bin Al-Musaiyab: ʿUmar came to the Mosque while Ḥassān was reciting a poem. (ʿUmar disapproved of that). On that Ḥassān said, "I used to recite poetry in this very Mosque in the presence of one (i. e. the Prophet ﷺ) who was better than you." Then he turned towards Abū Huraira and said (to him), "I ask you by Allāh, did you hear Allāh's Apostle ﷺ saying (to me), 'Retort on my behalf. O Allāh! Support him (i.e. Ḥassān) with the Holy Spirit?'" Abū Huraira said, "Yes."

٤٣٤ - حدَّثَنا عَلِىُّ بنُ عَبدِ اللهِ: حدَّثَنا سُفيانُ: حدَّثَنا الزُّهرِىُّ، عَنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: مَرَّ عُمَرُ فى المَسجِدِ وحَسَّانُ يُنشِدُ فقالَ: كُنتُ أُنشِدُ فِيهِ وفِيهِ مَنْ هُوَ خَيرٌ مِنكَ، ثُمَّ التَفَتَ إلى أبى هُرَيرَةَ فقالَ: أنشُدُكَ باللهِ، أسمِعتَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: أجِبْ عَنِّى، اللَّهُمَّ أيِّدْهُ برُوحِ القُدُسِ؟ قالَ: نَعَمْ.

435. Narrated Al-Barā' رضي الله عنه : The Prophet ﷺ said to Ḥassān, "Lampoon them (i.e. the pagans) and Gabriel is with you."

٤٣٥ ـ حَدَّثَنَا حَفْصُ بنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَدِيِّ بنِ ثَابِتٍ ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لِحَسَّانَ : اهْجُهُمْ ، أو هاجِهِمْ ، وجِبْرِيلُ مَعَكَ .

436. Narrated Jarīr as below.

٤٣٦ ـ حَدَّثَنَا مُوسَى بنُ إسمَاعِيلَ : حَدَّثَنَا جَرِيرٌ ح .

437. Narrated Ḥumaid bin Hilāl : Anas bin Mālik رضي الله عنه said, "As if I saw a cloud of dust swirling up in the lane of Banī Ghanīm." Musa added, "That was caused by the procession of Gabriel."

٤٣٧ ـ وحَدَّثَنَا إسحَاقُ : أخْبَرَنَا وَهْبُ بنُ جَرِيرٍ قالَ : حَدَّثَنَا أبي قالَ : سَمِعْتُ حُمَيْدَ بنَ هِلالٍ ، عَنْ أنَسِ ابنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : كأنِّي أنْظُرُ إلى غُبارٍ ساطِعٍ فى سِكَّةِ بَنِي غَنْمٍ . زادَ مُوسَى : مَوْكِبِ جِبْرِيلَ .

438. Narrated 'Āisha رضي الله عنها : Al-Ḥārith bin Hishām asked the Prophet ﷺ, "How does the Divine Inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandones me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

٤٣٨ ـ حَدَّثَنَا فَرْوَةُ : حَدَّثَنَا عَلِيُّ ابنُ مُسْهِرٍ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها : أنَّ الحارِثَ بنَ هِشامٍ سألَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ : كَيْفَ يأتِيكَ الوَحْيُ ؟ قالَ : كُلُّ ذاكَ يأتِينِي المَلَكُ أحْيانًا فى مِثْلِ صَلْصَلَةِ الجَرَسِ فَيَفْصِمُ عَنِّي ، وقَدْ وَعَيْتُ ما قالَ وهُوَ أشَدُّهُ عَلَيَّ . ويَتَمَثَّلُ لِى المَلَكُ أحْيانًا رَجُلًا فيُكَلِّمُنِي فأعِي ما يَقُولُ .

439. Narrated Abū Huraira رضي الله عنه : I heard the Prophet ﷺ saying, "Who-

٤٣٩ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شَيْبانُ : حَدَّثَنَا يَحْيَى بنُ أبي كَثِيرٍ ، عَنْ أبي

ever spends a couple (of objects) in Allāh's Cause, will be called by the gatekeepers of Paradise who will say, "O so-and-so, come on! " Abū Bakr said, "Such a person will never perish or be miserable." The Prophet ﷺ said, " I hope you will be such a person."

سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم
يَقُولُ : مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ
دَعَتْهُ خَزَنَةُ الجَنَّةِ : أَيْ فُلُ ، هَلُمَّ .
فَقالَ أَبُو بَكْرٍ : ذَاكَ الذِي لا تَوَى عَلَيْهِ .
فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أَرْجُو
أَنْ تَكُونَ مِنْهُمْ .

440. Narrated Abū Salama : ʿAisha ؓ said that the Prophet ﷺ said to her, " O ʿAisha ! This is Gabriel and he sends his salutations to you." ʿAisha said, " Salutations to him, and Allāh's Mercy and Blessings be on him," and addressing the Prophet ﷺ she said, " You see what I don't see."

٤٤٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ :
حدَّثَنا هِشامٌ : أَخْبَرَنا مَعْمَرٌ ، عَنِ
الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ عائِشَةَ
رَضِيَ اللهُ عَنْها : أَنَّ النَّبِيَّ صلى اللهُ
عليهِ وسلَّم قالَ لَها : يا عائِشَةُ ، هذا جِبْرِيلُ
يَقْرَأُ عَلَيْكِ السَّلامَ . فَقالَتْ : وعَلَيْهِ
السَّلامُ ورَحْمَةُ اللهِ وبَرَكاتُهُ . تَرَى ما
لا أَرَى ، تُرِيدُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم .

441. Narrated Ibn ʿAbbās ؓ : Allāh's Apostle ﷺ asked Gabriel, " Why don't you visit us more often than you do ? " Then the following Holy Verse was revealed (in this respect) :—

> ' We do not descend but by the order of your Lord. To Him belongs what is before us and what is behind us, and what is in between ; and your Lord never forgets.'
>
> (19 : 64)

٤٤١ ـ حدَّثَنا أَبُو نُعَيْمٍ : حدَّثَنا
عُمَرُ بنُ ذَرٍّ ، قالَ : وحدَّثَنِي يَحْيَى :
حدَّثَنا وَكِيعٌ ، عَنْ عُمَرَ بنِ ذَرٍّ ، عَنْ
أَبِيهِ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ
رَضِيَ اللهُ عَنْهُما قالَ : قالَ رَسُولُ اللهِ
صلى اللهُ عليهِ وسلَّم لِجِبْرِيلَ : أَلا تَزُورُنا
أَكْثَرَ مِمَّا تَزُورُنا ؟ . قالَ : فَنَزَلَتْ ـ
وما نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ ما بَيْنَ أَيْدِينا
وما خَلْفَنا الآيَةَ . ـ

442. Narrated Ibn ʿAbbās ؓ :

٤٤٢ ـ حدَّثَنا إِسماعِيلُ قالَ : حدَّثَنِي

Allāh's Apostle ﷺ said, "Gabriel read the Qur'ān to me in one way (i.e. dialect), and I continued asking him to read it in different ways till he read it in seven different ways." (1)

سُلَيمانُ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ . عَنْ عُبَيْدِ اللهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ . عَنِ ابنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : أقْرَأني جِبرِيلُ عَلَى حرْفٍ فَلَمْ أزَلْ أسْتَزِيدُهُ حتَّى انْتَهَى عَلَى سَبْعَةِ أحْرُفٍ .

443. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ was the most generous of all the people, and he used to be more generous in the month of Ramaḍān when Gabriel used to meet him. Gabriel used to meet him every night in Ramaḍān to study the Holy Qur'ān carefully together. Allāh's Apostle ﷺ used to become more generous than the fast wind when he met Gabriel.

٤٤٣ ـ حدَّثَنَا مُحَمَّدُ بنُ مُقاتِلٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا يُونُسُ . عَنِ الزُّهْرِيِّ قالَ : حدَّثَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أجْوَدَ النَّاسِ ، وكانَ أجْوَدَ ما يَكُونُ فى رَمَضَانَ حِينَ يَلْقاهُ جِبْرِيلُ . وكانَ جِبْرِيلُ يَلْقاهُ فى كُلِّ لَيْلَةٍ مِنْ رَمَضانَ فَيُدَارِسُهُ القُرآنَ . فإنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حِينَ يَلْقاهُ جِبْرِيلُ أجْوَدُ بالخَيْرِ مِنَ الرِّيحِ المُرْسَلَةِ . و عَنْ عَبْدِ اللهِ : أخْبَرَنا مَعْمَرٌ بِهَذَا الإسْنادِ نَحْوَهُ . و روى أبُو هُرَيْرَةَ و فاطِمَةُ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أنَّ جِبْرِيلَ كانَ يُعارِضُهُ القُرآنَ .

444. Narrated Ibn Shihāb: Once

٤٤٤ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا لَيْثٌ ،

---

(1) The Prophet ﷺ wished that the Qur'ān would be easily read and understood by the various Arab tribes of his time.

ʿUmar bin Abdul ʿAzīz delayed the ʿAsr prayer a little. ʿUrwa said to him, "Gabriel descended and led the prayer in front of the Prophet ﷺ." On that ʿUmar said, "O Urwa! Be sure of what you say." ʿUrwa said, "I heard Bashīr bin Abī Masʿūd narrating from Ibn Masʿūd who heard Allāh's Apostle ﷺ saying, 'Gabriel descended and led me in prayer; I prayed with him, and prayed with him again, and prayed with him again,' counting with his fingers five prayers."

عَنِ ابْنِ شِهَابٍ : أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ : أَمَا إِنَّ جِبْرِيلَ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ عُمَرُ : أَعْلَمْ مَا تَقُولُ يَا عُرْوَةُ . قَالَ : سَمِعْتُ بَشِيرَ ابْنَ أَبِي مَسْعُودٍ يَقُولُ : سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ ، ثُمَّ صَلَّيْتُ مَعَهُ ، ثُمَّ صَلَّيْتُ مَعَهُ ، ثُمَّ صَلَّيْتُ مَعَهُ ، ثُمَّ صَلَّيْتُ مَعَهُ ، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ .

445. Narrated Abū Dhar ؓ: The Prophet ﷺ said, "Gabriel said to me, 'Whoever amongst your followers die without having worshipped others besides Allāh, will enter Paradise (or will not enter the (Hell) Fire).' The Prophet ﷺ asked, "Even if he has committed illegal sexual intercourse or theft?" He replied, "Even then."

٤٤٥ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، عَنْ شُعْبَةَ ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ زَيْدِ بْنِ وَهْبٍ ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : قَالَ لِي جِبْرِيلُ : مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ ، أَوْ لَمْ يَدْخُلِ النَّارَ . قَالَ : وَإِنْ زَنَى وَإِنْ سَرَقَ ؟ قَالَ : وَإِنْ

446. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and ʿAsr

٤٤٦ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم : الْمَلَائِكَةُ يَتَعَاقَبُونَ : مَلَائِكَةٌ بِاللَّيْلِ ، وَمَلَائِكَةٌ

prayers. Then those who have stayed with you over-night, ascend unto Allāh Who asks them ——— and He knows the answer better than they ——— "How have you left My Devotees?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Sūrat-al-Fātiḥa), and the angels in Heaven say the same, and the two sayings co-incide, all his past sins will be forgiven."

بِالنَّهارِ. وَيَجْتَمِعُونَ فى صَلاةِ الفَجْرِ وفى صَلاةِ العَصْرِ. ثُمَّ يَعْرُجُ إلَيْهِ الَّذِينَ باتُوا فِيكُمْ، فَيَسْألُهُمْ وهُوَ أعْلَمُ: كَيْفَ تَرَكْتُمْ عِبادِى؟ فقالُوا: تَرَكْناهُمْ يُصَلُّونَ وأتَيْناهُمْ يُصَلُّونَ، إذا قالَ أحَدُكُمْ آمِينَ والمَلائِكَةُ فى السَّماءِ فَوافَقَتْ إحداهما الأُخْرَى غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ.

447. Narrated ʿAisha رضي الله عنها: I stuffed for the Prophet ﷺ a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allāh's Apostle! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be a punished on the Day of Resurrection and will be asked to give life to (what he has created)?"

٤٤٧ ـ حدَّثَنا مُحَمَّدٌ: أخْبَرَنا مَخْلَدٌ: أخْبَرَنا ابنُ جُرَيْجٍ، عَنْ إسماعِيلَ بنِ أُمَيَّةَ: أنَّ نافِعاً حدَّثَهُ: أنَّ القاسِمَ بنَ مُحَمَّدٍ حدَّثَهُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنهُما قالَتْ: حَشَوْتُ للنَّبِىِّ صلى اللهُ عليهِ وسلَّم وِسادَةً فِيها تَماثِيلُ كأنَّها نُمْرُقَةٌ، فَجاءَ فَقامَ بَيْنَ النَّاسِ وجَعَلَ يَتَغَيَّرُ وجْهُهُ، فَقُلْتُ: ما لَنا يا رَسُولَ اللهِ؟ قالَ: ما بالُ هذِهِ الوِسادَةِ؟ قُلْتُ: وِسادَةٌ جَعَلْتُها لكَ لِتَضْطَجِعَ عَلَيها، قالَ: أما عَلِمْتِ أنَّ المَلائِكَةَ لا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ. وأنَّ مَنْ صَنَعَ الصُّورَةَ يُعَذَّبُ يَوْمَ القِيامَةِ فَيَقُولُ أحْيُوا ما خَلَقْتُمْ.

448. Narrated Abū Ṭalḥa: I heard Allāh's Apostle ﷺ saying, "Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living

٤٤٨ ـ حدَّثَنا ابنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِىِّ، عَنْ عُبَيْدِ بنِ عَبْدِ اللهِ، أنَّهُ

creature (a human being or an animal).''

سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ ، سَمِعْتُ أبا طَلْحَةَ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : لا تَدْخُلُ المَلائِكَةُ بَيْتًا فِيهِ كَلْبٌ ولا صُورَةُ تَماثِيلَ .

449. Narrated Busr bin Saʿīd that Zaid bin K͟hālid Al-Juhanī ؓ narrated to him something in the presence of Saʿīd binʿUbaidullāh Al-K͟haulānī who was brought up in the house of Maimūna ؓ, the wife of the Prophet ﷺ. Zaid narrated to them that Abū Ṭalḥa said that the Prophet ﷺ said, " The Angels (of Mercy) do not enter a house wherein there is a picture." Busr said, " Later on Zaid bin K͟hālid fell ill and we called on him. To our surprise we saw a curtain decorated with pictures in his house. I said toʿUbaidullāh Al-K͟haulānī, 'Didn't he (i.e. Zaid) tell us about the (prohibition of) pictures ? ' He said, ' But he excepted the embroidery on garments. Didn't you hear him ? ' I said, ' No.' He said, ' Yes, he did. ' ''

٤٤٩ ـ حدَّثَنا أحْمَدُ : حدَّثَنا ابنُ وَهْبٍ : أخْبَرَنا عَمْرٌو : أنَّ بُكَيْرَ بنَ الأشَجِّ حدَّثَهُ : أنَّ بُسْرَ بنَ سَعِيدٍ حدَّثَهُ : أنَّ زَيْدَ بنَ خالِدٍ الجُهَنِيَّ رَضِيَ اللهُ عَنْهُ حدَّثَهُ ، ومَعَ بُسْرِ بنِ سَعِيدٍ عُبَيْدُ اللهِ الخولانيُّ الذي كانَ في حِجْرِ مَيْمُونَةَ رَضِيَ اللهُ عَنْهما زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، حدَّثَهُما زَيْدُ ابنُ خالِدٍ : أنَّ أبا طَلْحَةَ حدَّثَهُ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : لا تَدْخُلُ المَلائِكَةُ بَيْتًا فِيهِ صُورَةٌ . قالَ بُسْرٌ : فمَرِضَ زَيْدُ بنُ خالِدٍ فعُدْناهُ فإذا نَحْنُ في بَيْتِهِ بِسِتْرٍ فِيهِ تَصاوِيرُ . فقُلْتُ : لِعُبَيْدِ اللهِ الخَوْلانِيِّ : ألَمْ يُحَدِّثْنا في التَّصاوِيرِ ؟ فقالَ : إنَّهُ قالَ إلاَّ رَقْمٌ في ثَوْبٍ ، ألا سَمِعْتَهُ ؟ قُلْتُ : لا ، قالَ : بَلَى قَدْ ذَكَرَ .

450. Narrated Sālim's father : Once Gabriel promised the Prophet ﷺ (that he would visit him, but Gabriel did not come) and later on he said, "We, angels,

٤٥٠ ـ حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ : حدَّثَنِي ابنُ وَهْبٍ قالَ : حدَّثَنِي عَمْرٌو ، عَنْ سالِمٍ ، عَنْ أبِيهِ قالَ : وَعَدَ النَّبِيَّ صلى اللهُ غليهِ وسلَّم جِبْرِيلُ فقالَ :

do not enter a house which contains a picture or a dog."

إِنَّا لا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ و لا كَلْبٌ .

451. Narrated Abū Huraira رضى الله عنه : Allāh's Apostle ﷺ said, " When the Imām, during the prayer, says, 'Allāh hears him who praises Him', say : ' O Allāh ! Our Lord ! All the praises are for You ', for if the saying of anyone of you coincides with the saying of the angels, his past sins will be forgiven."

٤٥١ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِى مَالِكٌ ، عَنْ سُمَىٍّ ، عَنْ أَبِى صَالِحٍ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ : إِذَا قَالَ الإِمامُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا : اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلائِكَةِ ، غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ .

452. Narrated Abū Huraira رضى الله عنه : The Prophet ﷺ said, "As long as anyone of you is waiting for the prayer, he is considered to be praying actually, and the angels say, ' O Allāh ! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i. e. breaks his ablution)."

٤٥٢ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ المُنْذِرِ : حَدَّثَنَا ابْنُ فُلَيْحٍ : حَدَّثَنَا أَبِى ، عَنْ هِلالِ ابْنِ عَلِىٍّ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِى عَمْرَةَ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ : أَحَدُكُمْ فى صَلاةٍ ما دَامَتِ الصَّلاةُ تَحْبِسُهُ . والمَلائِكَةُ تَقُولُ : اللَّهُمَّ اغْفِرْ لَهُ وارْحَمْهُ ، مالَمْ يَقُمْ مِنْ صَلاتِهِ أَوْ يُحْدِثْ .

453. Narrated Ya'lī رضى الله عنه : I heard the Prophet ﷺ reciting the following Verse on the pulpit :—

' They will call : O Māli......... '

and Sufyān said that 'Abdullāh recited it:—

' They will call : O Māli (1).........'

(43 : 77)

٤٥٣ ـ حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرٍو ، عَنْ عَطَاءٍ ، عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ رَضِىَ اللهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَقْرَأُ عَلَى المِنْبَرِ ـ و نادَوْا يا مالِ ـ

---

(1) This is a part of a Verse. Māli (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, " O Māli (k) would that your Lord put an end to us ! " He will say, " Nay, but you shall abide." . (43 : 77)

قالَ سُفْيانُ: فى قِرَاءَةِ عَبْدِ اللهِ وَنادَوْا يا مالِ ـ .

454. Narrated ᶜĀisha رضي الله عنها that she asked the Prophet ﷺ , "Have you encountered a day harder than the day (of the battle) of Uḥud?" The Prophet ﷺ replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of ᶜAqaba when I presented myself to Ibn ᶜAbd-Yalail bin ᶜAbd-Kulāl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on in puzzlement and could not relax till I found myself at Qarnath-Thaᶜalib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allāh has heard your people's saying to you, and He has heard their reply to you. Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muḥammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them.'" The Prophet ﷺ said, "No, but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship None besides Him."

٤٥٤ ـ حدَّثَنا عَبْدُ اللهِ بنِ يُوسُفَ: أخْبَرَنا ابن وَهْبٍ قالَ: أخْبَرَنى يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: حدَّثَنى عُرْوَةُ: أنَّ عائِشَةَ رَضِىَ اللهُ عَنْها حدَّثَتْهُ: أنَّها قالَتْ للنَّبِىِّ صلى اللهُ عليهِ وسلَّم: هَلْ أتَى عَلَيْكُمْ يَوْمٌ كانَ أشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكِ ما لَقِيتُ، وكانَ أشَدُّ ما لَقِيتُ مِنْهُمْ يَوْمَ العَقَبَةِ إذْ عَرَضْتُ نَفْسِى عَلَى ابنِ عَبْدِ يالِيلَ بنِ عَبْدِ كُلالٍ فَلَمْ يُجِبْنِى إلى ما أرَدْتُ. فانْطَلَقْتُ وأنا مَهْمُومٌ عَلَى وَجْهِى فَلَمْ أسْتَفِقْ إلاَّ وأنا بِقَرْنِ الثَّعالِبِ، فَرَفَعْتُ رَأْسِى. فإذَا أنا بِسَحابَةٍ قَدْ أظَلَّتْنِى، فَنَظَرْتُ فإذَا فِيها جِبْرِيلُ، فَنادَانى فَقالَ: إنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لكَ، وما رَدُّوا عَلَيْكَ، وقَدْ بَعَثَ اللهُ إلَيْكَ مَلَكَ الجِبالِ لِتَأْمُرَهُ بِما شِئْتَ فِيهِمْ. فَنادَانى مَلَكُ الجِبالِ فَسَلَّمَ عَلَىَّ ثُمَّ قالَ: يا مُحَمَّدُ، فَقالَ: ذَلِكَ فِيما شِئْتَ إنْ شِئْتَ أنْ أُطْبِقَ عَلَيْهِمُ الأخْشَبَيْنِ، فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: بَلْ أرْجُو أنْ يُخْرِجَ اللهُ مِنْ أصْلابِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لا يُشْرِكُ بِهِ شَيْئًا.

455. Narrated Abū Isḥaq-Ash-Shaibāni : I asked Zir bin Ḥubaish regarding the Statement of Allah تعالى :—

' And was at a distance
Of but two bow-lengths
Or (even) nearer ;
So did (Allāh) convey
The Inspiration to His Servant——
(Conveyed) what He (meant) to convey.' (53 : 9-10)

On that, Zir said, " Ibn Mas'ūd informed us that the Prophet ﷺ had seen Gabriel with 600 wings."

٤٥٥ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ : سَأَلْتُ زِرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللهِ تَعَالَى - فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى - قَالَ : حَدَّثَنَا ابْنُ مَسْعُودٍ : أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ .

456. Narrated 'Abdullāh رضي الله عنه regarding the Verse :—

' For truely did he see,
Of the Signs of his Lord,
The Greatest ! ' (53 : 18)

That the Prophet ﷺ had seen a green carpet (1) spread all over the horizon of the sky.

٤٥٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ، عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ - لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى - قَالَ : رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ .

457. Narrated 'Aisha رضي الله عنها : Whoever claimed that (the Prophet) Muhammad ﷺ saw his Lord, is committing a great fault, for he only saw Gabriel in his genuine shape in which he was created covering the whole horizon.

٤٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ إِسْمَاعِيلَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ ، عَنِ ابْنِ عَوْنٍ : أَنْبَأَنَا الْقَاسِمُ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ ، وَلَكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ وَخَلْقِهِ سَادًّا مَا بَيْنَ الأُفُقِ .

---

(1) Perhaps Gabriel's wings.

458. Narrated Masrūq : I asked ʽAisha ؓ, "What about His Statement :—

' Then he approached
And came closer,
And was at a distance
Of but two bow-lengths
Or (even) nearer ? ' " (53 : 8-9)

She replied, "It was Gabriel who used to come to the Prophet ﷺ in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon."

٤٥٨ - حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، عَنِ ابْنِ الأَشْوَعِ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا: فَأَيْنَ قَوْلُهُ - ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى - قَالَتْ: ذَاكَ جِبْرِيلُ، كَانَ يَأْتِيهِ فِي صُورَةِ الرَّجُلِ وَإِنَّهُ أَتَاهُ هَذِهِ الْمَرَّةَ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ فَسَدَّ الأُفُقَ.

459. Narrated Samura : The Prophet ﷺ said, "Last night I saw (in a dream) two men coming to me. One of them said, ' The person who lights the fire is Mālik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael.' "

٤٥٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، قَالَا: الَّذِي يُوقِدُ النَّارَ مَالِكٌ خَازِنُ النَّارِ، وَأَنَا جِبْرِيلُ، وَهَذَا مِيكَائِيلُ.

460. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "If a husband calls his wife to his bed (i. e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

٤٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ. تَابَعَهُ شُعْبَةُ، وَأَبُو حَمْزَةَ، وَابْنُ دَاوُدَ، وَأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ.

461. Narrated Jābir bin ʿAbdullāh رضي الله عنه that he heard the Prophet ﷺ saying, " The Divine Inspiration was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Ḥira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), ' Cover me ! (with a blanket), cover me ! ' Then Allāh تعالى sent the Revelation:—

' O, You wrapped up
(In a blanket) !
Arise and deliver your warning !
And magnify your Lord,
And keep your garments free from stain,
And all idols shun.' " (74 : 1-5)

٤٦١ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: أَخْبَرَنِي جَابِرُ بنُ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: ثُمَّ فَتَرَ عَنِّي الوَحْيُ فَتْرَةً فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ فَإِذَا المَلَكُ الذي جَاءَنِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ والأَرْضِ فَجُئِثْتُ مِنْهُ حَتَّى هَوَيْتُ إلى الأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي، فَأَنْزَلَ اللهُ تعالى ـ يا أَيُّهَا المُدَّثِّرُ قُمْ فَأَنْذِرْ ـ إلى قَوْلِهِ ـ والرُّجْزَ فَاهْجُرْ ـ قَالَ أَبُو سَلَمَةَ: والرُّجْزُ: الأَوْثَانُ.

462. Narrated Ibn ʿAbbas رضي الله عنهما : The Prophet ﷺ said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shanʾawa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colours and of lank hair. I also saw Mālik, the gate-keeper of the (Hell) Fire and Ad-Dajjāl (i. e. Pseudo-Christ) amongst the signs which Allāh showed me." (The Prophet ﷺ then recited the Holy Verse) :—

'Be not then in doubt of your meeting him (i. e. Moses).' (32 : 23)

٤٦٢ ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وقَالَ لي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي العَالِيَةِ: حَدَّثَنَا ابنُ عَمِّ نَبِيِّكُمْ يَعْنِي ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى رَجُلًا آدَمَ طُوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، ورَأَيْتُ عِيسَى رَجُلًا مَرْبُوعًا، مَرْبُوعَ الخَلْقِ إلى الحُمْرَةِ والبَيَاضِ، سَبِطَ الرَّأْسِ. ورَأَيْتُ

And said Anas and Abū Bakra from the Prophet ﷺ , " The angels will guard Medina from Ad-Dajjāl (who will not be able to enter the city of Medina)."

(7) CHAPTER. What is said regarding Paradise and the fact that it has already been created (and does exist now).

And said Abū Al-ʿĀliya : " The people of Paradise will not have menses, urine or spittle. Whenever they are given a thing and then another thing, they will say, ' We have already been provided with this', for they are given things similar in shape but different in taste. The bunches of fruits will be near to them, and they will pluck fruits as they like. (The rest of the chapter is the interpretation of some of the Quranic words concerning the characteristics of Paradise and the people who live in it. Such words are left untranslated.)

مَالِكًا خَازِنَ النَّارِ، وَالدَّجَّالَ فى آياتٍ أَرَاهُنَّ اللهُ إِيَّاهُ. فَلَا تَكُنْ فى مِرْيَةٍ مِنْ لِقَائِهِ، قَالَ أَنَسٌ وَأَبُو بَكْرَةَ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم: تَحْرُسُ المَلَائِكَةُ المَدِينَةَ مِنَ الدَّجَّالِ.

بَابٌ ما جاءَ فى صِفَةِ الجَنَّةِ وأَنَّها مَخلُوقَةٌ. وقالَ أَبُو العالِيَةِ: مُطَهَّرَةٌ مِنَ الحَيْضِ والبَوْلِ والبُصَاقِ، كُلَّما رُزِقُوا أُتُوا بِشَىْءٍ ثُمَّ أُتُوا بآخَرَ - قالُوا هذَا الَّذى رُزِقْنا مِنْ قَبْلُ - أُتِينا مِنْ قَبْلُ - وأُتُوا بِهِ مُتَشابِها - يُشْبِهُ بَعْضُهُ بَعْضًا ويَخْتَلِفُ فى الطَّعْمِ. قُطُوفُها: يَقْطِفُونَ كَيْفَ شَاءُوا. دانِيَةٌ: قَرِيبَةٌ. الأَرائِكُ: السُّرُرُ. وقالَ الحَسَنُ: النَّضْرَةُ فى الوُجُوهِ والسُّرُورُ فى القَلْبِ وقالَ مُجاهِدٌ: سَلْسَبِيلا: حَدِيدَةُ الجِرْيَةِ. غَوْلٌ: وَجَعُ البَطْنِ. يُنْزَفُونَ: لا تَذْهَبُ عُقُولُهُمْ. وقالَ ابنُ عَبَّاسٍ: دِهاقًا: مُمْتَلِئًا. كَواعِبَ: نَواهِدَ. الرَّحِيقُ: الخَمْرُ. التَّسْنِيمُ: يَعْلُو شَرَابَ أَهْلِ الجَنَّةِ. خِتامُهُ: طِينُهُ مِسْكٌ. نَضَّاخَتَانِ: فَيَّاضَتَانِ يُقَالُ مَوْضُونَةٌ: مَنْسُوجَةٌ، مِنْهُ وَضِينُ النَّاقَةِ. والكُوبُ ما لا أُذُنَ لَهُ ولا عُرْوَةَ. والأَبارِيقُ ذَاتُ الآذَانِ والعُرَى. عُرُبا: مُثَقَّلَةً، واحِدُها عَرُوبٌ، مِثْلُ صَبُورٍ وصُبُرٍ، يُسَمِّيها أَهْلُ مَكَّةَ العَرِبَةَ وأَهْلُ المَدِينَةِ الغَنِجَةَ، وأَهْلُ العِرَاقِ

الشَّكِلَةَ. وقالَ مُجاهِدٌ: رَوْحٌ: جَنَّةٌ ورَخاءٌ. والرَّيْحانُ: الرِّزْقُ. والمَنْضُودُ: المَوْزُ. والمخْضُودُ: هُوَ المُوقَرُ حَمْلاً. ويُقالُ أيْضًا الذى لا شَوْكَ له. والعُرُبُ: المحَبَّباتُ إلى أزْواجِهِنَّ ويُقالُ مَسْكُوب: جارٍ. وفُرُشٍ مَرْفُوعَةٍ: بَعْضُها فَوْقَ بَعْضٍ. لَغْوًا: باطِلاً. تَأْثِيما: كَذِبا. أفْنانٌ: أغْصانٌ. وجَنَى الجَنَّتَيْنِ دانٍ. ما يُجْتَنَى قَرِيبٌ. مُدْهامَّتانِ: سَوْداوانِ مِنَ الرِّيِّ.

463. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "When anyone of you dies, he will be shown his destination both in the morning and in the evening, and if he belongs to the people of Paradise, he will be shown his place in Paradise, and if he is from the people of Hell, he will be shown his place in Hell."

٤٦٣ - حدَّثَنا أحْمَدُ بنُ يُونُسَ: حدَّثَنا اللَّيْثُ بن سَعْدٍ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إذا ماتَ أحَدُكُمْ، فإنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بالغَداةِ والعَشِيِّ فإنْ كانَ مِنْ أهْلِ الجَنَّةِ فمِنْ أهْلِ الجَنَّةِ، وإنْ كانَ مِنْ أهْلِ النَّارِ فمِنْ أهْلِ النَّارِ.

464. Narrated ʿImrān bin Ḥusain: The Prophet ﷺ said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

٤٦٤ - حدَّثَنِى أبُو الوَلِيدِ: حدَّثَنا سَلْمُ بنُ زَرِيرٍ: حدَّثَنا أبُو رَجاءٍ، عَنْ عِمْرانَ بنِ حُصَيْنٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: اطَّلَعْتُ فى الجَنَّةِ فرَأَيْتُ أكْثَرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ فى النَّارِ فرَأَيْتُ أكْثَرَ أهْلِها النِّساءَ.

465. Narrated Abū Huraira رضي الله عنه : While we were in the company of the

٤٦٥ - حدَّثَنا سَعِيدُ بنُ أبى مَرْيَمَ: حدَّثَنا اللَّيْثُ قالَ: حدَّثَنِى عُقَيْلٌ،

Prophet ﷺ he said, "While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace. I asked, 'To whom does this palace belong?' Somebody said, 'To ᶜUmar bin Al-Khaṭṭāb.' Then I remembered ᶜUmar's Ghaira (1) (concerning women), and so I quickly went away from that palace." (When ᶜUmar heard this from the Prophet ﷺ), he wept and said, "Do you think it is likely that I feel Ghaira because of you, O Allāh's Apostle?"

عَنِ ابنِ شِهابٍ قالَ: أخْبَرَنى سَعِيدُ بنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم إذْ قالَ: بَيْنَا أنا نائمٌ رَأَيْتُنى فى الجَنَّةِ فإذا امْرَأةٌ تَتَوَضَّأُ إلى جانِبِ قَصْرٍ فقُلْتُ: لِمَنْ هذا القَصْرُ؟ فقالُوا: لِعُمَرَ بنِ الخَطَّابِ، فذَكَرْتُ غَيْرَتَهُ فوَلَّيْتُ مُدْبِرًا. فبَكَى عُمَرُ وقالَ: أعَلَيْكَ أغارُ يا رَسُولَ اللهِ؟ .

466. Narrated ᶜAbdullāh bin Qais Al-Ashᶜari: The Prophet ﷺ said, "A tent (in Paradise) is like a hollow pearl which is thirty miles in height and on every corner of the tent the believer will have a family that cannot be seen by the others." [Narrated Abū ᶜImrān in another narration, "(The tent is) sixty miles (in height)."]

٤٦٦ ـ حدَّثَنا حَجَّاجُ بنُ مِنْهالٍ: حدَّثَنا هَمَّامٌ قالَ: سَمِعْتُ أبا عِمْرانَ الجَوْنِىَّ يُحَدِّثُ عَنْ أبى بَكْرِ بنِ عَبْدِ اللهِ بنِ قَيْسٍ الأشْعَرِىِّ، عَنْ أبِيهِ: أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ: الخَيْمَةُ دُرَّةٌ مُجَوَّفَةٌ طُولُها فى السَّماءِ ثَلاثُونَ مِيلاً، فى كُلِّ زاوِيَةٍ مِنها لِلمُؤْمِنِ أهْلٌ لا يَراهُمُ الآخَرُونَ. قالَ أبُو عَبْدِ الصَّمَدِ والحارِثُ بنُ عُبَيْدٍ عَنْ أبى عِمْرانَ: سِتُّونَ مِيلاً.

467. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "Allāh said, 'I have prepared for My Pious Devotees, things which have never

٤٦٧ ـ حدَّثَنا الحُمَيْدِىُّ: حدَّثَنا سُفْيانُ: حدَّثَنا أبُو الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ:

---

(1) Ghaira: See the glossary.

> been seen by an eye, or heard by an ear, or imagined by a huamn being.'

If you wish, you can recite this Verse from the Holy Qur'ān :—

> 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' " (32 : 17)

468. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver ; in their censers the aloe-wood will be used, and their sweat will smell like musk. Everyone of them will have two wives ; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves ; their hearts will be as if one heart, and they will be glorifying Allāh in the morning and in the evening."

469. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " The first batch (of people) who will enter Paradise will be (glittering) like a full moon ; and those who will enter next will be (glittering) like the brightest star. Their

قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : قالَ اللهُ : أعْدَدْتُ لِعِبادِي الصَّالحِينَ ما لا عَيْنٌ رَأتْ ولا أُذُنٌ سَمِعَتْ ولا خَطَرَ عَلى قَلْبِ بَشَرٍ فاقْرَءُوا إن شِئْتُمْ :- فَلا تَعْلَمُ نَفْسٌ ما أُخْفِيَ لهُمْ مِنْ قُرَّةِ أعْيُنٍ -.

٤٦٨ - حدَّثَنا مُحَمَّدُ بنُ مُقاتِلٍ ، أخبَرَنا عَبْدُ اللهِ : أخبَرَنا مَعْمَرٌ ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أوَّلُ زُمْرَةٍ تَلِجُ الجَنَّةَ صُورَتُهُمْ عَلى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ . لا يَبْصُقُونَ فيها ولا يَمْتَخِطُونَ . ولا يَتَغَوَّطُونَ . آنِيَتُهُمْ فيها الذَّهَبُ ، أمْشاطُهُمْ مِنَ الذَّهَبِ والفِضَّةِ ، ومَجامِرُهُمُ الأَلُوَّةُ ، ورَشْحُهُمُ المِسْكُ . ولِكُلِّ واحِدٍ مِنْهُمْ زَوْجَتانِ يُرَى مُخُّ سُوقِهِما مِنْ وَراءِ اللَّحْمِ مِنَ الحُسْنِ . لا اخْتِلافَ بَيْنَهُمْ ولا تَباغُضَ ، قُلُوبُهُمْ قَلْبٌ واحِدٌ ، يُسَبِّحُونَ اللهَ بُكْرَةً وعَشِيًّا .

٤٦٩ - حدَّثَنا أبُو اليَمانِ قالَ : أخبَرَنا شُعَيْبٌ : حدَّثَنا أبُو الزِّنادِ ، عَنِ الأعْرَجِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : أوَّلُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلى

hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allāh in the morning and evening, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the matter used in their censers will be the aloes-wood, and their sweat will smell like musk."

صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ والَّذِينَ عَلَى إِثْرِهِمْ كَأَشَدِّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ واحِدٍ لا اخْتِلافَ بَيْنَهُمْ ولا تَبَاغُضَ، لِكُلِّ امْرِئٍ مِنْهُمْ زَوْجَتانِ، كُلُّ واحِدَةٍ مِنْهُما يُرَى مُخُّ ساقِها مِنْ وَرَاءِ اللَّحْمِ مِنَ الحُسْنِ. يُسَبِّحُونَ اللهَ بُكْرَةً وعَشِيًا، لا يَسْقَمُونَ ولا يَمْتَخِطُونَ، ولا يَبْصُقُونَ. آنِيَتُهُمُ الذَّهَبُ والفِضَّةُ، وأَمْشاطُهُمُ الذَّهَبُ، وقُودُ مَجامِرِهِمِ الأَلُوَّةُ. قالَ أَبُو اليَمانِ: يَعْنِي العُودَ. ورَشْحُهُمُ المِسْكُ. وقالَ مُجَاهِدٌ: الإِبْكارُ: أَوَّلُ الفَجْرِ، والعَشِيُّ مَيْلُ الشَّمْسِ أَنْ أُرَاهُ تَغْرُبَ.

470. Narrated Sahl bin Sa'd ؓ: The Prophet ﷺ said, "Verily! 70,000 or 7,00,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the full bright moon."

٤٧٠ - حَدَّثَنا مُحَمَّدُ بنُ أَبِي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنا فُضَيْلُ بنُ سُلَيْمانَ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قالَ: لَيَدْخُلَنَّ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمائَةِ أَلْفٍ، لا يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ.

471. Narrated Anas bin Mālik ؓ: A silken cloak was presented to the Prophet ﷺ and he used to forbid the usage of silk (by men). When the people were fascinated by the cloak, he said, "By Allāh

٤٧١ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنا يُونُسُ بنُ مُحَمَّدٍ: حَدَّثَنا شَيْبانُ، عَنْ قَتادَةَ حَدَّثَنا أَنَسٌ رَضِيَ اللهُ عَنْهُ قالَ: أُهْدِيَ لِلنَّبِيِّ صلى الله

in Whose Hands the life of Muḥammad is, the handkerchiefs of Saʿd bin Muʿādh in Paradise are better than this."

عليه وسلَّم جُبَّةُ سُنْدُسٍ، وكانَ يَنْهَى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْها، فقالَ: والذى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ فى الجَنَّةِ لأحْسَنُ مِنْ هذا.

472. Narrated Al-Barāʾ bin ʿĀzib رضي الله عنهما : Allāh's Apostle ﷺ was given a silken garment, and its beauty and delicacy astonished the people. On that, Allāh's Apostle ﷺ said, "No doubt, the handkerchiefs of Saʿd bin Muʿādh in Paradise are better than this."

٤٧٢ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى ابنُ سَعِيدٍ، عَنْ سُفْيانَ قالَ: حدَّثَنِى أبُو إسحاقَ قالَ: سَمِعْتُ البَراءَ بنَ عازِبٍ رَضِىَ اللهُ عَنْهُما قالَ: أُتِىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِثَوْبٍ مِنْ حَرِيرٍ، فَجَعَلُوا يَعْجَبُونَ مِنْ حُسْنِهِ ولِينِهِ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَمَنادِيلُ سَعْدِ بنِ مُعاذٍ فى الجَنَّةِ أفْضَلُ مِنْ هذا.

473. Narrated Sahl bin Saʿd Al-Sāʿidī: Allāh's Apostle ﷺ said, "A place in Paradise equal to the size of a lash is better than the whole world and whatever is in it."

٤٧٣ - حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ عَنْ أبى حازِمٍ، عَنْ سَهْلِ ابنِ سَعْدٍ السَّاعِدِىِّ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَوْضِعُ سَوْطٍ فى الجَنَّةِ خَيْرٌ مِنَ الدُّنْيا وما فِيها.

474. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) if a rider traveles in its shade for one-hundred years, he would not be able to cross it."

٤٧٤ - حدَّثَنا رَوْحُ بنُ عَبْدِ المُؤْمِنِ: حدَّثَنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ بنُ مالكٍ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: إنَّ فى الجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فى ظِلِّها مائَةَ عامٍ لا يَقْطَعُها.

475. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite :—

'In shade long extended......' (56 : 30)

and a place in Paradise equal to an arrow bow of one of you, is better than (the whole earth) on which the sun rises and sets."

٤٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ ابْنُ عَلِىٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِى عَمْرَةَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى الله عليه وسلم قَالَ: إِنَّ فِى الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِى ظِلِّهَا مِائَةَ سَنَةٍ وَاقْرَءُوا إِنْ شِئْتُمْ - وَظِلٍّ مَمْدُودٍ - وَلَقَابُ قَوْسِ أَحَدِكُمْ فِى الْجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ.

476. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh."

٤٧٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنَا أَبِى، عَنْ هِلَالٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِى عَمْرَةَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى الله عليه وسلم قَالَ: أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ عَلَى آثَارِهِمْ كَأَحْسَنِ كَوْكَبٍ دُرِّىٍّ فِى السَّمَاءِ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لَا تَبَاغُضَ بَيْنَهُمْ وَلَا تَحَاسُدَ، لِكُلِّ امْرِئٍ زَوْجَتَانِ مِنَ الْحُورِ الْعِينِ، يُرَى مُخُّ سُوقِهِنَّ مِنْ وَرَاءِ الْعَظْمِ وَاللَّحْمِ.

477. Narrated Al-Barā' (bin 'Azib) رضي الله عنه : The Prophet ﷺ, after the death of his son Ibrāhim, said, "There is a wet-nurse for him (i. e. Ibrāhim) in Paradise."

٤٧٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: عَدِىُّ بْنُ ثَابِتٍ أَخْبَرَنِى قَالَ: سَمِعْتُ الْبَرَاءَ رَضِىَ اللهُ

عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لمَّا ماتَ إبْرَاهِيمُ قالَ : إنَّ لَهُ مُرْضِعًا فى الجَنَّةِ .

٤٧٨ ـ حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ قالَ : حدَّثَنِى مالِكُ بنُ أنَسٍ ، عَنْ صَفْوَانَ بنِ سُلَيمٍ ، عَنْ عَطاءِ بنِ يَسارٍ ، عَنْ أبى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : إنَّ أهْلَ الجَنَّةِ يَتَرَاءَوْنَ أهْلَ الغُرَفِ مِنْ فَوْقِهِمْ ، كما تَتَرَاءَوْنَ الكَوْكَبَ الدُّرِّىَّ الغابِرَ فى الأُفُقِ مِنَ المَشْرِقِ أوِ المَغْرِبِ لِتَفاضُلِ ما بَيْنَهُمْ ، قالُوا : يا رَسُولَ اللهِ : تِلْكَ مَنازِلُ الأنْبِياءِ لا يَبْلُغُها غَيْرُهُمْ ؟ قالَ : بَلَى ، والذى نَفْسِى بِيَدِهِ رِجالٌ آمَنُوا باللهِ وصَدَّقُوا المُرْسَلِينَ .

478. Narrated Abū Saʿīd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "The people of Paradise will look at the dwellers of the lofty mansions (i. e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allāh's Apostle! Are these lofty mansions the prophets' mansions which nobody else can reach?" The Prophet ﷺ replied, "By Allāh in Whose Hands my life is, some men who believe in Allāh and trust His Apostles (will be able to reach them)."

بابُ صِفَةِ أبْوابِ الجَنَّةِ .

(8) CHAPTER: The characteristics of the gates of Paradise.

٤٧٩ ـ حدَّثَنَا سَعِيدُ بنُ أبى مَرْيَمَ : حدَّثَنا مُحَمَّدُ بنُ مُطَرِّفٍ قالَ : حدَّثَنِى أبُو حازِمٍ ، عَنْ سَهْلِ بنِ سَعْدٍ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : فى الجَنَّةِ ثَمانِيَةُ أبْوابٍ ، فِيها بابٌ يُسَمَّى الرَّيَّانُ لا يَدْخُلُهُ إلاَّ الصَّائِمُونَ . وقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : مَنْ أنْفَقَ زَوْجَيْنِ دُعِىَ مِنْ

479. Narrated Sahl bin Saʿd رضي الله عنه : The Prophet ﷺ said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting."

The Prophet ﷺ also said, "If a person spends two different kinds of someting (for Allāh's Cause), he will be called from the gates of Paradise."

بابِ الجَنَّةِ، فِيهِ عُبادَةُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

بابُ صِفَةِ النَّارِ وأنَّها مَخلُوقَةٌ. غَسَّاقًا: يُقالُ غَسَقَتْ عَيْنُهُ ويَغْسِقُ الجُرْحُ وكأنَّ الغَسَاقَ والغَسِيقَ واحِدٌ. غِسْلِينٌ: كُلُّ شَيْءٍ غَسَلْتَهُ فخَرَجَ مِنْهُ شَيْءٌ فَهُوَ غِسْلِينٌ، فِعْلِينٌ من الغَسْلِ مِنَ الجُرْحِ والدَّبَرِ. وقالَ عِكْرِمَةُ: حَصَبُ جَهَنَّمَ: حَطَبٌ بالحَبَشِيَّةِ، وقالَ غَيْرُهُ: حاصِبًا: الرِّيحُ العاصِفُ، والحاصِبُ ما تَرمى بِهِ الرِّيحُ، ومِنْهُ حَصَبُ جَهَنَّمَ: يُرْمى بِهِ فِى جَهَنَّمَ، هُمْ حَصَبُها. ويُقالُ حَصَبَ فى الأرْضِ: ذَهَبَ، والحَصَبُ مُشْتَقٌّ من حَصْباءِ الحِجارَةِ. صَدِيدٌ: قَيْحٌ ودَمٌ. خَبَتْ: طَفِئَتْ. تُورُونَ: تَسْتَخْرِجُونَ. أوْرَيْتُ: أوْقَدْتُ. لِلمُقْوِينَ: لِلمُسافِرِينَ. والقِيُّ: القَفْرُ. وقالَ ابنُ عَبَّاسٍ: صِراطُ الجَحِيمِ: سَواءُ الجَحِيمِ ووَسَطُ الجَحِيمِ. لَشَوْبًا من حَمِيمٍ: يُخْلَطُ طَعامُهُمْ ويُساطُ بالحَمِيمِ. زَفِيرٌ وشَهِيقٌ: صَوْتٌ شَدِيدٌ وصَوْتٌ ضَعِيفٌ. وِرْدًا: عِطاشًا. غَيًّا: خُسْرانًا. وقالَ مُجاهِدٌ: يُسْجَرُونَ: تُوقَدُ لَهُمُ النَّارُ، ونُحاسٌ: الصُّفْرُ يُصَبُّ عَلى رُءُوسِهِمْ، يُقالُ ذُوقُوا: باشِرُوا

(9) **CHAPTER.** The description of the (Hell) Fire and the fact that it has already been created, and (does exit now).

(Explanation of some Quranic words concerning the description of Hell which are translated here.)

وجَرَّبُوا، وليْسَ هذا من ذَوْقِ الفَمِ . مارِجٌ : خالِصٌ مِنَ النَّارِ ، مَرَجَ الأميرُ رَعِيَّتَهُ : إذا خلَّاهُمْ يَعْدُو بَعْضُهُمْ عَلَى بَعْضٍ . مَرِيجٍ : ملتبس ، مرجِ أمْرُ النَّاسِ : اخْتَلَطَ مَرَجَ البَحْرَيْنِ ، مَرَجْتَ دَابَّتَكَ : تَرَكْتَها .

480. Narrated Abū Dhar ؓ : While the Prophet ﷺ was on a journey, he said (regarding the performance of the Ẓuhr prayer), "Wait till it (i. e. the weather) gets cooler." He said the same again till the shade of the hillocks extended. Then he said, "Delay the (Ẓuhr) Prayer till it gets cooler, for the severity of heat is due to the increase in the flames of Hell and comes out of its heat."

٤٨٠ ـ حدَّثَنا أبُو الوَلِيدِ : حدَّثَنا شُعْبَةُ ، عَنْ مُهاجِرٍ أبي الحَسَنِ قالَ : سَمِعْتُ زَيْدَ بن وَهْبٍ يَقُولُ : سَمِعْتُ أبا ذَرٍّ رَضِيَ اللهُ عَنْهُ يَقُولُ : كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم في سَفَرٍ فَقالَ : أبْرِدْ ، ثُمَّ قالَ : أبْرِدْ حتَّى فاءَ الفيْءُ ، يَعْني للتُّلُولِ ثُمَّ قالَ : أبْرِدُوا بالصَّلاةِ فإنَّ شِدَّةَ الحَرِّ من فَيْحِ جَهَنَّمَ .

481. Narrated Abū Sa‘īd ؓ : The Prophet ﷺ said, "Delay the (Ẓuhr) Prayer till it gets cooler, for the severity of heat is due to the increase in the flames of Hell and comes out of its heat.

٤٨١ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ ذَكْوانَ ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أبْرِدُوا بالصَّلاةِ فإنَّ شِدَّةَ الحَرِّ مِنْ فَيْحِ جَهَنَّمَ .

482. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " The (Hell) Fire complained to its Lord saying, ' O my Lord ! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the cause of the

٤٨٢ ـ حدَّثَنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ عَنِ الزُّهْرِيِّ قالَ : حدَّثَني أبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمنِ : أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : اشْتَكَتِ

severe heat and the bitter cold you find (in weather)."

النَّارُ إلى رَبِّها فقالَتْ: رَبِّ أكَلَ بَعْضِي بَعْضًا، فأذِنَ لها بِنَفَسَيْنِ: نَفَسٍ في الشِّتاءِ و نَفَسٍ في الصَّيْفِ. فأشَدُّ ما تَجِدُونَ مِنَ الحَرِّ، وأشَدُّ ما تَجِدُونَ مِنَ الزَّمْهَرِيرِ.

483. Narrated Abū Jamra Aḍ-Ḍabʿī : I used to sit with Ibn ʿAbbās in Mecca. Once I had a fever and he said (to me), " Cool your fever with Zam-zam water, for Allāh's Apostle ﷺ said, ' Fever is from the increase in the flames of the (Hell) Fire and comes out of its heat ; so, cool it with water (or Zam-zam water).' "

٤٨٣ - حَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا أبُو عامِرٍ، هُوَ العَقَدِيُّ: حَدَّثَنا هَمَّامٌ، عَنْ أبي جَمْرَةَ الضُّبَعِيِّ قالَ: كُنْتُ أُجالِسُ ابنَ عَبَّاسٍ بِمَكَّةَ فأخَذَتْنِي الحُمَّى فقالَ: أبْرِدْها عَنْكَ بِماءِ زَمْزَمَ فإنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: هِيَ الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدْها بالماءِ، أوْ قالَ بِماءِ زَمْزَمَ، شَكَّ هَمَّامٌ.

484. Narrated Rāfiʿ bin Khadīj : I heard the Prophet ﷺ saying, "Fever is from the increase in the flames of the (Hell) Fire ; and comes out of its heat ; so, cool it with water."

٤٨٤ - حَدَّثَنا عَمْرُو بنُ عَبَّاسٍ: حَدَّثَنا عَبْدُ الرَّحْمَنِ: حَدَّثَنا سُفْيانُ. عَنْ أبِيهِ. عَنْ عَبايَةَ بنِ رِفاعَةَ قالَ: أخْبَرَنِي رافِعُ بنُ خَدِيجٍ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: الحُمَّى مِنْ فَوْرِ جَهَنَّمَ فأبْرِدُوها عَنْكُمْ بالماءِ.

485. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ said, " Fever is from the increase in the flames of the (Hell) Fire and comes out of its heat ; so, cool it with water."

٤٨٥ - حَدَّثَنا مالِكُ بنُ إسماعِيلَ: حَدَّثَنا زُهَيْرٌ: حَدَّثَنا هِشامٌ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فأبْرِدُوها بالماءِ.

486 Narrated Ibn ʿUmar ﵄: The Prophet ﷺ said, "Fever is from the increase in the flames of the (Hell) Fire and comes out of its heat; so cool it with water."

٤٨٦ ـ حَدَّثَنَا مُسَدَّدٌ: عَنْ يَحْيَى، عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ.

487. Narrated Abū Huraira ﵁: Allāh's Apostle ﷺ said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allāh's Apostle! This (ordinary) fire would have been sufficient (to torture the unbelievers)." Allāh's Apostle ﷺ said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

٤٨٧ ـ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ. قِيلَ: يَا رَسُولَ اللهِ، إِنْ كَانَتْ لَكَافِيَةً، قَالَ: فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا.

488. Narrated Yaʿlī that he heard the Prophet ﷺ on the pulpit reciting:—

'They called: O Mālik!'

[Mālik is the gate-keeper (angel) of the (Hell) Fire.]

٤٨٨ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو: سَمِعَ عَطَاءً يُخْبِرُ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ. أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقْرَأُ عَلَى الْمِنْبَرِ: وَنَادَوْا يَا مَالِكُ.

489. Narrated Abū Wāʾil: Somebody said to Usāma, "Will you go to so-and-so (i. e. ʿUthmān) and talk to him (i. e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction) for neither do I

٤٨٩ ـ حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قِيلَ لأُسَامَةَ: لَوْ أَتَيْتَ فُلَانًا فَكَلَّمْتَهُ، قَالَ: إِنَّكُمْ لَتَرَوْنَ أَنِّي لَا أُكَلِّمُهُ، إِلَّا أُسْمِعُكُمْ إِنِّي أُكَلِّمُهُ فِي السِّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لَا أَكُونُ أَوَّلَ مَنْ فَتَحَهُ، وَلَا

want to be the first to open it (i. e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people, after I have heard something from Allāh's Apostle ﷺ." They said, "What have you heard him saying?" He said, "I have heard him saying, 'A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.'"

أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَيَّ أَمِيرًا إِنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، قالُوا: وما سَمِعْتَهُ يَقُولُ؟ قالَ: سَمِعْتُهُ يَقُولُ: يُجاء بالرَّجُلِ يَوْمَ القِيامَةِ فَيُلْقَى فى النَّارِ فَتَنْدَلِقُ أَقْتابُهُ فى النَّارِ، فيَدُورُ كما يَدُورُ الحمارُ بِرَحاهُ فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ: أَىْ فُلانُ ما شَأْنُكَ؟ أَلَيْسَ كُنْتَ تَأْمُرُنا بالمَعْرُوفِ وتَنْهَى عَنِ المُنْكَرِ؟ قالَ: كُنْتُ آمُرُكُمْ بالمَعْرُوفِ ولا آتِيهِ، وأَنْهاكُمْ عَنِ المُنْكَرِ وآتِيهِ. رَوَاهُ غُنْدَرٌ عَنْ شُعْبَةَ عَنِ الأَعْمَشِ.

(10) CHAPTER. The characteristics of Satan and his soldiers.

(Explanation of some Arabic words not translated.)

باب صِفَةِ إِبْلِيسَ وجُنُودِهِ،

وقالَ مُجاهِدٌ: ويُقْذَفُونَ: يُرْمَوْنَ. دُحُورًا: مَطْرُودِينَ. واصِبٌ: دائِمٌ. وقالَ ابنُ عَبَّاسٍ: مَدْحُورًا: مطرُودًا. ويُقالُ مَرِيدًا: مُتَمَرِّدًا. بَتَّكَهُ: قَطَّعَهُ. واسْتَفْزِزْ: اسْتَخِفَّ. بِخَيْلِكَ: الفُرْسانُ. والرَّجْلُ الرَّجَّالَةُ، واحِدُها رَاجِلٌ مِثْلُ صاحِبٍ وصَحْبٍ وتاجِرٍ وتَجْرٍ. لأَحْتَنِكَنَّ: لأَسْتَأْصِلَنَّ. قَرِينٌ: شَيْطانٌ:

490. Narrated ʿAisha رضي الله عنها : Magic was worked on the Prophet ﷺ so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, "I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-Aʿṣam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwān.'" So, the Prophet ﷺ went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allāh and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.

٤٩٠ ـ حدَّثَنَا إبْرَاهِيمُ بنُ مُوسَى: أخْبَرَنَا عِيسَى عَنْ هِشَامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ قَالَتْ: سُحِرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم. و قَالَ اللَّيْثُ: كَتَبَ إلَيَّ هِشَامٌ أنَّهُ سَمِعَهُ و وعاه عَنْ أبِيهِ عَنْ عائِشَةَ قَالَتْ: سُحِرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم حتَّى كانَ يُخَيَّلُ إلَيْهِ أنَّهُ يَفْعَلُ الشَّيءَ وما يفعله حتَّى كانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا ثُمَّ قالَ: أشَعَرْتَ أنَّ اللهَ أفْتانى فِيمَا فِيهِ شِفائى، أتانى رَجُلانِ فَقَعَدَ أحَدُهما عِنْدَ رَأسِى والآخَرُ عِنْدَ رِجْلَيَّ، فَقَالَ أحَدُهُما لِلآخَرِ: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قالَ: ومَنْ طَبَّهُ؟ قالَ: لَبِيدُ بنُ الأعْصَمِ. قالَ: فِيماذَا؟ قالَ: فى مُشُطٍ و مُشَاقَةٍ و جُفِّ طَلْعَةِ ذَكَرٍ، قالَ: فأيْنَ هُوَ؟ قالَ: فى بِئرِ ذَرْوَانَ، فَخَرَجَ إلَيْهَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم ثُمَّ رَجَعَ فَقالَ لِعائِشَةَ حِينَ رَجَعَ: نَخْلُها كأنَّهُ رُءُوسُ الشياطِينِ، فَقُلْتُ: اسْتَخْرَجْتَهُ؟ فَقالَ: لا، أمَا أنا فَقَدْ شَفانى اللهُ وخَشِيتُ أنْ يُثِيرَ ذَلكَ عَلى النَّاسِ شَرًّا ثُمَّ دُفِنَتِ البِئْرُ.

491. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "During your

٤٩١ ـ حدَّثَنَا إسمَاعِيلُ بنُ أبى أوَيْسٍ قالَ: حدَّثَنِى أخى، عَنْ سُلَيْمانَ

sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is long, so keep on sleeping.' If that person awakes and celebrates the praises of Allāh, then one knot is undone, and when he performs ablution, the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and gay; otherwise he gets up dull and gloomy."

ابْنِ بِلالٍ، عَنْ يَحْيَى بنِ سَعِيدٍ، عَنْ سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: يَعْقِدُ الشَّيْطانُ عَلَى قافِيَةِ رَأْسِ أحَدِكُمْ إذَا هُوَ نامَ ثَلاثَ عُقَدٍ، يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ مَكانَها: عَلَيْكَ لَيْلٌ طَوِيلٌ فارْقُدْ، فإنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انحَلَّتْ عُقْدَةٌ، فإنْ تَوَضَّأَ انحَلَّتْ عُقْدَةٌ؛ فإنْ صَلَّى انحَلَّتْ عُقَدُهُ كُلُّها فأصْبَحَ نَشِيطاً طَيِّبَ النَّفْسِ وإلاَّ أصْبَحَ خَبِيثَ النَّفْسِ كَسْلانَ.

492. Narrated ʿAbdullāh رضي الله عنه : It was mentioned before the Prophet ﷺ that there was a man who slept the night till morning (after sunrise). The Prophet ﷺ said, "He is a man in whose ears (or ear) Satan had urinated."

٤٩٢ - حَدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: ذُكِرَ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم رَجُلٌ نامَ لَيْلَهُ حتَّى أصْبَحَ، قالَ: ذاكَ رَجُلٌ بالَ الشَّيْطانُ في أُذُنَيْهِ أوْ قالَ: في أُذُنِهِ.

493. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allāh. O Allāh! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

٤٩٣ - حَدَّثَنا مُوسَى بنُ إسماعِيلَ: حَدَّثَنا هَمَّامٌ، عَنْ مَنْصُورٍ، عَنْ سالِمِ ابنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: أمَا إنَّ أحَدَكُمْ إذَا أتَى أهْلَهُ، وقالَ بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنا الشَّيْطانَ وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فَرُزِقَ وَلَداً لَمْ يَضُرَّهُ الشَّيْطانُ.

494. Narrated Ibn ʿUmar ﵄: Allāh's Apostle ﷺ said, "When the (upper) edge of the sun appears (in the morning), don't perform a prayer till the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer till it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (or Satan)."

٤٩٤ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتَّى تَغِيبَ، وَلَا تَحَيَّنُوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا. فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، أَوِ الشَّيْطَانِ، لَا أَدْرِي أَيَّ ذَلِكَ قَالَ هِشَامٌ.

495. Narrated Abū Saʿīd Al-Khudrī ﵁: The Prophet ﷺ said, "If, while you are praying, somebody intends to pass in front of you, prevent him; and should he insist, prevent him again; and if he insists again, fight with him (i. e. prevent him violently e. g. by pushing him violently), because such a person is (like) a devil."

Narrated Muḥammad bin Sirin: Abū Huraira ﵁ said, "Allāh's Apostle ﷺ put me incharge of the Zakāt of Ramaḍan (i. e. Zakāt-ul-Fiṭr). Someone came to me and started scooping some of the foodstuff of (Zakāt) with both hands. I caught him and told him that I would take him to Allāh's Apostle ﷺ." Then Abū Huraira told the whole narration and added, "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursī" (2 : 255) for then a guardian from Allāh

٤٩٥ - حَدَّثَنِي أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يُونُسُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إِذَا مَرَّ بَيْنَ يَدَيْ أَحَدِكُمْ شَيْءٌ، وَهُوَ يُصَلِّي فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيَمْنَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ. وَقَالَ عُثْمَانُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: وَكَّلَنِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَذَكَرَ الْحَدِيثَ فَقَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، لَنْ يَزَالَ عَلَيْكَ مِنَ اللهِ حَافِظٌ وَلَا

will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet ﷺ said, " He told you the truth, though he is a liar, and he himself is Satan."

يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ . فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : صَدَقَكَ وهُوَ كَذُوبٌ ، ذَاكَ شَيْطَانٌ .

496. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Satan comes to one of you and says, ' Who created so-and-so ? ' till he says, ' Who has created' your Lord ? ' So, when he inspires such a question, one should seek refuge with Allāh and give up such thoughts."

٤٩٦ ـ حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهَابٍ قالَ : أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ : قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : يَأْتِي الشَّيْطَانُ أحَدَكُمْ فَيَقُولُ : مَنْ خَلَقَ كَذَا ؟ مَنْ خَلَقَ كَذَا ؟ حتَّى يَقولَ مَنْ خَلَقَ رَبَّكَ ؟ فإذَا بَلَغَهُ فَلْيَسْتَعِذْ باللهِ ولْيَنْتَهِ .

497. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, " When the month of Ramaḍān comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained."

٤٩٧ ـ حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ قالَ : حدَّثَنِي عُقَيْلٌ ، عَنِ ابنِ شِهَابٍ قَالَ : حدَّثَنِي ابنُ أبي أنَسٍ مَوْلَى التَّيْمِيِّينَ : أنَّ أبَاهُ حدَّثَهُ : أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : إذَا دَخَلَ رَمَضَانُ فُتِحَتْ أبْوَابُ الجَنَّةِ وغُلِّقَتْ أبْوَابُ جَهَنَّمَ وسُلْسِلَتِ الشَّيَاطِينُ .

498. Narrated Ubai bin Ka'b that he heard Allāh's Apostle ﷺ saying, " (The prophet) Moses said to his attendant, ' Bring us our meal' (18 : 62). The latter said, ' Did you remember when

٤٩٨ ـ حدَّثَنَا الحُمَيْدِيُّ : حدَّثَنا سُفْيَانُ : حدَّثَنا عَمْرٌو قالَ : أخْبَرَنِي سَعِيدُ ابنُ جُبَيْرٍ قالَ : قُلْتُ لابنِ عَبَّاسٍ فقالَ : حدَّثَنا أُبَيُّ بنُ كَعْبٍ : أنَّهُ سَمِعَ رَسُولَ

we took shelter by the rock? I did forget the fish and it was none but Satan who made me forget to tell you (about) it.' (18 : 63)

Moses did not feel tired till he had crossed the place which Allāh ordered him to go to."

اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: إنَّ مُوسَى قالَ لِفَتَاهُ - آتِنا غَدَاءَنا ، قالَ: أرَأيتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّي نَسِيتُ الحُوتَ وما أنْسانِيهُ إلاَّ الشَّيْطانُ أنْ أذكُرَهُ - ولم يَجِدْ مُوسَى النَّصَبَ حتَّى جاوَزَ المَكانَ الذي أمَرَ اللهُ بهِ

499. Narrated ʿAbdullāh bin ʿUmar ؓ: I saw Allāh's Apostle ﷺ pointing towards the east saying, "Lo! Afflictions will verily emerge hence; afflictions will verily emerge hence where the (side of the head of) Satan appears."

٤٩٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنهما قالَ: رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يُشِيرُ إلى المَشْرِقِ فقالَ: ها إنَّ الفِتْنَةَ ها هُنا ، إنَّ الفِتْنَةَ ها هُنا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ.

500. Narrated Jabir ؓ: The Prophet ﷺ said, "When night falls, then keep your children close to you, for the devil spread out then. An hour later you may allow them to spread; and close the gates of your house (at night), and mention Allāh's Name thereupon, and cover your utensils, and mention Allāh's Name thereupon, (and you don't have something to cover your utensil) you may put across it something (e. g. a piece of wood etc.)."

٥٠٠ - حدَّثَنا يَحْيَى بنُ جَعْفَرٍ: حدَّثَنا مُحَمَّدُ بنُ عَبْدِ اللهِ الأنْصارِيُّ: حدَّثَنِي ابنُ جُرَيْجٍ قالَ: أخْبَرَنِي عطاءٌ ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: إذا اسْتَجْنَحَ اللَّيْلُ أوْ كانَ جُنْحُ اللَّيلِ فَكُفُّوا صِبْيانَكُمْ فإنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ ، فإذا ذَهَبَ ساعَةٌ مِنَ العِشاءِ فَخَلُّوهُمْ ، وأغْلِقْ بابَكَ واذْكُرِ اسْمَ اللهِ ، وأطْفِئْ مِصْباحَكَ واذْكُرِ اسمَ اللهِ . وأوْكِ سِقاءَكَ واذْكُرِ اسمَ اللهِ ، وخَمِّرْ إناءَكَ واذْكُرِ اسمَ اللهِ . ولَوْ تَعْرُضُ عَلَيْهِ شَيْئًا

501. Narrated Ṣafiya bint Ḥuyay: While Allāh's Apostle ﷺ was in I'tikāf(1), I called on him at night and having had a talk with him, I got up to depart. He got up also to accompany me to my dwelling place, which was then in the house of Usāma bin Zaid. Two Anṣāri men passed by, and when they saw the Prophet ﷺ they hastened away. The Prophet ﷺ said (to them), "Don't hurry! It is Ṣafiya, the daughter of Ḥuyay (i.e. my wife)." They said, "Glorified be Allāh! O Allāh's Apostle! (How dare we suspect you?)" He said, "Satan circulates in the human mind as blood circulates in it, and I was afraid that Satan might throw evil thoughts (or something) into your hearts."

٥٠١ ـ حَدَّثَنِي مَحْمُودُ بنُ غَيْلانَ : حَدَّثَنا عَبْدُ الرَّزّاقِ : أَخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بنِ حُسَيْنٍ ، عَنْ صَفِيَّةَ ابْنَةِ حُيَيٍّ قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم مُعْتَكِفًا فأَتَيْتُهُ أَزُورُهُ لَيْلاً فَحَدَّثْتُهُ ثُمَّ قُمْتُ فانْقَلَبْتُ فَقامَ مَعِي لِيَقْلِبَنِي وكانَ مَسْكَنُها في دارِ أُسامَةَ بنِ زَيْدٍ ، فَمَرَّ رَجُلانِ مِنَ الأَنْصارِ فَلَمّا رَأَيا النَّبِيَّ صلى اللهُ عليه وسلَّم أَسْرَعا فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : على رِسْلِكُما ، إِنَّها صَفِيَّةُ بِنْتُ حُيَيٍّ . فَقالا : سُبْحانَ اللهِ يا رَسُولَ اللهِ ، قالَ : إِنَّ الشَّيْطانَ يَجْرِي مِنَ الإِنْسانِ مَجْرَى الدَّمِ ، وإِنِّي خَشِيتُ أَنْ يَقْذِفَ في قُلُوبِكُما سُوءًا أَوْ قالَ شَيْئًا .

502. Narrated Sulaimān bin Surd: While I was sitting in the company of the Prophet ﷺ, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet ﷺ said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allāh from Satan,' then all his anger will go away." Somebody said to him, "The Prophet ﷺ

٥٠٢ ـ حَدَّثَنا عَبْدانُ ، عَنْ أَبِي حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ عَدِيِّ بنِ ثابِتٍ ، عَنْ سُلَيْمانَ بنِ صُرَدٍ قالَ : كُنْتُ جالِسًا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم ورَجُلانِ يَسْتَبّانِ ، فأَحَدُهُما احْمَرَّ وَجْهُهُ وانْتَفَخَتْ أَوْداجُهُ . فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قالَها ذَهَبَ عَنْهُ ما يَجِدُ ، لَوْ قالَ : أَعُوذُ باللهِ مِنَ الشَّيْطانِ ذَهَبَ عَنْهُ ما

---

(1) See the glossary.

has said, 'Seek refuge with Allāh from Satan.'" The angry man said, "Am I mad?"

يَجِدُ، فقالُوا لَهُ: إنَّ النَّبِيَّ صلى الله عليه وسلَّم قالَ: تَعَوَّذْ بِاللهِ مِنَ الشَّيْطانِ، فَقالَ: وهَلْ بِي جُنُونٌ؟.

503. Narrated Ibn ʿAbbas رضي الله عنهما: The Prophet ﷺ said, "If anyone of you, on having sexual relation with his wife, says: 'O Allāh! Protect me from Satan, and prevent Satan from approaching the offspring you are going to give me,' and if it happens that the lady conceives a child, Satan will neither harm it nor be given power over it."

٥٠٣ - حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مَنْصُورٌ، عَنْ سالِمِ بنِ أبي الجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابنِ عَبَّاسٍ قالَ: قالَ النَّبِيُّ صلى الله عليهِ وسلَّم: لَوْ أنَّ أحَدَكُمْ إذَا أتَى أهْلَهُ قالَ: جَنِّبْنِي الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنِي، فإنْ كانَ بَيْنَهُما وَلَدٌ لمْ يَضُرُّهُ الشَّيْطانُ ولَمْ يُسَلَّطْ علَيْهِ. قالَ: وحدَّثَنا الأعْمَشُ، عَنْ سالِمٍ، عَنْ كُرَيْبٍ عَنِ ابنِ عَبَّاسٍ مِثْلَهُ.

504. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ offered a prayer, and (after finishing) he said, "Satan came in front of me trying persistingly to divert my attention from the prayer, but Allāh gave me the strength to over-power him."

٥٠٤ - حدَّثَنا مَحْمُودٌ: حدَّثَنا شَبابَةُ: حدَّثَنا شُعْبَةُ، عَنْ مُحَمَّدِ بنِ زِيادٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم أنَّهُ صَلَّى صَلاةً فَقالَ: إنَّ الشَّيْطانَ عَرَضَ لي فَشَدَّ عَلَيَّ يَقْطَعُ الصَّلاةَ عَلَيَّ فأمْكَنَنِي اللهُ مِنْهُ، فَذَكَرَهُ.

505. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for the prayer is finished, he comes back. And when the Iqāma is

٥٠٥ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا الأوْزَاعِيُّ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى الله عليه وسلَّم: إذَا نُودِيَ بِالصَّلاةِ أدْبَرَ

pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four Rakʿāt; so if one forgets whether he has prayed three or four Rakʿāt, he should perform two prostrations of Sahw (i. e. forgetfulness)."

506. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "When any human being is born, Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta instead."

507. Narrated ʿAlqama : I went to Sham (1) (and asked, "Who is here ? "). The people said, "Abū Ad-Darda." Abū Darda said, "Is the person whom Allāh has protected against Satan, as Allāh's Apostle ﷺ said, amongst you ? " (The sub-narrator, Mughīra said that the person who was given Allāh's Refuge through the tongue of the Prophet ﷺ was ʿAmmar (bin Yāsir).

الشَّيْطانُ ولَهُ ضُرَاطٌ ، فإذَا قُضِيَ أقْبَلَ ، فإذَا ثُوِّبَ بِها أدْبَرَ ، فإذَا قُضِيَ أقْبَلَ حتَّى يَخْطِرَ بَيْنَ الإنْسانِ وقَلْبِهِ فيَقُولُ : اذْكُرْ كَذَا وكَذَا ، حتَّى لا يَدْرِي أثَلاثًا صلى أمْ أرْبَعًا . فإذَا لَمْ يَدْرِ ثَلاثًا صلى أوْ أرْبَعًا . سجَدَ سَجْدَتَيْ السَّهْوِ .

٥٠٦ ـ حدَّثَنا أبُو اليمانِ : أخْبَرَنا شُعَيْبٌ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : كلُّ بَنِي آدَمَ يَطْعَنُ الشَّيْطانُ في جَنْبَيْهِ بإصْبَعَيْهِ حِينَ يُولَدُ ، غَيْرَ عِيسَى بنِ مَرْيَم ذَهَبَ يَطْعُنُ ، فَطَعَنَ في الحِجابِ .

٥٠٧ ـ حدَّثَنا مالكُ بنُ إسمَاعِيلَ : حدَّثَنا إسْرَائِيلُ ، عَنِ المُغِيرَةِ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ قالَ : قَدِمْتُ الشَّامَ ، قالُوا : أبُو الدَّرْدَاءِ قالَ : أفِيكُمْ الذِي أجارَهُ اللهُ مِنَ الشَّيْطانِ عَلَى لِسانِ نَبِيِّهِ صلى اللهُ عليهِ وسلَّم ؟ . حدَّثَنا سُلَيْمانُ ابنُ حَرْبٍ : حدَّثَنا شُعْبَةُ ، عَنْ مُغِيرَةَ وقالَ الذِي أجارَهُ اللهُ عَلَى لِسانِ نَبِيِّهِ صلى اللهُ عليهِ وسلَّم يَعْنِي عَمَّارًا .

---

(1) See the glossary.

508. Narrated 'Aisha ؓ : The Prophet ﷺ said, "While the angels talk over the clouds about things that are going to happen on the earth, the devils hear a word of what they say and pour it in the ears of the sooth-sayer as one pours something in a bottle, and they add one-hundred lies to that (one word)."

٥٠٨ - قَالَ اللَّيْثُ : حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ : أَنَّ أَبَا الْأَسْوَدِ أَخْبَرَهُ عُرْوَةُ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : الْمَلَائِكَةُ تَتَحَدَّثُ فِى الْعَنَانِ ، وَالْعَنَانُ الْغَمَامُ ، بِالْأَمْرِ يَكُونُ فِى الْأَرْضِ فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ فَتَقُرُّهَا فِى أُذُنِ الْكَاهِنِ كَمَا تُقَرُّ الْقَارُورَةُ فَيَزِيدُونَ مَعَهَا مِائَةَ كَذِبَةٍ .

509. Narrated Abū Huraira ؓ : The Prophet ﷺ said. "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say : 'Ha', Satan will laugh at him."

٥٠٩ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : التَّثَاؤُبُ مِنَ الشَّيْطَانِ ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ . فَإِنَّ أَحَدَكُمْ إِذَا قَالَ : هَا ، ضَحِكَ الشَّيْطَانُ .

510. Narrated 'Aisha ؓ : On the day (of the battle) of Uhud when the pagans were defeated, Satan shouted, "O the worshippers of Allāh ! Beware of the forces at your back," and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father "Al-Yamān," (being attacked by the Muslims). He shouted, "O Allah's Slaves ! My father ! My father !"

٥١٠ - حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى : حَدَّثَنَا أَبُو أُسَامَةَ : قَالَ : هِشَامٌ أَخْبَرَنَا عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَمَّا كَانَ يَوْمَ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ : أَيْ عِبَادَ اللَّهِ ، أُخْرَاكُمْ فَرَجَعَتْ أُولَاهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ : أَيْ عِبَادَ اللَّهِ ، أَبِي أَبِي ،

By Allāh, they did not stop till they killed him. Hudhaifa said, "May Allāh forgive you." ʿUrwa said that Hudhaifa continued to do good (invoking Allāh to forgive the killer of his father) till he met Allāh (i. e. died).

فَوَاللهِ ما احْتَجَزُوا حَتَّى قَتَلُوهُ . فَقالَ حُذَيْفَةُ : غَفَرَ اللهُ لَكُمْ ، قالَ عُرْوَةُ : فَما زالَتْ في حُذَيْفَةَ مِنْهُ بَقِيَّةُ خَيْرٍ حَتَّى لَحِقَ بِاللهِ .

511. Narrated ʿAisha رضي الله عنها : I asked the Prophet ﷺ about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

٥١١ - حَدَّثَنا الحَسَنُ بْنُ الرَّبِيعِ : حَدَّثَنا أبُو الأحْوَصِ ، عَنْ أشْعَثَ ، عَنْ أبِيهِ ، عَنْ مَسْرُوقٍ قالَ : قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْها : سَأَلْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ عَنْ الْتِفاتِ الرَّجُلِ في الصَّلاةِ ، فَقالَ : هُوَ اخْتِلاسٌ يَخْتَلِسُ الشَّيْطانُ مِنْ صَلاةِ أحَدِكُمْ .

512. Narrated Qatāda as below (i. e. Hadith No. 513).

٥١٢ - حَدَّثَنا أبُو المُغِيرَةِ : حَدَّثَنا الأوْزاعِيُّ قالَ : حَدَّثَنِي يَحْيَى عَنْ عَبْدِ اللهِ بْنِ أبي قَتادَةَ ، عَنْ أبِيهِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

513. Narrated Qatāda from his father: The Prophet ﷺ said, "A good dream is from Allāh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allāh from its evil, for then it will not harm him."

٥١٣ - وحَدَّثَنِي سُلَيْمانُ بْنُ عَبْدِ الرَّحْمٰنِ : حَدَّثَنا الوَلِيدُ : حَدَّثَنا الأوْزاعِيُّ قالَ : حَدَّثَنِي يَحْيَى بْنُ أبي كَثِيرٍ : حَدَّثَنِي عَبْدُ اللهِ بْنُ أبي قَتادَةَ ، عَنْ أبِيهِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : الرُّؤْيا الصّالِحَةُ مِنَ اللهِ والحُلُمُ مِنَ الشَّيْطانِ ، فَإذا حَلَمَ أحَدُكُمْ حُلُمًا يَخافُهُ فَلْيَبْصُقْ عَنْ يَسارِهِ ، ولْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّها فَإنَّها لا تَضُرُّهُ .

514. Narrated Abū Huraira رضي الله عنه :

٥١٤ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ :

Allāh's Apostle ﷺ said, "If one says one-hundred times in one day: 'None has the right to be worshipped but Allāh, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent) (1)', one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more (2) than that which he has done."

أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ: مَنْ قَالَ لا إِلَهَ إِلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ.

515. Narrated Sa'd bin Abi Waqqās: Once 'Umar asked the leave to see Allāh's Apostle ﷺ in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. (3) When 'Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh's Apostle ﷺ admitted 'Umar, Allāh's

٥١٥ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ ابْنِ زَيْدٍ: أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَعِنْدَهُ نِسَاءٌ مِنْ

---

(1) The Arabic version of this prayer is as follows:—
'Lā ilāha illal-lāh, wahdahu Lā sharika lahu, lahu-l-mulk, wa lahul-hamd, wa huwa'alā kulli shai'in Qadir.'

(2) 'More' may mean here more times of recitation of this prayer or more good deeds of different nature.

(3) Perhaps this took place before the believers were ordered to lower their voices when talking to Allāh's Apostle ﷺ

Apostle ﷺ was smiling. ʿUmar asked, " O Allāh's Apostle ! May Allāh keep you gay always." Allāh's Apostle ﷺ said, " I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." ʿUmar said, " O Allāh's Apostle ! You have more right to be feared by them." Then he addressed (those women) saying, " O the enemies of your own souls ! Do you fear me and not Allāh's Apostle ﷺ ?" They replied, " Yes, for you are a fearful and fierce man as compared with Allāh's Apostle ﷺ ." On that Allāh's Apostle ﷺ said (to ʿUmar), " By Him in Whose Hands my life is, whenever Satan sees you taking a road, he follows a road other than yours."

516. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " If anyone of you rouses from sleep and performs the ablution, he should wash his nose by drawing water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night." (1)

قُرَيْش يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ عالِيَةً أصْوَاتُهُنَّ ، فَلَمَّا اسْتَأذَنَ عُمَرُ قُمْنَ يَبْتَدِرْنَ الحِجابَ فأذِنَ لهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ورَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَضْحَكُ فَقالَ عُمَرُ : أضْحَكَ اللهُ سِنَّكَ يا رَسُولَ اللهِ ، قالَ : عَجِبْتُ مِنْ هؤُلاءِ اللاتى كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الحِجابَ ، قالَ عُمَرُ : فأنْتَ يا رَسُولَ اللهِ كُنْتَ أحَقَّ أنْ يَهَبْنَ ، ثُمَّ قالَ : أىْ عَدُوَّاتِ أنْفُسِهِنَّ : أتَهَبْنَنِي ولا تَهَبْنَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم ؟ قُلْنَ : نَعَمْ ، أنْتَ أفَظُّ وأغْلَظُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم . قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : والذِي نَفْسِي بِيَدِهِ ما لَقِيَكَ الشَّيْطانُ قَطُّ سالِكا فَجًّا إلا سَلَكَ فَجاً غَيْرَ فَجِّكَ .

٥١٦ ـ حدَّثَنِي إبْرَاهِيم بنُ حَمْزَةَ قالَ : حدَّثَنِي ابنُ أبي حازِمٍ ، عَنْ يَزِيدَ ، عَنْ مُحَمَّدِ بنِ إبْرَاهِيمَ عَنْ عِيسَى بنِ طَلْحَةَ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : إذَا اسْتَيْقَظَ أحَدُكُمْ مِنْ مَنامِهِ فَتَوَضَّأ

---

(1) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allāh tells us through His Apostle ﷺ .

فَلْيَسْتَنْثِرْ ثَلاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ
عَلَى خَيْشُومِهِ .

(11) CHAPTER. The mention of Jinns, their reward and retribution as is referred to by Allāh's Statement :—

> 'O you assembly of Jinns and human beings ! Didn't Messengers from among you came to you to recount unto you My Signs and warn you of the meeting of this Day of yours? They will say : We bear witness against ourselves. It was the life of this world that deceived them. So against themselves they will bear witness that they rejected Faith.' (6:130)

Mujāhid said about the interpretation of the Verse : And they have invented a blood-relationship between Him and the Jinns ; but the Jinns know that they have indeed to appear (before His Judgement Seat) (37 : 158), " The infidels of Quraish said, 'The angels are Allāh's Daughters whose mothers are the daughters of the mistresses among the Jinns.' "

بَابُ ذِكْرِ الجِنِّ وَثَوَابِهِمْ وَعِقَابِهِمْ

لِقَوْلِهِ - يَا مَعْشَرَ الجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي - الآيَة . بَخْسًا : نَقْصًا . قَالَ مُجَاهِدٌ : - وَجَعَلُوا بَيْنَهُ وَبَيْنَ الجِنَّةِ نَسَبًا - . قَالَ كُفَّارُ قُرَيْشٍ : المَلائِكَةُ بَنَاتُ اللهِ وَأُمَّهَاتُهُمْ بَنَاتُ سَرَوَاتِ الجِنِّ . قَالَ اللهُ - وَلَقَدْ عَلِمَتِ الجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ - سَتُحْضَرُ لِلحِسَابِ . جُنْدٌ مُحْضَرُونَ عِنْدَ الحِسَابِ .

517. Narrated ʿAbdur-Raḥmān bin ʿAbdullāh bin ʿAbdur-Raḥmān bin Abī Ṣaʿṣaʿa al-Anṣārī that Abū Saʿīd Al-Khudrī said to his father, " I see you are fond of sheep and the desert, so when you want to pronounce the Ādhān, raise your voice with it for whoever will hear the Ādhān whether a human being, or a Jinn, or

٥١٧ - حَدَّثَنَا قُتَيْبَةُ ، عَنْ مَالِكٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ الأَنْصَارِيِّ ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ : أَنَّ أَبَا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ لَهُ : إِنِّي أَرَاكَ تُحِبُّ الغَنَمَ وَالبَادِيَةَ

anything else, will bear witness in favour on the Day of Resurrection." Abū Saʿid added, "I have heard this from Allāh's Apostle ﷺ."

(12) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

> 'Behold, We turned towards you a company of Jinns .... (till) such men (wander) in manifest error.' (46 : 29-32)

(13) CHAPTER. The Statement of Allāh تعالى :—

> 'He (i. e. Allāh) scatters every kind of animals through the earth.' (2 : 164)

(Explanation of some Quranic words not translated.)

518. Narrated Ibn ʿUmar رضي الله عنهما that he heard the Prophet ﷺ delivering a sermon on the pulpit saying, "Kill snakes and kill Dhū-at-Ṭufyatain (i.e. a snake with two white lines on its back) and al-Abtar (i.e. a snake with a short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion (If a pregnant looks at them)." (ʿAbdullāh bin ʿUmar further added): Once while I was chasing a snake in order to kill it, Abū Lubāba

فإذا كُنْتَ في غَنَمِكَ وبادِيَتِكَ فأذَّنْتَ بالصَّلاةِ فارْفَعْ صَوْتَكَ بالنِّداءِ فإنَّهُ لا يَسْمَعُ مَدَى صَوْتِ المُؤَذِّنِ جِنٌّ ولا إنْسٌ ولا شَيْءٌ إلاَّ شَهِدَ لَهُ يَوْمَ القِيامَةِ. قالَ أبو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم.

باب قَوْلِهِ عَزَّ وَجَلَّ - وإذْ صَرَفْنا إلَيْكَ نَفَرًا مِنَ الجِنِّ - إلى قولِهِ - أولئكَ في ضَلالٍ مُبِينٍ - مَصْرِفًا: مَعْدِلًا، صَرَفْنا أيْ وَجَّهْنا.

باب قَوْلِ اللهِ تَعالى - وبَثَّ فيها مِنْ كُلِّ دابَّةٍ - قالَ ابنُ عَبّاسٍ: الثُّعْبانُ: الحَيَّةُ الذَّكَرُ مِنْها يُقالُ الحَيّاتُ أجْناسٌ: الجانُّ والأفاعِي والأساوِدُ آخِذٌ بِناصِيَتِها في مُلْكِهِ و سُلْطانِهِ. يُقالُ صافّاتٍ: بُسُطٌ أجْنِحَتُهُنَّ. يَقْبِضْنَ: يَضْرِبْنَ بأجْنِحَتِهِنَّ.

٥١٨ - حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثَنا هِشامُ بنُ يُوسُفَ: حدَّثَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَخْطُبُ عَلى المِنْبَرِ يَقُولُ: اقْتُلُوا الحَيّاتِ، واقْتُلُوا ذا الطُّفْيَتَيْنِ والأبْتَرَ فإنَّهُما يَطْمِسانِ البَصَرَ ويَسْتَسْقِطانِ الحَبَلَ. قالَ

called me saying, "Don't kill it." I said, "Allāh's Apostle ﷺ ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhrī said, "Such snakes are called Al-ʿAwāmir.")

عَبْدُ اللهِ : فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً لِأَقْتُلَهَا فَنَادَانِي أَبُو لُبَابَةَ : لَا تَقْتُلْهَا . فَقُلْتُ : إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلّم قَدْ أَمَرَ بِقَتْلِ الحَيَّاتِ ، فَقَالَ : إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ البُيُوتِ ، وَهِيَ العَوَامِرُ . وَقَالَ عَبْدُ الرَّزَّاقِ : عَنْ مَعْمَرٍ : فَرَآنِي أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الخَطَّابِ ، وَتَابَعَهُ يُونُسُ وَابْنُ عُيَيْنَةَ وَإِسْحَاقُ الكَلْبِيُّ وَالزُّبَيْدِيُّ . وَقَالَ صَالِحٌ وَابْنُ أَبِي حَفْصَةَ وَابْنُ مُجَمِّعٍ : عَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ : فَرَآنِي أَبُو لُبَابَةَ وَزَيْدُ بْنُ الخَطَّابِ .

(14) CHAPTER. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

بَابٌ - خَيْرُ مَالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ .

519. Narrated Abū Saʿīd al-Khudrī رضي الله عنه : Allāh's Apostle ﷺ said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i. e. pastures) escaping to protect his religion from afflictions."

٥١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي صَعْصَعَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم : يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الرَّجُلِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ وَمَوَاقِعَ القَطْرِ ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ .

520. Narrated Abū Huraira رضي الله عنه :

٥٢٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ :

Allāh's Apostle ﷺ said, "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those bedouins who are busy with their camels and pay no attention to Religion ; while modesty and gentleness are the characteristics of the owners of sheep."

521. Narrated ʿUqba bin ʿUmar and Abū Masʿūd : Allāh's Apostle ﷺ pointed with his hand towards Yemen and said, "True Belief is Yemenite yonder (i. e. the Yemenites had True Belief and embraced Islām readily), but sternness and mercilessness are the qualities of those who are busy with their camels and pay no attention to the Religion where the two sides of the head of Satan will appear. Such qualities belong to the tribe of Rabiʿa and Muḍar."

522. Narrated Abū Huraira ﵁ : The Prophet ﷺ said, "When you hear the crowing of cocks, ask for Allāh's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allāh from Satan for (their braying indicates) that they have seen a devil."

523. Narrated Jābir bin ʿAbdullāh ﵄ : Allāh's Apostle ﷺ said,

أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِى الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : رَأْسُ الكُفْرِ نَحْوَ الْمَشْرِقِ ، والفَخْرُ والخُيَلاءُ فى أَهْلِ الخَيْلِ والإِبِلِ ، والفَدَّادِينَ أَهْلُ الوَبَرِ ، والسَّكِينَةُ فى أَهْلِ الغَنَمِ .

٥٢١ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ إسمَاعِيلَ قَالَ : حَدَّثَنِى قَيْسٌ ، عَنْ عُقْبَةَ بنِ عَمْرٍو وأَبِى مَسْعُودٍ قَالَ : أَشَارَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بِيَدِهِ نَحْوَ اليَمَنِ فَقَالَ : الإِيمانُ يمانٍ هاهُنَا ، أَلا إِنَّ القَسْوَةَ وغِلَظَ القُلُوبِ فى الفَدَّادِينَ عِنْدَ أُصُولِ أَذْنابِ الإِبِلِ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فى رَبِيعَةَ ومُضَرَ .

٥٢٢ ـ حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بنِ رَبِيعَةَ : عَنِ الأَعْرَجِ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم قَالَ : إذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فاسْأَلُوا اللهَ مِنْ فَضْلِهِ فإنَّها رَأَتْ مَلَكًا. وإذَا سَمِعْتُمْ نَهِيقَ الحمِيرِ فَتَعَوَّذُوا باللهِ مِنَ الشَّيْطَانِ فإنَّهَا رَأَتْ شَيْطَانًا .

٥٢٣ ـ حَدَّثَنَا إسحَاقُ : أَخْبَرَنَا رَوْحٌ : أَخْبَرَنَا ابنُ جُرَيْجٍ قَالَ : أَخْبَرَنِى

"When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allāh, for Satan does not open a closed door."

عَطاءٌ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ اللهِ صلى الله عليه وسلَّم: إذَا كانَ جُنْحُ اللَّيْلِ أوْ أمْسَيْتُمْ فَكُفُّوا صِبْيانَكُمْ فإنَّ الشَّياطِينَ تَنْتَشِرُ حِينَئِذٍ فإذَا ذَهَبَ ساعَةٌ مِنَ اللَّيْلِ فَحُلُّوهُمْ وأغْلِقُوا الأبْوابَ واذْكُرُوا اسْمَ اللهِ فإنَّ الشَّيْطانَ لا يَفْتَحُ بابًا مُغْلَقًا. وقالَ: أخْبَرَنِي عَمْرُو بنُ دِينارٍ: سَمِعَ جابِرَ بنَ عَبْدِ اللهِ نَحْوَ ما أخْبَرَنِي عَطاءٌ ولَمْ يَذْكُرْ: واذْكُرُوا اسْمَ اللهِ.

524. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." (1) I told this to Ka'b who asked me, "Did you hear it from the Prophet ﷺ?" I said, "Yes." Ka'b asked me the same question several times. I said to Ka'b, "Do I read the Torah? (i. e. I tell you this from the Prophet ﷺ.)" (2)

٥٢٤ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا وُهَيْبٌ، عَنْ خالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قالَ: فُقِدَتْ أُمَّةٌ مِنْ بَنِي إسْرائِيلَ لا يُدْرَى ما فَعَلَتْ وإنِّي لا أراها إلاَّ الفَأرَ إذَا وُضِعَ لَها ألْبانُ الإبِلِ لَمْ تَشْرَبْ، وإذَا وُضِعَ لَها ألْبانُ الشَّاءِ شَرِبَتْ. فَحَدَّثْتُ كَعْبًا فَقالَ: أنْتَ سَمِعْتَ النَّبِيَّ صلى الله عليه وسلَّم يَقُولُهُ؟ قُلْتُ: نَعَمْ قالَ لِي مِرارًا، فَقُلْتُ: أفأقْرَأُ التَّوْراةَ؟

---

(1) It was illegal for the Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats' habit that some Israelites had been transformed into rats.

(2) Later on the Prophet ﷺ was informed through Inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.

525. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ called the Salamander, a mischief-doer. I have not heard him ordering that it should be killed.

Saʿd bin Abī Waqqāṣ claims that the Prophet ﷺ ordered that it should be killed.

٥٢٥ ـ حدَّثنا سَعيدُ بنُ عُفَيرٍ، عَنِ ابنِ وَهْبٍ قالَ: حدَّثَني يُونُس، عَنِ ابنِ شِهابٍ عَنْ عُرْوَةَ يُحَدِّثُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ للوَزَغِ الفُوَيْسِقُ، ولمْ أسمَعْهُ أمَرَ بِقَتْلِهِ. وَزَعَمَ سَعْدُ بنُ أبي وقَّاصٍ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم أمَرَ بِقَتْلِهِ.

526. Narrated Um Sharīk that the Prophet ﷺ ordered her to kill Salamanders.

٥٢٦ ـ حدَّثنا صَدَقَةُ بنُ الفَضْلِ: أخبَرَنا ابنُ عُيَيْنَةَ: حدَّثنا عَبْدُ الحَمِيدِ ابنُ جُبَيْرِ بنِ شَيْبَةَ عَنْ سَعِيدِ بنِ المُسَيَّبِ: أنَّ أُمَّ شَرِيكٍ أخْبَرَتْهُ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم أمَرَها بِقَتْلِ الأوزَاغِ.

527. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ said, "Kill the snake with two white lines on its back, for it blinds the on looker and causes abortion (if a pregnant woman looks at it)."

٥٢٧ ـ حدَّثنا عُبَيْدُ بنُ إسماعِيلَ: حدَّثنا أبُو أُسامَةَ، عَنْ هِشامٍ، عَنْ أبِيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: اقْتُلُوا ذا الطُّفْيَتَيْنِ فإنَّهُ يَطْمِسُ البَصَرَ ويُصِيبُ الحَبَلَ.

528. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i. e. Abtar) should be killed, for it blinds the onlooker and causes abortion."

٥٢٨ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ هِشامٍ قالَ: حدَّثَني أبي عَنْ عائِشَةَ قالَتْ: أمَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِقَتْلِ الأبْتَرِ، وقالَ إنَّهُ يُصِيبُ البَصَرَ ويُذْهِبُ الحَبَلَ.

529. Narrated **Abū Mulaika**: Ibn ʿUmar used to kill snakes, but afterwards he forbade their killing and said, "Once the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet ﷺ said, 'Kill it.' This was why I used to kill snakes. Later on I met Abū Lubāba who told me that the Prophet ﷺ said, 'Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion (when a pregnant lady looks at it) and blinds (him who looks at it). So kill it.'"

٥٢٩ ـ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ . عَنْ أَبِي يُونُسَ الْقُشَيْرِيِّ ، عَنْ أَبِي مُلَيْكَةَ أَنَّ ابْنَ عُمَرَ كَانَ يَقْتُلُ الْحَيَّاتِ ثُمَّ نَهَى ، قَالَ : إِنَّ النَّبِيَّ صلى الله عليه وسلم هَدَمَ حَائِطًا لَهُ فَوَجَدَ فِيهِ سِلْخَ حَيَّةٍ ، فَقَالَ : انْظُرُوا أَيْنَ هُوَ ؟ فَنَظَرُوا فَقَالَ : اقْتُلُوهُ فَكُنْتُ أَقْتُلُهَا لِذَلِكَ . فَلَقِيتُ أَبَا لُبَابَةَ فَأَخْبَرَنِي أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ : لَا تَقْتُلُوا الْجِنَّانَ إِلَّا كُلَّ أَبْتَرَ ذِي طُفْيَتَيْنِ فَإِنَّهُ يُسْقِطُ الْوَلَدَ وَ يُذْهِبُ الْبَصَرَ فَاقْتُلُوهُ .

530. Narrated Nāfiʿ: Ibn ʿUmar used to kill snakes but when Abū Lubāba informed him that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

٥٣٠ ـ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ فَحَدَّثَهُ أَبُو لُبَابَةَ أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ ، فَأَمْسَكَ عَنْهَا .

(15) CHAPTER. If a fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure (antidote for that disease).

Five kinds of animals are mischief-doers, which one is allowed to kill even in the Sanctuary.

بَابٌ ـ إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءً وَ فِي الْآخَرِ شِفَاءً . و خَمْسٌ مِنَ الدَّوَابِّ فَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ .

531. Narrated ʿAisha رضي الله عنها: The

٥٣١ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا

Prophet ﷺ said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat, the scorpion, the kite, the crow and the rabid dog."

يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِىِّ، عَنْ عُرْوَةَ. عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِى الحَرَمِ: الفَأْرَةُ، والعَقْرَبُ، والحُدَيَّا، والغُرَابُ، والكَلْبُ العَقُورُ.

532. Narrated ʿAbdullāh bin ʿUmar ؓ: Allah's Apostle ﷺ said, "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

٥٣٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: خَمْسٌ مِنَ الدَّوَابِّ مَنْ قَتَلَهُنَّ وَهُوَ مُحْرِمٌ فَلَا جُنَاحَ عَلَيْهِ: العَقْرَبُ، والفَأْرَةُ، والكَلْبُ العَقُورُ، والغُرَابُ، والحِدَأَةُ.

533. Narrated Jābir bin ʿAbdullāh ؓ: The Prophet ﷺ said, "Cover your utensils and tie your waterskins, close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i. e. the rat) may drag away the wick of the candle and burn the dwellers of the house." ʿAṭā said, "The devils." (instead of the Jinns).

٥٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُمَا رَفَعَهُ قَالَ: خَمِّرُوا الآنِيَةَ، وأَوْكِئُوا الأَسْقِيَةَ، وأَجِيفُوا الأَبْوَابَ، واكْفِتُوا صِبْيَانَكُمْ عِنْدَ العِشَاءِ فَإِنَّ لِلْجِنِّ انْتِشَارًا وخَطْفَةً، وأَطْفِئُوا المَصَابِيحَ عِنْدَ الرُّقَادِ فَإِنَّ الفُوَيْسِقَةَ رُبَّمَا اجْتَرَّتِ الفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ البَيْتِ. قالَ ابْنُ جُرَيْجٍ وحَبِيبٌ عَنْ عَطَاءٍ: فَإِنَّ لِلشَّيَاطِينِ.

534. Narrated 'Abdullah رضي الله عنه : Once we were in the company of Allah's Apostle ﷺ in a cave, Surat-al-Mursalat (77) was revealed there, and we were learning it from Allah's Apostle ﷺ . Suddenly a snake came out of its hole and we rushed towards it to kill it, but it hastened and entered its hole before we were able to catch it. Allah's Apostle ﷺ said, It has been saved from your evil and you have been saved from its evil."

٥٣٤ ـ حَدَّثَنَا عَبْدَةُ بنُ عَبْدِ اللهِ: أَخْبَرَنَا يَحْيَى بنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فى غَارٍ فَنَزَلَتْ ـ وَالمُرْسَلاتِ عُرْفًا ـ فإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ إِذْ خَرَجَتْ حَيَّةٌ مِنْ جُحْرِهَا فَابْتَدَرْنَاهَا لِنَقْتُلَهَا فَسَبَقَتْنَا فَدَخَلَتْ جُحْرَهَا، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا. وعَنْ إِسْرَائِيلَ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ قَالَ: وإِنَّا لَنَتَلَقَّاهَا مِنْ فِيهِ رَطْبَةً. وتَابَعَهُ أَبُو عَوَانَةَ عَنْ مُغِيرَةَ. وقَالَ حَفْصٌ وأَبُو مُعَاوِيَةَ وسُلَيْمَانُ بنُ قَرْمٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ عَنْ عَبْدِ اللهِ.

535. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth."

٥٣٥ ـ حَدَّثَنَا نَصْرُ بنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ الأَعْلَى: حَدَّثَنَا عُبَيْدُ اللهِ بنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: دَخَلَتِ امْرَأَةٌ النَّارَ فى هِرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعِمْهَا ولَمْ تَدَعْهَا تَأْكُلُ مِنْ خِشَاشِ الأَرْضِ. قَالَ: وحَدَّثَنَا عُبَيْدُ اللهِ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم مِثْلَهُ

536. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Once while a prophet amongst the prophets was taking a rest underneath a tree, an ant bit him. He, therefore, ordered that his luggage be taken away from underneath that tree and then ordered that the dwelling place of the ants should be set on fire. Allāh sent him a revelation :—

> 'Wouldn't it have been sufficient to burn a single ant ? ' "

(16) CHAPTER. If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.

537. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

538. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "A prostitute was forgiven by Allāh, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her

٥٣٦ ـ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم قَالَ: نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِبَيْتِهَا، فَأُحْرِقَ بِالنَّارِ فَأَوْحَى اللهُ إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً ؟.

بَابٌ ـ إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَفِي الأُخْرَى شِفَاءً.

٥٣٧ ـ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي عُتْبَةُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ حُنَيْنٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَالأُخْرَى شِفَاءً.

٥٣٨ ـ حَدَّثَنَا الحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ: حَدَّثَنَا عَوْفٌ، عَنِ الحَسَنِ وَابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم قَالَ:

head-cover she drew out some water for it. So, Allāh forgave her because of that."

غُفِرَ لامْرَأةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ
عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ ، قَالَ :
كَادَ يَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا
فَأَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ
فَغُفِرَ لَهَا بِذَلِكَ .

539. Narrated Abū Ṭalḥa رضي الله عنه : The Prophet ﷺ said, "Angels do not enter a house which has either a dog or a picture (of animals) in it."

٥٣٩ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ :
حَدَّثَنَا سُفْيَانُ قَالَ : حَفِظْتُهُ مِنَ الزُّهْرِيِّ .
كَمَا أَنَّكَ هَاهُنَا أَخْبَرَنِي عُبَيْدُ اللهِ ، عَنِ
ابْنِ عَبَّاسٍ ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ
عَنْهُمْ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم
قَالَ : لا تَدْخُلُ الْمَلائِكَةُ بَيْتًا فِيهِ كَلْبٌ
وَلا صُورَةٌ .

540. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ ordered that the dogs should be killed. (1)

٥٤٠ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ :
أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللهِ
ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ
اللهِ صلى اللهُ عليهِ وسلَّم أَمَرَ بِقَتْلِ الْكِلابِ .

541. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If somebody keeps a dog, he loses on Qirāṭ (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock."

٥٤١ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا هَمَّامٌ ، عَنْ يَحْيَى قَالَ : حَدَّثَنِي
أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ حَدَّثَهُ قَالَ : قَالَ رَسُولُ اللهِ صلى
اللهُ عليهِ وسلَّم : مَنْ أَمْسَكَ كَلْبًا يَنْقُصُ
مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ إِلاَّ كَلْبَ
حَرْثٍ أَوْ كَلْبَ مَاشِيَةٍ .

---

(1) The companions of the Prophet ﷺ thought that this order was concerned with rabid dogs. Scholars differ as to harmless dogs, i. e. whether to kill them or not.

542. Narrated Ṣufyān bin Abī Zuhair Ash-Shanū'ī that he heard Allāh's Apostle ﷺ saying, " If somebody keeps a dog that is neither used for farmwork nor for guarding the livestock, he will lose one Qirāṭ (of the reward) of his good deeds everyday."

٥٤٢ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ : حدَّثنا سُلَيمانُ قالَ : أخْبرَنى يَزِيدُ بنُ خُصَيْفَةَ قالَ : أخْبرَنى السَّائِبُ بنُ يَزِيدَ : سَمِعَ سُفْيانَ بنَ أبى زُهَيرٍ الشَّنَئىَّ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : مَنِ اقْتَنَى كَلْبًا لا يُغْنى عَنْهُ زَرْعًا ولا ضَرْعًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ ، فقالَ السَّائِبُ : أنْتَ سَمِعْتَ هذَا مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ؟ قالَ : إى ورَبِّ هذهِ القِبْلَةِ .

In the name of Allāh,
the most Beneficent, the most Merciful

THE BOOK OF THE PROPHETS

(1) CHAPTER. The creation of Adam and his offspring.

(Explanation of some Quranic words not translated.)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

كتاب أحاديث الأنبياء

بابُ خَلْقِ آدَمَ وَ ذُرِّيَّتِهِ .

صَلْصَالٌ : طِينٌ خُلِطَ بِرَمْلٍ فَصَلْصَلَ كَمَا يُصَلْصِلُ الفَخَّارُ . وَ يُقَالُ مُنْتِنٌ يُرِيدُونَ بِهِ صَلَّ ، كَمَا يَقُولُونَ : صَرَّ البابُ وَ صَرْصَرَ عِنْدَ الإِغْلاقِ ، مِثْلُ كَبْكَبْتُهُ يَعْنى كَبَبْتُهُ . فَمَرَّتْ بِهِ : اسْتَمَرَّ بِهَا الحَمْلُ فَأَتَمَّتْهُ . أَنْ لا تَسْجُدَ : أَنْ تَسْجُدَ ، وَ قَوْلِ اللهِ عَزَّ وَ جَلَّ - وَ إِذْ قالَ رَبُّكَ لِلمَلائِكَةِ إِنِّى جاعِلٌ فى الأَرْضِ خَلِيفَةً - قالَ ابنُ عَبَّاسٍ : لَمَّا عَلَيها حافِظٌ : إِلاَّ عَلَيها حافِظٌ . فى كَبَدٍ : فى شِدَّةِ خَلْقٍ . و رِياشًا : المالُ ، و قالَ غَيْرُهُ : الرِّياشُ وَ الرِّيشُ واحِدٌ ، و هُوَ ما ظَهَرَ مِنَ اللِّباسِ ما تُمْنُونَ : النُّطْفَةُ فى أَرْحامِ النِّساءِ . و قالَ مُجاهِدٌ : عَلى رَجْعِهِ لَقادِرٌ : النُّطْفَةُ فى الإِحْلِيلِ . كُلُّ شَىْءٍ خَلَقَهُ فَهُوَ شَفْعٌ ، السَّماءُ شَفْعٌ . والوَتْرُ : اللهُ عَزَّ وَجَلَّ . فى أَحْسَنِ تَقْوِيمٍ : فى أَحْسَنِ خَلْقٍ . أَسْفَلَ سافِلِينَ

إلاَّ مَنْ آمَنَ. خُسْرٍ: ضَلالٍ. ثُمَّ استَثْنَى إلاَّ مَنْ آمَنَ. لازِبٌ: لازِمٌ. نُنْشِئَكُمْ: فى أىِّ خَلْقٍ نَشاءُ. نُسَبِّحُ بِحَمْدِكَ: نُعَظِّمُكَ. قالَ أبُو العالِيَةِ: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِماتٍ - فَهُوَ قَوْلُهُ: رَبَّنا ظَلَمْنا أنْفُسَنا - فأزَلَّهُما: فاسْتَزَلَّهُما. ويَتَسَنَّهْ: يَتَغَيَّرْ. آسِنٌ: مُتَغَيِّرٌ. والمَسْنُونُ: المُتَغَيِّرُ. حَمَأٍ جمعُ حَمْأَةٍ: وهُوَ الطِّينُ المُتَغَيِّرُ. يَخْصِفانِ: أخْذُ الخِصافِ مِنْ وَرَقِ الجَنَّةِ، يُؤَلِّفانِ الوَرَقَ ويَخْصِفانِ بَعْضَهُ إلى بَعْضٍ. سَوْآتِهِما: كِنايَةٌ عَنْ فَرْجِهِما. ومَتاعٌ إلى حِينٍ: الحِينُ عِنْدَ العَرَبِ مِنْ ساعَةٍ إلى ما لا يُحْصَى عَدَدُهُ، وهُوَ هاهُنا إلى يَوْمِ القِيامَةِ. قَبِيلُهُ: جِيلُهُ الَّذى هُوَ مِنْهُمْ.

543. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Allāh created Adam, making him 60 cubits tall. When He created him, He said to him,

> 'Go and greet that group of angels, and listen to their reply, for it will be your salutation and the salutation of your offspring.'

So, Adam said (to the angels), 'As-Salāmu ʿAlaikum' (i.e. Peace be upon you). The angels said, 'As-Salāmu ʿAlaika wa Rahmatu-l-lāhi' (i. e. Peace and Allāh's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Raḥmātu-l-lāhi.' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have

٥٤٣ - حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنا عَبْدُ الرَّزّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمّامٍ؛ عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: خَلَقَ اللهُ آدَمَ وطُولُهُ سِتُّونَ ذِراعاً. فَلَمّا خَلَقَهُ قالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ مِنَ المَلائِكَةِ. فاسْتَمِعْ ما يُحَيُّونَكَ، تَحِيَّتُكَ وتَحِيَّةُ ذُرِّيَّتِكَ، فَقالَ: السَّلامُ عَلَيْكُمْ، فَقالُوا: السَّلامُ عَلَيْكَ ورَحْمَةُ اللهِ، فَزادُوهُ: ورَحْمَةُ اللهِ. فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلَى

been decreasing in stature since Adam's creation.

صُورَةِ آدَمَ ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ حَتَّى الآنَ .

544. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "The first group of people who will enter Paradise, will be glittering like the full moon, and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their censers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall."

٥٤٤ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا جَرِيرٌ ، عَنْ عُمَارَةَ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فى السَّمَاءِ إِضَاءَةً ، لا يَبُولُونَ ولا يَتَغَوَّطُونَ ، ولا يَتْفِلُونَ ولا يَتَمَخَّطُونَ . أَمْشَاطُهُمُ الذَّهَبُ ورَشْحُهُمُ المِسْكُ ، ومَجَامِرُهُمُ الأَلُوَّةُ ، الأَنْجُوجُ عُودُ الطِّيبِ . وأَزْوَاجُهُمُ الحُورُ العِينُ ، عَلَى خَلْقِ رَجُلٍ واحِدٍ ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعاً فى السَّمَاءِ .

545. Narrated Abū Salama: Um Salama said, "Um Sulaim said, 'O Allāh's Apostle! Allāh does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?' He said, 'Yes, if she notices the water (i. e. discharge).' Um Salama smiled and said, 'Does a woman get discharge?' Allāh's Apostle ﷺ said, 'Then why does a child resemble (its mother)?'"

٥٤٥ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ : أَنَّ أُمَّ سُلَيْمٍ قَالَتْ : يَا رَسُولَ اللهِ ، إِنَّ اللهَ لا يَسْتَحْيِي مِنَ الحَقِّ فَهَلْ عَلَى المَرْأَةِ الغُسْلُ إِذَا احْتَلَمَتْ ؟ قَالَ : نَعَمْ ، إِذَا رَأَتِ المَاءَ . فَضَحِكَتْ أُمُّ سَلَمَةَ . فَقَالَتْ : تَحْتَلِمُ المَرْأَةُ ؟ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : فَبِمَ يُشْبِهُ الوَلَدُ ؟ .

546. Narrated Anas رضي الله عنه : When ʿAbdullāh bin Salam heard of the arrival of the Prophet ﷺ at Medina, he came to him and said, " I am asking you about three things which nobody knows except a prophet :

What is the first portent of the Hour ?
What will be the first meal taken by the people of Paradise ?
Why does a child resemble its father, and why does it resemble its maternal uncle ? "

Allāh's Apostle ﷺ said, " Gabriel has just now told me of their answers." ʿAbdullāh said, " He (i.e. Gabriel) from amongst all the angels is the enemy of the Jews." Allāh's Apostle ﷺ said, " The first portent of the Hour will be a fire that will bring together the people from the east to the west ; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents : If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that ʿAbdullāh bin Salam said, " I certify that you are the Apostle of Allāh." ʿAbdullāh bin Salam further said, " O Allāh's Apostle ! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about

٥٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ : أَخْبَرَنَا الفَزَارِيُّ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : بَلَغَ عَبْدَ اللهِ ابْنَ سَلَامٍ مَقْدَمُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ المَدِينَةَ فَأَتَاهُ فَقَالَ : إِنِّي سَائِلُكَ عَنْ ثَلَاثٍ لا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ ، قَالَ : قَالَ : ما أَوَّلُ أَشْرَاطِ السَّاعَةِ ؟ وما أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الوَلَدُ إِلَى أَبِيهِ ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَخْوَالِهِ ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : خَبَّرَنِي بِهِنَّ آنِفًا جِبْرِيلُ ، قَالَ : فَقَالَ عَبْدُ اللهِ : ذَاكَ عَدُوُّ اليَهُودِ مِنَ المَلائِكَةِ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ المَشْرِقِ إِلَى المَغْرِبِ . وأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ فَزِيَادَةُ كَبِدِ حُوتٍ . وأَمَّا الشَّبَهُ فِي الوَلَدِ فَإِنَّ الرَّجُلَ إِذَا غَشِيَ المَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ ، وإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا . قَالَ : أَشْهَدُ أَنَّكَ رَسُولُ اللهِ . ثُمَّ قَالَ : يَا رَسُولَ اللهِ ، إِنَّ اليَهُودَ قَوْمٌ بُهُتٌ ، إِنْ عَلِمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بَهَتُونِي عِنْدَكَ . فَجَاءَتِ اليَهُودُ وَدَخَلَ عَبْدُ اللهِ البَيْتَ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللهِ بْنُ سَلَامٍ ؟ . قَالُوا أَعْلَمُنَا وابْنُ أَعْلَمِنَا ،

me." The Jews came to Allāh's Apostle ﷺ and ʿAbdullāh went into the house. Allāh's Apostle ﷺ asked (the Jews), "What kind of man is ʿAbdullāh bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allāh's Apostle ﷺ said, "What will you do if he embraces Islam (will you do as he does)?" The Jews said, "May Allāh save him from it." Then ʿAbdullāh bin Salam came out in front of them saying, "I certify that None has the right to be worshipped but Allāh and that Muḥammad ﷺ is Apostle of Allāh." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him.

وَ أَخْيَرُنَا وَابْنُ أَخْيَرِنَا، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللهِ ؟ قَالُوا : أَعَاذَهُ اللهُ مِنْ ذَلِكَ ، فَخَرَجَ عَبْدُ اللهِ إِلَيْهِمْ فَقَالَ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ . فَقَالُوا : شَرُّنَا وَابْنُ شَرِّنَا ، وَوَقَعُوا فِيهِ .

547. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands." (1)

٥٤٧ ـ حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ . يَعْنِي لَوْلَا بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ ، وَلَوْلَا حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا .

---

(1) The Israelis stored the meat which Allāh provided them with, though they were ordered not to do so; therefore Allāh caused the meat they had stored, to decay.

Eve tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

548. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, (1) so, if you should try to straighten it, it will break; but if you leave it as it is, it will remain crooked. So treat women nicely."

٥٤٨ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمُوسَى ابْنُ حِزَامٍ قَالَا: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صلى الله عليه وسلم: اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ أَعْلَاهُ. فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ.

549. Narrated ʿAbdullāh ؓ : Allāh's Apostle ﷺ, the true and truely inspired, said, "(The matter of the creation of) everyone of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for other forty days, and then a piece of flesh for other forty days. Then Allāh sends an angel to write four words: He writes the creature's deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between

٥٤٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ ابْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ اللّٰهِ: حَدَّثَنَا رَسُولُ اللّٰهِ صلى الله عليه وسلم وَهُوَ الصَّادِقُ الْمَصْدُوقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللّٰهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا

---

(1) The upper part of the rib may symbolize the woman's tongue. The breakage of the rib in case one tries to straighten it, stands for divorce which is the natural result of disagreement between wife and her husband.

him and it, and then what has been written (by the angel) imposes itself, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire."

550. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "Allāh has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i. e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allāh wishes to complete the child's creation, the angel will say, 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

551. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Allāh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i. e. save yourself from this Fire)?' He will say, 'Yes.' Then Allāh will say, 'While you were in the backbone of Adam, I asked you much less than this, i. e. not to

يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُ الجَنَّةَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ.

٥٥٠ ـ حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: إِنَّ اللهَ وَكَّلَ فِي الرَّحِمِ مَلَكًا فَيَقُولُ: يَا رَبِّ نُطْفَةٌ، يَا رَبِّ عَلَقَةٌ، يَا رَبِّ مُضْغَةٌ. فَإِذَا أَرَادَ أَنْ يَخْلُقَهَا قَالَ: يَا رَبِّ أَذَكَرٌ أَمْ أُنْثَى؟ يَا رَبِّ شَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الأَجَلُ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ.

٥٥١ ـ حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الجَوْنِيِّ، عَنْ أَنَسٍ يَرْفَعُهُ: إِنَّ اللهَ تَعَالَى يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ. قَالَ: فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا

worship others besides Me, but you intsisted on worshipping others besides Me.' "

552. Narrated ʿAbdullāh رضي الله عنه : Allāh's Apostle ﷺ said, " Whenever a person is murdered unjustly, part of the responsibilities of the crime is on the first son of Adam for he was the first to commit a murder."

(2) CHAPTER. Souls are like recruited troops (where like soldiers are put together).

Narrated ʿAisha رضي الله عنها : I heard the Prophet ﷺ saying, " Souls are like recruited troops : Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ." (1)

(3) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

'And We sent Noah unto his nation ...." (71 : 1)

(Explanation of some Quranic words not translated.)

وأنتَ في صُلْبِ آدمَ، أنْ لا تُشْرِكَ بي فأبَيْتَ إلاَّ الشِّرْكَ.

٥٥٢ - حدَّثنا عُمَرُ بنُ حَفْصِ بنِ غِياث: حدَّثنا أبي: حدَّثنا الأعمَشُ قالَ: حدَّثني عَبْدُ اللهِ بنُ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لا تُقْتَلُ نَفْسٌ ظُلْمًا إلاَّ كانَ على ابنِ آدمَ الأوَّلِ كِفْلٌ مِنْ دَمِها، لأنَّهُ أوَّلُ مَنْ سَنَّ القَتْلَ.

باب - الأرْواحُ جُنُودٌ مُجَنَّدَةٌ.

قالَ: وقالَ اللَّيْثُ: عَنْ يَحْيى بنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ: الأرْواحُ جُنُودٌ مُجَنَّدَةٌ فما تَعارَفَ مِنْها ائْتَلَفَ وما تَناكَرَ مِنْها اخْتَلَفَ. وقالَ يَحْيى بنُ أيُّوبَ: حدَّثنا يَحْيى بنُ سَعِيدٍ بِهذا.

باب قَوْلِ اللهِ عَزَّ وَجَلَّ - ولَقَدْ أرْسَلْنا نُوحًا إلى قَوْمِهِ. قالَ ابنُ عَبَّاسٍ: بادِئَ الرَّأيِ: ما ظَهَرَ لَنا. أقْلِعي: أمْسِكي. وفارَ التَّنُّورُ: نَبَعَ الماءُ.

---

(1) The Hadith may also mean that the souls of all the people had been created before the creation of Adam, and then they had acquaintance with each other. The people whose souls had friendly relations will have a similar relation in this physical life, while those whose souls were not on good terms with each other will not have good relations in this physical life.

وَقالَ عِكْرِمَةُ : وَجْهُ الأَرْضِ . وَقالَ مُجاهِدٌ : الجُودِيُّ : جَبَلٌ بِالجَزِيرَةِ . دَأْبٌ : حالٌ . - وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قالَ لِقَوْمِهِ يا قَوْمِ إِنْ كانَ كَبُرَ عَلَيْكُمْ مَقامِي وَتَذْكِيرِي بِآياتِ اللهِ - إلى قَوْلِهِ - مِنَ المُسْلِمِينَ - إِنَّا أَرْسَلْنا نُوحاً إلى قَوْمِهِ - إلى آخِرِ السُّورَةِ .

553. Narrated Ibn ʿUmar رضي الله عنهما : Once Allāh's Apostle ﷺ stood amongst the people, glorified and praised Allāh as He deserved and then mentioned the Dajjāl (i.e. Pseudo-Christ) saying, " I warn you against him (i.e. the Dajjāl) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation of him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allāh is not one-eyed."

٥٥٣ - حَدَّثَنا عَبْدانُ قالَ : أَخْبَرَنا عَبْدُ اللهِ ، عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ قالَ سالِمٌ : وَقالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما : قامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فِي النَّاسِ فَأَثْنَى عَلَى اللهِ بِما هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقالَ : إِنِّي لأُنْذِرُكُمُوهُ ، وَما مِنْ نَبِيٍّ إِلاَّ أَنْذَرَهُ قَوْمَهُ ، وَلَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ . وَلَكِنِّي أَقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ . تَعْلَمُونَ أَنَّهُ أَعْوَرُ ، وَأَنَّ اللهَ لَيْسَ بِأَعْوَرَ .

554. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " Shall I not tell you about the Dajjāl a story of which no prophet told his nation ? The Dajjāl is one-eyed and will bring with him what will resemble Hell and Paradise, and what he will call Paradise will be actually Hell ; so I warn you (of him) as Noah warned his nation of him."

٥٥٤ - حَدَّثَنا أَبُو نُعَيْمٍ : حَدَّثَنا شَيْبانُ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ : سَمِعْتُ أَبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أَلا أُحَدِّثُكُمْ حَدِيثاً عَنِ الدَّجَّالِ ما حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ ؟ إِنَّهُ أَعْوَرُ وَإِنَّهُ يَجِيءُ مَعَهُ بِمِثالِ الجَنَّةِ وَالنَّارِ . فَالَّتِي يَقُولُ إِنَّها الجَنَّةُ هِيَ النَّارُ وَإِنِّي

أَنْذِرُكُمْ كَمَا أَنْذَرَ بِهِ نُوحٌ قَوْمَهُ .

555. Narrated Abū Sa'id رضي الله عنه : Allāh's Apostle ﷺ said, "Noah and his nation will come (on the Day of Resurrection and Allāh will ask (Noah), "Did you convey (the Message) ?' He will reply, 'Yes, O my Lord!' Then Allāh will ask Noah's nation, 'Did Noah convey My Message to you ?' They will reply, 'No, no prophet came to us.' Then Allāh will ask Noah, 'Who will stand a witness for you ?' He will reply, 'Muḥammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allāh's Message)." That is, (the interpretation) of the Statement of Allāh عَزَّ وَجَلَّ :—

'Thus have We made of you
A nation justly balanced,
That you might be witnesses
Over the nations.........' (2 : 143)

٥٥٥ ـ حَدَّثَنَا مُوسَى بنُ إسماعِيلَ : حَدَّثَنَا عَبْدُ الوَاحِدِ بنُ زِيادٍ : حَدَّثَنَا الأَعْمَشُ ، عَنْ أَبي صَالِحٍ ، عَنْ أَبي سَعِيدٍ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : يَجِيءُ نُوحٌ وأُمَّتُهُ فَيَقُولُ اللهُ تعالى : هَلْ بَلَّغْتَ ؟ فَيَقُولُ : نَعَمْ أَيْ رَبِّ . فَيَقُولُ لأُمَّتِهِ : هَلْ بَلَّغَكُمْ ؟ فَيَقُولُونَ : لا ، ما جاءَنا مِنْ نَبِيٍّ . فَيَقُولُ لِنُوحٍ : مَنْ يَشْهَدُ لَكَ ؟ فَيَقُولُ : مُحَمَّدٌ صلى اللهُ عليهِ وسلَّم وأُمَّتُهُ ، فَتَشْهَدُ أَنَّهُ قَدْ بَلَّغَ . وهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ ـ وكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ـ والوَسَطُ : العَدْلُ .

556. Narrated Abū Huraira رضي الله عنه : We were in the company of the Prophet ﷺ at a banquet and a cooked (mutton) forearm was set before him, and he used to like it. He ate a morsel of it and said, "I will be the chief (i.e. best) of all the people on the Day of Resurrection. Do you know how Allāh will gather all the early and the last (people) in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will

٥٥٦ ـ حَدَّثَنَا إسحَاقُ بنُ نَصْرٍ : حَدَّثَنَا مُحَمَّدُ بنُ عُبَيْدٍ : حَدَّثَنَا أَبُو حَيَّانَ ، عَنْ أَبي زُرْعَةَ عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم في دَعْوَةٍ فَرُفِعَتْ إلَيْهِ الذِّرَاعُ وكانَتْ تُعْجِبُهُ فَنَهَسَ مِنْهَا نَهْسَةً . وقالَ : أنا سَيِّدُ النَّاسِ يَوْمَ القِيامَةِ ، هَلْ تَدْرُونَ بِمَنْ يَجْمَعُ اللهُ الأَوَّلِينَ والآخِرِينَ في صَعِيدٍ واحِدٍ فَيُبْصِرُهُمْ

come near to them. Some people will say: 'Don't you see in what condition you are and the state to which your have reached? Why don't you look for a person who can intercede for you with you Lord?' Some people will say: 'Appeal to your father Adam.' They will go to him and say: 'O Adam! You are the father of all mankind, and Allāh created you with His Own Hands, and breathed into you of His Spirit, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that Adam will reply, 'My Lord is so angry as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him). (I am worried about) myself! Myself! Go to somebody else; go to Noah.' They will go to Noah and say: 'O Noah! You are the first amongst the messengers of Allāh to the people of the earth, and Allāh named you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Noah will reply: 'Today my Lord has become so angry as he had never done before and will never do hereafter. Myself! Myself! Go to the Prophet (Muhammad) ﷺ!). The people will come to me, and I will prostrate myself underneath Allāh's Throne. Then

النَّاظِرُ وَيُسْمِعُهُمُ الدَّاعِى وَتَدْنُو مِنْهُمُ الشَّمْسُ فَيَقُولُ بَعْضُ النَّاسِ: أَلا تَرَوْنَ إِلى مَا أَنْتُمْ فِيهِ؟ إِلى مَا بَلَغَكُمْ؟ أَلا تَنْظُرُونَ إِلى مَنْ يَشْفَعُ لَكُمْ إِلى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ: أَبُوكُمْ آدَمُ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ، أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلائِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلا تَشْفَعُ لَنَا إِلى رَبِّكَ؟ أَلا تَرَى مَا نَحْنُ فِيهِ وَمَا بَلَغَنَا؟ فَيَقُولُ: رَبِّى غَضِبَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلا يَغْضَبُ بَعْدَهُ مِثْلَهُ. وَنَهَانِى عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِى نَفْسِى، اذْهَبُوا إِلى غَيْرِى. اذْهَبُوا إِلى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلى أَهْلِ الأَرْضِ، وَسَمَّاكَ اللهُ عَبْدًا شَكُورًا، أَمَا تَرَى إِلى مَا نَحْنُ فِيهِ؟ أَلا تَرَى إِلى مَا بَلَغَنَا؟ أَلا تَشْفَعُ لَنَا إِلى رَبِّكَ؟ فَيَقُولُ: رَبِّى غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلا يَغْضَبُ بَعْدَهُ مِثْلَهُ، نَفْسِى نَفْسِى، ائْتُوا النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونِى فَأَسْجُدُ تَحْتَ الْعَرْشِ. فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَاشْفَعْ تُشَفَّعْ، وَسَلْ تُعْطَهْ، قَالَ مُحَمَّدُ بْنُ عُبَيْدٍ: لا أَحْفَظُ سَائِرَهُ.

I will be addressed : ‘ O Muḥammad ! Raise your head ; intercede, for your intercession will be accepted, and ask (for anything), for you will be given (it).’ ”

557. Narrated ʿAbdullāh رضي الله عنه : Allāh's Apostle ﷺ recited (the following Verse) in the usual tone :—

‘ Fahal-Min-Muddakir.’ (54 : 15)

(4) CHAPTER. (The Statement of Allāh تعالى) :—

‘ So also was Elias
Among those sent (by Us).
Behold, he said
To his people,
“ Will you not fear (Allāh) ?
Will you call upon Baʿl
And forsake the Best of Creators,
Allāh, your Lord and Cherisher
Of your fathers of old ? ”
But they rejected him,
And they will certainly
Be called up (for punishment),
Except the sincere and devoted
Servants of Allāh (among them),
And We left (this blessing)
For him among generations
(To come) in later times.’

(37 : 123-129)

Ibn ʿAbbās رضي الله عنهما (in his interpretation of

٥٥٧ ـ حَدَّثَنَا نَصْرُ بْنُ عَلِىِّ بْنِ نَصْرٍ: أَخْبَرَنَا أَبُوأَحْمَدَ، عَنْ سُفْيَانَ، عَنْ أَبِى إِسْحَاقَ عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَرَأَ ـ فهل مِنْ مُدَّكِرٍ ـ مِثْلَ قِرَاءَةِ العامَّةِ .

باب ـ وإنَّ إلْياسَ لَمِنَ المُرْسَلِينَ إذْ قالَ لِقَوْمِهِ ألا تَتَّقُونَ ـ إلى ـ وتَرَكْنا عَلَيْهِ فى الآخِرِينَ ـ قالَ ابنُ عَبَّاسٍ : يُذْكَرُ بِخَيْرٍ ـ سَلامٌ عَلى آلِ ياسِينَ إنَّا كَذَلِكَ نَجْزِى المُحْسِنِينَ إنَّهُ مِنْ عِبادِنا المُؤْمِنِينَ ـ يُذْكَرُ عَنِ ابنِ مَسْعُودٍ وابنِ عَبَّاسٍ أنَّ إلْياسَ هُوَ إدْرِيسُ .

the last Verse) said, " He will be talked of well."

(And also Allāh's Stateme): nt —

' Peace and salutation
To such as Āli-Yāsīn.
Thus indeed, do We reward
Those who do right,
For he was one
Of Our believing servants.'
(37 : 130-132).

And said Ibn Mas'ūd and Ibn 'Abbās that Elias was Idrīs (himself).

(5) CHAPTER. The reference to Idrīs عليه السلام. He was Noah's great-grand-father, and it is said that he was Noah's grandfather.

The Statement of Allāh تعالى :--

' We raised him (i. e. Idrīs) to a very high place.' (19 : 57)

Narrated Anas رضي الله عنه : Abū Dhar رضي الله عنه used to narrate that Allāh's Apostle ﷺ had said, " While I was at Mecca, the roof of my house was opened, and Gabriel descended, opened my chest, and washed it with Zam-zam water. Then he brought a golden tray full of wisdom and belief, and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the heaven. When Gabriel reached the nearest heaven, he said to the gate-keeper of the heaven, ' Open (the gate).' The gate-keeper asked, ' Who is it ? ' Gabriel answered, ' Gabriel.' He asked, ' Is there anyone

بابُ ذِكْرِ إدْرِيسَ عَلَيْهِ السَّلامُ، وهُوَ جَدُّ أبى نُوحٍ، ويُقالُ جَدُّ نُوحٍ عَلَيْهِما السَّلامُ. وقَوْلِهِ تَعالى - وَرَفَعْناهُ مَكانًا عَلِيًّا - قالَ عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِىّ ح وأخْبَرَنا أحْمَدُ بنُ صالِحٍ قالَ: حدَّثَنا عَنْبَسَةُ: حدَّثَنا يُونُسُ، عَنِ ابنِ شِهابٍ قالَ: قالَ أنَسُ بنُ مالِكٍ: كانَ أبُو ذَرٍّ رَضِىَ اللهُ عَنْهُ يُحَدِّثُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: فُرِجَ سَقْفُ بَيْتى وأنا بِمَكَّةَ فَنَزَلَ جِبْرِيلُ فَفَرَجَ صَدْرِى ثُمَّ غَسَلَهُ بِماءِ زَمْزَمَ، ثُمَّ جاءَ بِطِسْتٍ مِنْ ذَهَبٍ مُمْتَلِىءٍ حِكْمَةً وإيمانًا فأفْرَغَها فى صَدْرِى ثُمَّ أطْبَقَهُ. ثُمَّ أخَذَ بِيَدِى فَعَرَجَ بى إلى السَّماءِ فَلَمَّا جاءَ إلى السَّماءِ الدُّنْيا قالَ جِبْرِيلُ لِخازِنِ السَّماءِ: افْتَحْ، قالَ: مَنْ

with you ?' Gabriel replied, 'Muḥammad is with me.' He said, 'Has he been called ?' Gabriel said, 'yes.' When we were over the heaven, we saw a man with some persons on his right and some on his left. When he looked to the right, he laughed, and when he looked to the left, he wept. He said (to me), 'Welcome, O pious Prophet and pious Son.' I said, 'Who is this, O Gabriel ?' Gabriel replied, 'This is Adam, and the persons on his right and left are the souls of his offspring. The souls on the right are the people of Paradise, and the souls on the left are the people of the (Hell) Fire. So, when he looks to the right, he laughs, and when he looks to the left, he weeps.' Then Gabriel ascended with me till he reached the second heaven and said to its gate-keeper, 'Open (the gate).' The gate-keeper said to him the same as the gate-keeper of the first heaven had said, and he opened the gate."

Anas added: Abū Dhar mentioned that the Prophet ﷺ met Idrīs, Moses, Christ and Abraham over the heavens, but he did not specify their places (i. e. on which heaven each of them was), but he mentioned that he had found Adam on the nearest heaven, and Abraham on the sixth. The Prophet ﷺ said, "When Gabriel passed by Idrīs, the latter said, 'Welcome, O pious Prophet and pious Brother !' I said, 'Who is this ?' Gabriel said, 'He is Idrīs.' Then I passed by Moses

هَذَا ؟ قالَ : جِبْرِيلُ ، قالَ : مَعَكَ أَحَدٌ ؟ قالَ : مَعِى مُحَمَّدٌ ، قالَ : أُرْسِلَ إِلَيْهِ ؟ قالَ : نَعَمْ ، فافْتَحْ . فَلَمَّا عَلَوْنا السَّماءَ إِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ و عَنْ يَسارِهِ أَسْوِدَةٌ . فإِذا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ ، و إِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى . فَقالَ : مَرْحَبا بالنَّبِىِّ الصَّالِحِ و الابْنِ الصَّالِحِ . قُلْتُ : مَنْ هذَا يا جِبْرِيلُ ؟ قالَ : هذَا آدَمُ ، و هَذِهِ الأَسْوِدَةُ عَنْ يَمِينِهِ و عَنْ شِمَالِهِ نَسَمُ بَنِيهِ . فأَهْلُ اليَمِينِ مِنْهُمْ أَهْلُ الجَنَّةِ ، و الأَسْوِدَةُ التى عَنْ شِمَالِهِ أَهْلُ النَّارِ . فإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ ، و إِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى . ثُمَّ عَرَجَ بِى جِبْرِيلُ حَتَّى أَتَى السَّماءَ الثَّانِيَةَ فَقالَ لِخازِنِها : افْتَحْ ، فَقالَ لَهُ خازِنُها مِثْلَ ما قالَ الأَوَّلُ فَفَتَحَ ، قالَ أَنَسٌ : فذَكَرَ أَنَّهُ وَجَدَ فى السَّمَوَاتِ إِدْرِيسَ و مُوسَى و عِيسَى و إِبْرَاهِيمَ ، ولَمْ يُثْبِتْ لى كَيْفَ مَنازِلُهُمْ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فى السَّماءِ الدُّنْيا و إِبْرَاهِيمَ فى السَّادِسَةِ . و قالَ أَنَسٌ : فَلَمَّا مَرَّ جِبْرِيلُ بإِدْرِيسَ قالَ : مَرْحَبا بالنَّبِىِّ الصَّالِحِ و الأَخِ الصَّالِحِ ، فَقُلْتُ : مَنْ هذَا ؟ قالَ : هذَا إِدْرِيسُ . ثُمَّ مَرَرْتُ بِمُوسَى . فَقالَ : مَرْحَبا بالنَّبِىِّ الصَّالِحِ و الأَخِ الصَّالِحِ ، قُلْتُ : مَنْ هذَا ؟ قالَ : هذَا مُوسَى . ثُمَّ

who said, 'Welcome, O pious Prophet and pious Brother!' I said, 'Who is this?' Gabriel said, 'He is Moses.' Then I passed by Jesus who said, 'Welcome, O pious Prophet and pious Brother!' I said, 'Who is this?' He replied, 'He is Jesus.' Then I passed by the Prophet Abraham who said, 'Welcome, O pious Prophet and pious Son!' I said, 'Who is this?' Gabriel replied, 'He is Abraham.'"

Narrated Ibn ʿAbbās and Abū Ḥaiya Al-Anṣārī: The Prophet ﷺ said, "Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Ḥazm and Anas bin Mālik state that the Prophet ﷺ added, "Allāh enjoined fifty prayers on me. When I returned with this order of Allāh, I passed by Moses who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' On that Moses said to me, 'Return to your Lord (and appeal for reduction), for your followers will not be able to bear this.' So, I returned to my Lord and asked for some reduction, and he reduced it to half. When I passed by Moses again, he once more said to me, 'Return to your Lord, for your followers will not be able to bear it.' I returned to my Lord similarly as before, and half of it was reduced. I again passed by Moses and he said to me, 'Return to your Lord, for your followers will not be able to bear it.' I again returned to my Lord and He said,

مَرَرْتُ بِعِيسَى. فَقَالَ: مَرْحَبًا بِالنَّبِىِّ الصَّالِحِ وَالأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: عِيسَى ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِىِّ الصَّالِحِ وَالابْنِ الصَّالِحِ قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ. قَالَ: وَأَخْبَرَنِى ابْنُ حَزْمٍ، أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَيَّةَ الأَنْصَارِىَّ كَانَا يَقُولَانِ: قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: ثُمَّ عُرِجَ بِى حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ صَرِيفَ الأَقْلَامِ. قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: فَفَرَضَ اللهُ عَلَى خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى أَمُرَّ بِمُوسَى فَقَالَ لِى مُوسَى: مَا الَّذِى فُرِضَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً، قَالَ: فَرَاجِعْ رَبَّكَ. فَإِنَّ أُمَّتَكَ لَا تُطِيقُ. فَرَجَعْتُ فَرَاجَعْتُ رَبِّى فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ فَذَكَرَ مِثْلَهُ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ فَرَجَعْتُ فَرَاجَعْتُ رَبِّى فَقَالَ: هِىَ خَمْسٌ وَهِىَ خَمْسُونَ، لَا يُبَدَّلُ الْقَوْلُ لَدَىَّ. فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ، فَقُلْتُ: قَدِ اسْتَحْيَيْتُ مِنْ رَبِّى ثُمَّ انْطَلَقَ حَتَّى

'(We reduced them to) five, but (in reward) they are fifty, for My Word does not change.' When I again returned to Moses, he again told me to return to my Lord (for further reduction) but I said to him, 'I feel shy of asking my Lord now.' Then Gabriel took me till we reached Sidrat-ul-Muntahā (i.e. Lote tree) which was shrouded in colours undescribable. Then I was admitted into Paradise where I found small tents of pearls and its earth was musk.''

(6) CHAPTER. The Statement of Allāh تعالى :—

'To the ʿĀd people,
(We sent) Hūd, one
Of their (own) brethren.
He said : '' O my people !
Worship Allāh.........' '' (7 : 65)

And Allāh's Statement :—

Mention (Hūd) one of ʿĀd's (own) brethren :—

'Behold, he warned his people of
Aḥqāf..........
(Till the end of the Verse.........)
And such is Our Recompense
For the guilty folk.' (46 : 21-25)

And also the Statement of Allāh عَزَّ وَجَلَّ :—

'And as for the people of ʿĀd,
They were destroyed
By a furious wind,
Exceedingly violent ;
He made it rage

أَتَى بِي السِّدْرَةَ المُنْتَهَى فَغَشِيَهَا أَلْوَانٌ لا أَدْرِي مَا هِيَ . ثُمَّ أُدْخِلْتُ الجَنَّةَ فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ ، وَإِذَا تُرَابُهَا المِسْكُ .

بابُ قَوْلِ اللهِ تَعَالَى ـ وَإِلَى عَادٍ

أَخَاهُمْ هُودًا ـ وَقَوْلِهِ ـ إِذْ أَنْذَرَ قَوْمَهُ بِالأَحْقَافِ ـ إِلَى قَوْلِهِ ـ كَذَلِكَ نَجْزِي القَوْمَ المُجْرِمِينَ ـ فِيهِ عَطَاءٌ وَسُلَيْمَانُ ، عَنْ عَائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم . وَقَوْلِ اللهِ عَزَّ وَجَلَّ ـ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ ـ شَدِيدَةٍ ـ عَاتِيَةٍ ـ قَالَ ابْنُ عُيَيْنَةَ : عَتَتْ عَلَى الخُزَّانِ . ـ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا ـ مُتَتَابِعَةً . ـ فَتَرَى القَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ـ أُصُولُهَا ـ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ـ بَقِيَّةٍ .

Against them seven nights
And eight days in succession
So that you could see
The (whole) people lying
Prostrate in its (path)
As if they had been
Hollow palm-trees with rotten roots
Tumbled down ! (69 : 6—7)

558. Narrated Ibn ʿAbbās ؓ : The Prophet ﷺ said, "I have been made victorious with Aṣ-Ṣabā (i.e. an easterly wind) and the people of ʿĀd were destroyed by Ad-Dabūr (i.e. a westerly wind)." Narrated Abū Saʿīd ؓ : ʿAlī sent a piece of gold to the Prophet ﷺ who distributed it among four persons : Al-Aqraʿ bin Ḥābis Al-Ḥanzalī from the tribe of Mujāshi̇̄, ʿUyaina bin Badr Al-Fazārī, Zaid Aṭ-Ṭāʾi who belonged to (the tribe of) Banī Nahbān, and ʿAlqama bin Ulātha Al-ʿĀmir who belonged to (the tribe of) Banī Kilāb. Quraish and the Anṣār became angry and said, "He (i.e. the Prophet ﷺ) gives the chiefs of Najd and does not give us." The Prophet ﷺ said, "(I give them) so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet ﷺ) and said, "Be afraid of Allāh, O Muḥammad !" The Prophet ﷺ said, "Who would obey Allāh if I disobeyed Him ? (Is it fair that) while Allāh has trusted all the people of the earth to me,

٥٥٨ - حدثني محمد بن عرعرة ، حدثنا شعبة عن الحكم ، عن مجاهد ، عن ابن عباس رضي الله عنهما ، عن النبي صلى الله عليه وسلم قال : نصرت بالصبا ، وأهلكت عاد بالدبور . قال : وقال ابن كثير : عن سفيان ، عن أبيه ، عن ابن أبي نعيم ، عن أبي سعيد رضي الله عنه قال : بعث علي إلى النبي صلى الله عليه وسلم بذهيبة فقسمها بين الأربعة : الأقرع بن حابس الحنظلي ثم المجاشعي ، وعيينة ابن بدر الفزاري ، وزيد الطائي ، ثم أحد بني نبهان وعلقمة بن علاثة العامري ، ثم أحد بني كلاب . فغضبت قريش والأنصار ، قالوا : يعطي صناديد أهل نجد ويدعنا ؟ قال : إنما أتألفهم . فأقبل رجل غائر العينين ، مشرف الوجنتين ، ناتئ الجبين ، كث اللحية ، محلوق فقال : اتق الله يا محمد ، قال : من يطع الله إذا عصيت ؟

you do not trust me?" Somebody who, I think was Khālid bin Al-Walīd, requested the Prophet ﷺ to let him chop the man's head off, but he prevented him. When the man left, the Prophet ﷺ said, "Among the off-spring of this man will be some who will recite the Qur'ān but the Qur'ān will not reach beyond their throats (i. e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time, I will kill them as the people of ʿĀd were killed (i. e. I will kill all of them)."

أَيَأْمَنُنِى اللهُ عَلَى أَهْلِ الأَرْضِ وَلَا تَأْمَنُونِى؟ فَسَأَلَهُ رَجُلٌ قَتْلَهُ، أَحْسِبُهُ خَالِدَ بْنَ الوَلِيدِ فَمَنَعَهُ. فَلَمَّا وَلَّى قَالَ: إِنَّ مِنْ ضِئْضِئِ هَذَا - أَوْ فِى عَقِبِ هَذَا، قَوْمٌ يَقْرَءُونَ القُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الإِسْلَامِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ، لَئِنْ أَنَا أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ.

559. Narrated ʿAbdullāh ﵁: I heard the Prophet ﷺ reciting:—

'Fahal Min Muddakir."

(see Ḥadīth No. 557)

٥٥٩ - حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِى إِسْحَاقَ، عَنِ الأَسْوَدِ قَالَ: سَمِعْتُ عَبْدَ اللهِ قَالَ: سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَقْرَأُ - فَهَلْ مِنْ مُدَّكِرٍ -.

(7) CHAPTER. The Statement of Allāh تعالى:—

> 'And unto Thamūd We sent their brother Ṣāliḥ.' (7 : 73)

And His Statement:—

> 'And the people of Al-Ḥijr denied the apostles.' (15 : 80)

Al-Ḥijr is the land of the tribe of Thamūd.

(Explanation of some Arabic words not translated.)

بَابُ قَوْلِ اللهِ تَعَالَى - وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا - وَقَوْلُهُ - كَذَّبَ أَصْحَابُ الحِجْرِ - الحِجْرُ: مَوْضِعُ ثَمُودَ. وَأَمَّا حَرْثٌ حِجْرٌ حَرَامٌ، وَكُلُّ مَمْنُوعٍ فَهُوَ حِجْرٌ، وَمِنْهُ - حِجْرًا مَحْجُورًا - وَالحِجْرُ: كُلُّ بِنَاءٍ بَنَيْتَهُ، وَمَا حَجَرْتَ عَلَيْهِ مِنَ الأَرْضِ فَهُوَ حِجْرٌ وَمِنْهُ سُمِّىَ حَطِيمُ البَيْتِ حِجْرًا كَأَنَّهُ

مُشْتَقٌّ مِنْ مَحْطُومٍ مِثْلُ قَتِيلٍ مِنْ مَقْتُولٍ . ويُقَالُ لِلأُنْثَى مِنَ الخَيْلِ حِجْرٌ ، ويُقَالُ لِلعَقْلِ حِجْرٌ وحِجًى . وأمَّا حَجْرُ اليمامَةِ فَهُوَ المَنزِلُ .

560. Narrated ʿAbdullāh bin Zamʿa ؓ : I heard the Prophet ﷺ while referring to the person who had cut the legs of the she-camel (of the Prophet Ṣāliḥ), saying, "The man who was appointed for doing this job, was a man of honour and power in his nation like Abū Zamʿa."

٥٦٠ ـ حدَّثَنَا الحُمَيْدِيُّ : حدَّثنا سُفْيانُ : حدَّثنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبِيهِ ، عَنْ عَبْدِ اللهِ بنِ زَمْعَةَ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وذَكَرَ الَّذِي عَقَرَ النَّاقَةَ فقالَ : فانْتَدَبَ لها رَجُلٌ ذُو عِزٍّ ومَنَعَةٍ فِي قَوْمِهِ كأبِي زَمَعَةَ .

561. Narrated Ibn ʿUmar ؓ : When Allāh's Apostle ﷺ landed at Al-Hijr during the Ghazwa of Tabūk, he ordered his companions not to drink water from its well or reserve water from it. They said, "We have already kneaded the dough with its water, and also filled our bags with its water." On that, the Prophet ﷺ ordered them to throw away the dough and pour out the water.

٥٦١ ـ حدَّثَنَا مُحَمَّدُ بنُ مِسْكِينٍ أبُو الحَسَنِ : حدَّثنا يَحْيَى بنُ حَسَّانَ ابنِ حَبَّانَ أبُو زَكَرِيَّا : حدَّثنا سُلَيمانُ ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم لمَّا نَزَلَ الحِجْرَ فِي غَزْوَةِ تَبُوكَ أمَرَهُمْ أنْ لا يَشْرَبُوا مِنْ بِئْرِها ولا يَسْتَقُوا مِنْها ، فَقالُوا : قَدْ عَجَنَّا مِنْها واسْتَقَيْنا ، فأمَرَهُمْ أنْ يَطْرَحُوا ذَلِكَ العجينَ ويهرقُوا ذلك الماء . ويُرْوَى عَنْ سَبْرَةَ بنِ مَعْبَدٍ وأبِي الشُّمُوسِ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم أمَرَ بإلقاءِ الطَّعامِ . وقالَ أبُو ذَرٍّ : عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : مَنِ اعْتَجَنَ بِمائِهِ .

562. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : The people landed at the land of Thamud called Al-Ḥijr along with ʿAllāh's Apostle ﷺ, and they took water from its well for drinking and kneading the dough with it as well. (When Allāh's Apostle ﷺ heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Ṣāliḥ) used to drink.

٥٦٢ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أَرْضَ ثَمُودَ الْحِجْرَ وَاسْتَقَوْا مِنْ بِئْرِهَا وَاعْتَجَنُوا بِهِ، فَأَمَرَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أَنْ يُهَرِيقُوا مَا اسْتَقَوْا مِنْ بِيَارِهَا، وَأَنْ يَعْلِفُوا الإِبِلَ الْعَجِينَ. وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ الْبِئْرِ الَّتى كَانَ تَرِدُهَا النَّاقَةُ. تَابَعَهُ أُسَامَةُ عَنْ نَافِعٍ.

563. Narrated ʿAbdullāh (bin ʿUmar) رضي الله عنهما : When the Prophet ﷺ passed by (a place called) Al-Ḥijr, he said, "Do not enter the house of those who were unjust themselves, unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them." After that he covered his face with his sheet-cloth while he was on the camel-saddle.

٥٦٣ ـ حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللهِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِى قَالَ: أَخْبَرَنى سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لَمَّا مَرَّ بِالْحِجْرِ قَالَ: لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا إِلَّا أَنْ تَكُونُوا بَاكِينَ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ، ثُمَّ تَقَنَّعَ بِرِدَائِهِ وَهُوَ عَلَى الرَّحْلِ.

564. Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

٥٦٤ ـ حَدَّثَنى عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا أَبى: سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِىِّ عَنْ سَالِمٍ: أَنَّ ابْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ.

(8) CHAPTER. The Statement fo Allāh ﷻ :—

‘ They ask you concerning
Dhul-Qarnain. Say :
“ I will rehearse to you
Something of his story.”
Verily, We established his power
On earth, and We gave him
The ways and the means
To all ends.’ (18 : 83-84)

(Explanation of some Quranic words not translated).

بابُ قَوْلِ اللهِ تَعَالَى ـ وَيَسْأَلُونَكَ عَنْ ذِى الْقَرْنَيْنِ ـ إِلَى قَوْلِهِ ـ سَبَبًا ـ سَبَبًا : طَرِيقًا ، إِلَى قَوْلِهِ : ـ آتُونِى زُبَرَ الْحَدِيدِ ـ وَاحِدُهَا زُبْرَةٌ وَهِىَ الْقِطَعُ ـ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ ـ يُقَالُ عَنِ ابْنِ عَبَّاسٍ : الْجَبَلَيْنِ ، وَالسَّدَّيْنِ : الْجَبَلَيْنِ . خَرْجًا : أَجْرًا ، قَالَ ـ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ ـ آتُونِى أُفْرِغْ عَلَيْهِ قِطْرًا ـ أُصْبُبْ عَلَيْهِ رَصَاصًا وَيُقَالُ : الْحَدِيدُ ، وَيُقَالُ الصُّفْرُ . وَقَالَ ابْنُ عَبَّاسٍ : النُّحَاسُ ـ فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ ـ يَعْلُوهُ ، اسْطَاعَ : اسْتَفْعَلَ مِنْ طُعْتُ لَهُ فَلِذَلِكَ فُتِحَ اسْطَاعَ يَسْطِيعُ ، وَقَالَ بَعْضُهُمْ : اسْتَطَاعَ يَسْتَطِيعُ ـ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ـ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّى فَإِذَا جَاءَ وَعْدُ رَبِّى جَعَلَهُ دَكَّاءَ : أَلْزَقَهُ بِالْأَرْضِ ، وَنَاقَةٌ دَكَّاءُ : لَا سَنَامَ لَهَا ، وَالدَّكْدَاكُ مِنَ الْأَرْضِ مِثْلُهُ ، حَتَّى صَلُبَ وَتَلَبَّدَ ـ وَكَانَ وَعْدُ رَبِّى حَقًّا ـ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ـ حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ـ وَقَالَ قَتَادَةُ : حَدَبٌ أَكَمَةٌ ، قَالَ رَجُلٌ لِلنَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : رَأَيْتُ السَّدَّ مِثْلَ الْبُرْدِ الْمُحَبَّرِ ، قَالَ : قَدْ رَأَيْتَهُ .

565. Narrated Zainab bint Jaḥsh رضي الله عنها that the Prophet ﷺ once came to her in a state of fear and said, “None has the right to be worshipped but Allāh.

٥٦٥ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ : أَنَّ

Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," making a circle with his thumb and index finger. Zainab bint Jaḥsh said, "O Allāh's Apostle! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when evil prevails."

زَيْنَبَ ابْنَةَ أبي سَلَمَةَ حَدَّثَتْهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أبي سُفْيَانَ، عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ رَضِيَ اللهُ عَنْهُنَّ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ: لا إلَهَ إلاَّ اللهُ، وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ. فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذِهِ، وحَلَّقَ بِأصْبَعِهِ الإبْهَامِ والتي تَلِيهَا، فَقَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ: فَقُلْتُ يا رَسُولَ اللهِ، أنَهْلِكُ وفِينَا الصَّالِحُونَ؟ قالَ: نَعَمْ، إذَا كَثُرَ الخَبَثُ.

566. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Allāh has made an opening in the wall of the Gog and Magog (people) like," this and he made with his hand 90. (with the help of his fingers).

٥٦٦ ـ حدَّثَنَا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثنا وُهَيْبٌ: حدَّثنا ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: فَتَحَ اللهُ مِنْ رَدْمِ يأجُوجَ ومأجُوجَ مِثْلَ هذِهِ، وعَقَدَ بِيَدِهِ تِسْعِينَ.

567. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Allāh will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik' (i. e. I am present to obey), and all the good is in Your Hand.' Allāh will say: 'Bring out the people of the Fire.' Adam will say: 'O Allāh! How many are the people of the Fire?' Allāh will reply: 'From every one-thousand, take out nine-hundred-and-ninety-nine.' At that time children will become hoary-

٥٦٧ ـ حدَّثَنَا إسحَاقُ بنُ نَصْرٍ: حدَّثنا أبُو أُسامَةَ، عَنِ الأعْمَشِ: حدَّثنا أبُو صَالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: يقُولُ اللهُ تَعالى: يا آدَمُ، فَيَقُولُ: لَبَّيْكَ، وسَعْدَيْكَ، والخَيْرُ فى يَدَيْكَ. فَيَقُولُ: أخْرِجْ بَعْثَ النَّارِ، قالَ: وَمَا بَعْثُ النَّارِ؟ قالَ: مِنْ كُلِّ ألْفٍ تِسْعَمائَةٍ وتِسْعَةً وتِسْعِينَ.

headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allāh." The companions of the Prophet ﷺ asked, "O Allāh's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog."

The Prophet ﷺ further said, "By Him in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We shouted, "Allāhū Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allāhū Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allāhū Akbar!" He further said, "You (Muslims) (compared with non-Mulims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i. e. your number is very small as compared with theirs)."

فَعِنْدَهُ يَشِيبُ الصَّغِيرُ - وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ - قَالُوا: يَا رَسُولَ اللهِ ، وَأَيُّنَا ذَلِكَ الوَاحِدُ ؟ قَالَ : أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلٌ وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفٌ ، ثُمَّ قَالَ : وَالَّذِى نَفْسِى بِيَدِهِ إِنِّى أَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ ، فَكَبَّرْنَا ، فَقَالَ : أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ فَكَبَّرْنَا ، فَقَالَ : أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ فَكَبَّرْنَا ، فَقَالَ : مَا أَنْتُمْ فِى النَّاسِ إِلاَّ كَالشَّعَرَةِ السَّوْدَاءِ فِى جِلْدِ ثَوْرٍ أَبْيَضَ ، أَوْ كَشَعَرَةٍ بَيْضَاءَ فِى جِلْدِ ثَوْرٍ أَسْوَدَ .

(9) CHAPTER. The Statement of Allāh تعالى :—

'For Allāh did take Abraham as a Khalīl.' (1) (4 : 125)

And His Statement :—

'Abraham was indeed a nation
(i. e. a model)
Devotedly obedient to Allāh
And true in faith.' (16 : 120)

بَابُ قَوْلِ اللهِ تَعَالَى - وَاتَّخَذَ اللهُ إِبْرَاهِيمَ خَلِيلاً - وَقَوْلِهِ - إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا - وَقَوْلِهِ - إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ - وَقَالَ أَبُو مَيْسَرَةَ الرَّحِيمُ بِلِسَانِ الحَبَشَةِ .

---

(1) Khalīl: See the glossary.

And His Statement :—

'For Abraham was most tenderhearted, forebearing.' (11 : 75)

568. Narrated Ibn ʽAbbās رضي الله عنهما : The Prophet ﷺ said, " You will be gathered (on the Day of Judgement), bare-footed, naked and not circumcised." He then recited :—

' As We produced the first creation,
So shall We reproduce it :
A Promise We have undertaken :
Truely shall We fulfil it.' (21 : 104)

He added, " The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side [(i. e. to the (Hell) Fire)], and I will say: 'My companions! My companions ! ' It will be said : ' They renegaded from Islam after you left them.' Then I will say as the Pious Devotee of Allāh (i. e. Jesus) said,

' And I was a witness
Over them while I was with them.
When You took me up
You were Watcher over them,
And You are a witness to all things.
If You punish them,
They are Your Servants,
And if You forgive them,
You are the Exalted in Power, the Wise.' " (5 : 120-121)

٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ : حَدَّثَنَا المُغِيرَةُ بْنُ النُّعْمَانِ قَالَ : حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : إِنَّكُمْ تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً ، ثُمَّ قَرَأَ - كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ - وَأَوَّلُ مَنْ يُكْسَى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ ، وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ : أَصْحَابِي أَصْحَابِي ، فَيَقُولُ : إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ ، فَأَقُولُ كَمَا قَالَ العَبْدُ الصَّالِحُ - وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ - إِلَى قَوْلِهِ - الحَكِيمُ - .

569. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "On the Day of Resurrection Abraham will meet his father Āzar whose face will be dark and covered with dust. (Th Prophet) Abraham will say (to him) : 'Didn't I tell you not to disobey me ?' His father will reply : 'Today I will not disobey you.' Abraham will say : 'O Lord ! You promised me not to disgrace me on the Day of Resurrection ; and what will be more disgraceful to me than cursing and dishonouring my father ?' Then Allāh تعالى will say (to him) : 'I had forbidden Paradise to the infidels.' Then he will be addressed, 'O Abraham ! Look ! What is underneath your feet ?' He will look and there he will see a slaughtered animal, blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (1)

٥٦٩ - حدَّثنا إسماعيلُ بنُ عبدِ اللهِ قالَ: أخبرَني أخي عبدُ الحميدِ، عنِ ابنِ أبي ذئبٍ، عنْ سعيدٍ المقبُريِّ، عنْ أبي هُريرةَ رضيَ اللهُ عنهُ، عنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: يلقَى إبراهيمُ أباهُ آزرَ يومَ القيامةِ وعلى وجهِ آزرَ قترةٌ وغبرةٌ فيقولُ لهُ إبراهيمُ: ألمْ أقلْ لكَ لا تعصِني؟ فيقولُ أبوهُ: اليومَ لا أعصيكَ، فيقولُ إبراهيمُ: يا ربِّ إنَّكَ وعدتَني أنْ لا تُخزيَني يومَ يُبعثونَ، فأيُّ خزيٍ أخزى منْ أبي الأبعدِ؟ فيقولُ اللهُ تعالى: إنِّي حرَّمتُ الجنَّةَ على الكافرينَ، ثمَّ يُقالُ يا إبراهيمُ: ما تحتَ رجليكَ؟ فينظرُ فإذا هوَ بذيخٍ ملتطخٍ فيؤخذُ بقوائمِهِ فيُلقَى في النَّارِ.

570. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ entered the Ka'ba and found in it the pictures of (Prophet) Abraham and Mary. On that he said, "What is the matter with them (i. e. Quraish) ? They have already heard that angels do not enter a house with pictures ; yet this is the picture of Abraham. And why is he depicted as practising divination by arrows ?"

٥٧٠ - حدَّثنا يحيى بنُ سليمانَ قالَ: حدَّثني ابنُ وهبٍ قالَ: أخبرَني عمرٌو أنَّ بُكيرًا حدَّثهُ عنْ كُريبٍ مولى ابنِ عبَّاسٍ، عنِ ابنِ عبَّاسٍ رضيَ اللهُ عنهُما قالَ: دخلَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ البيتَ وجدَ فيهِ صورةَ إبراهيمَ وصورةَ مريمَ فقالَ: أما

---

(1) Abraham's father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Abraham then will repudiate his father.

لَهُمْ فَقَدْ سَمِعُوا أَنَّ الْمَلائِكَةَ لا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ فَمَالَهُ يَسْتَقْسِمُ ؟

571. Narrated Ibn' 'Abbās رضي الله عنهما : When the Prophet ﷺ saw pictures in the Ka'ba, he did not enter it till he ordered them to be erased. When he saw (the pictures of) Abraham and Ishmael carrying the arrows of divination, he said, "May Allāh curse them (i.e. the Quraish)! By Allāh, neither Abraham nor Ishmael practised divination by arrows."

٥٧١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم لَمَّا رأى الصُّوَرَ فى الْبَيْتِ لَمْ يَدْخُلْ حَتَّى أَمَرَ بِهَا فَمُحِيَتْ، ورأى إِبْرَاهِيمَ و إِسْمَاعِيلَ عَلَيْهِمَا السَّلامُ بِأَيْدِيهِمَا الأَزْلامُ فَقَالَ: قَاتَلَهُمُ اللهُ، وَاللهِ إِنِ اسْتَقْسَمَا بِالأَزْلامِ قَطُّ.

572. Narrated Abū Huraira رضي الله عنه : The people said, "O Allāh's Apostle! Who is the most honourable amongst the people (in Allāh's Sight)?" He said, "The most righteous amongst them." They said, "We do not ask you about this." He said, "Then Joseph, Allāh's Prophet, the son of Allāh's Prophet, The son of Allāh's Prophet the son of Allāh's Khalīl (1) (i. e. Abraham)." They said, "We do not ask you about this." He said, "Then you want to ask about the descent of the Arabs. Those who were the best in the pre-Islamic period of ignorance will be the best in Islam provided they comprehend the religious knowledge."

٥٧٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قِيلَ: يَا رَسُولَ اللهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتْقَاهُمْ. فَقَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ: فَيُوسُفُ نَبِيُّ اللهِ ابْنُ نَبِيِّ اللهِ ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ اللهِ؟ قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَ؟ خِيَارُهُمْ فى الْجَاهِلِيَّةِ خِيَارُهُمْ فى الإِسْلامِ إِذَا فَقِهُوا. قَالَ

---

(1) Khalīl : See the glossary.

أَبُو أُسَامَةَ وَ مُعْتَمِرٌ ، عَنْ عُبَيْدِ اللهِ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

573. Narrated Samura: Allāh's Apostle ﷺ said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so tall that I was not able to see his head, and that person was Abraham ﷺ."

٥٧٣ - حدَّثَنَا مُؤَمَّلٌ : حدَّثَنَا إِسْمَاعِيلُ : حدَّثَنَا عَوْفٌ : حدَّثَنَا أَبُو رَجَاءٍ : حدَّثَنَا سَمُرَةُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أَتَانِي اللَّيْلَةَ آتِيَانِ ، فَأَتَيْنَا عَلَى رَجُلٍ طَوِيلٍ لا أَكَادُ أَرَى رَأْسَهُ طُولاً وَ إِنَّهُ إِبْرَاهِيمُ صلى اللهُ عليه وسلَّم .

574. Narrated Mujāhid that when the people mentioned before Ibn ʿAbbās رضي الله عنهما that the Dajjāl would have the word Kāfir, (i.e. unbeliever) or the letters KFR (the root of the Arabic verb 'disbelieve') on his forehead, I heard Ibn ʿAbbās saying, "I did not hear this, but the Prophet ﷺ said, 'If you want to see Abraham, then look at your companion (i. e. the Prophet ﷺ)(1) but Moses was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley.'"

٥٧٤ - حدَّثَنِي بَيَانُ بنُ عَمْرٍو : حدَّثَنَا النَّضْرُ : أَخْبَرَنَا ابنُ عَوْنٍ ، عَنْ مُجَاهِدٍ : أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا وَ ذَكَرُوا لَهُ الدَّجَّالَ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كَافِرٌ أَوْ ك ف ر ، قَالَ : لَمْ أَسْمَعْهُ وَ لَكِنَّهُ قَالَ : أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلَى صَاحِبِكُمْ . وَ أَمَّا مُوسَى فَجَعْدٌ آدَمُ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ كَأَنِّي أَنْظُرُ إِلَيْهِ انْحَدَرَ فِي الوَادِي .

575. Narrated Abū Huraira رضي الله عنه :

٥٧٥ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ :

---

(1) Abraham عليه السلام looked like our Prophet ﷺ.

Allāh's Apostle ﷺ said, "Abraham عليه السلام did his circumcission with an adze at the age of eighty."

حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى اللهُ عليهِ وسلَّم: اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُّومِ.

576. Narrated Abū Az-Zinād (as above in Ḥadīth No. 575): With an adze.

٥٧٦ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ وَقَالَ بِالْقَدُومِ مُخَفَّفَةً، تَابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ. وَتَابَعَهُ عَجْلَانُ عَنْ أَبِي هُرَيْرَةَ، وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ:

577. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "Abraham did not tell a lie except on three occasions."

٥٧٧ ـ حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ الرُّعَيْنِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى اللهُ عليهِ وسلَّمَ: لَمْ يَكْذِبْ إِبْرَاهِيمُ إِلَّا ثَلَاثًا.

578. Narrated Abū Huraira رضي الله عنه: Abraham عليه السلام did not tell a lie except on three occasions. Twice for the Sake of Allāh عَزَّ وَجَلَّ when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."(1) The

٥٧٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ

---

(1) The heathens invited Abraham to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the heathens questioned him, he claimed that he had not destroyed their idols, but the chief idol had, which Abraham left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

(third was) that while Abraham and Sarah (his wife) were going (on a journey). they passed by (the territory of) a tyrant. Someone said to the tyrant, "This man (i.e. Abraham عليه السلام) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying, "Who is this lady ?" Abraham said, "She is my sister." Abraham went to Sarah and said, "O Sarah ! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sarah, "Pray to Allāh for me, and I shall not harm you." So Sarah asked Allāh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sarah, "Pray to Allāh for me, and I will not harm you." Sarah asked Allāh again and he became alright. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hājar as a girl-servant to Sarah. Sarah came back (to Abraham) while he was praying. Abraham, gesturing with his hand, asked, "What has happened ?" She replied, "Allāh has

الصَّلاةُ والسَّلامُ إلاَّ ثَلاثَ كَذَبَاتٍ: ثِنْتَيْنِ مِنْهُنَّ فى ذَاتِ اللهِ عَزَّ وَجَلَّ، قَوْلُهُ إِنِّى سَقِيمٌ - وَقَوْلُهُ - بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا - وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الجَبَابِرَةِ، فَقِيلَ لَهُ: إِنَّ هَذَا رَجُلٌ مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا فَقَالَ: مَنْ هَذِهِ؟ قَالَ: أُخْتِى. فَأَتَى سَارَةَ قَالَ: يَا سَارَةُ، لَيْسَ عَلَى وَجْهِ الأَرْضِ مُؤْمِنٌ غَيْرِى وَغَيْرُكِ. وَإِنَّ هَذَا سَأَلَنِى فَأَخْبَرْتُهُ أَنَّكِ أُخْتِى فَلا تُكَذِّبِينِى. فَأَرْسَلَ إِلَيْهَا. فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ فَأُخِذَ، فَقَالَ: ادْعِى اللهَ لِى وَلا أَضُرُّكِ، فَدَعَتِ اللهَ فَأُطْلِقَ ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ فَأُخِذَ مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعِى اللهَ لِى وَلا أَضُرُّكِ فَدَعَتْ فَأُطْلِقَ. فَدَعَا بَعْضَ حَجَبَتِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِى بِإِنْسَانٍ، إِنَّمَا أَتَيْتَنِى بِشَيْطَانٍ، فَأَخْدَمَهَا هَاجَرَ. فَأَتَتْهُ وَهُوَ قَائِمٌ يُصَلِّى فَأَوْمَأَ بِيَدِهِ مَهْيَمْ قَالَتْ: رَدَّ اللهُ كَيْدَ الكَافِرِ أَوِ الفَاجِرِ فى نَحْرِهِ وَأَخْدَمَ هَاجَرَ. قَالَ أَبُو هُرَيْرَةَ: تِلْكَ أُمُّكُمْ يَا بَنِى مَاءِ السَّمَاءِ.

spoiled the evil plot of the infidel (or immoral person) and gave me Hājar for service." (Abū Huraira then addressed his listeners saying, " That (Hājar) was your mother, O Banī Mā'-is-Samā' (i. e. the Arabs, the descendants of Ishmael, Hājar's son)." (1)

579. Narrated Um Sharīk رضي الله عنها : Allāh's Apostle ﷺ ordered that the salamander should be killed and said, " It (i. e. the salamander) blew (the fire) on Abraham عليه السلام ." (2)

٥٧٩ ـ حَدَّثَنَا عُبَيْدُ اللهِ بنُ مُوسَى
أو ابنُ سلامٍ عَنْهُ: أخْبَرَنَا ابنُ جُرَيْجٍ،
عَنْ عَبْدِ الحَمِيدِ بنِ جُبَيْرٍ، عَنْ
سَعِيدِ بنِ المُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ
رَضِيَ اللهُ عَنْهَا: أنَّ رَسُولَ اللهِ صلى اللهُ
عليهِ وسلَّم أمَرَ بِقَتْلِ الوَزَغِ وقَالَ:
كانَ يَنْفُخُ عَلَى إبْرَاهِيمَ عَلَيْهِ السَّلامُ.

580. Narrated 'Abdullāh رضي الله عنه : When the Verse :—

> ' Those who believe and do not confuse their beliefs with injustice ....' (6 : 82) (3)

٥٨٠ ـ حَدَّثَنَا عُمَرُ بنُ حَفْصِ
ابنِ غِيَاثٍ: حَدَّثَنَا أبي: حَدَّثَنَا الأعْمَشُ
قَالَ: حَدَّثَنَا إبْرَاهِيمُ عَنْ عَلْقَمَةَ، عَنْ
عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: لَمَّا نَزَلَتْ:

---

(1) Banī Mā'-is-Samā' means ' the children of the water of Heaven'. It is said that he called the Arabs by this name because they depended in their livelihood on natural pastures grown by means of rain ; or because Ishmael, their ancestor was nourished with Zam-zam water which was given to his mother by Almighty.

(2) When Abraham was thrown into the fire, it is said, all the animals tried to put the fire out except the salamander which blew it up.

(3) The rest of the Verse is : ' They are granted Safety and they are rightly guided.'

was revealed, we said, "O Allāh's Apostle! Who amongst us does not do injustice to himself?" He replied, "It is not as you say, for 'injustice' in the Verse and 'do not confuse their beliefs, with injustice' means 'SHIRK' (1) i. e. opposite of Tauheed. Haven't you heard Luqmān's saying to his son, 'O my son! Join not in worship (others) with Allāh, for worshipping others besides Allāh is indeed great injustice.'" (31 : 13)

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ ـ قُلْنَا: يَا رَسُولَ اللهِ أَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: لَيْسَ كَمَا تَقُولُونَ، لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ بِشِرْكٍ، أَوَلَمْ تَسْمَعُوا إِلَى قَوْلِ لُقْمَانَ لِابْنِهِ ـ يَا بُنَيَّ لَا تُشْرِكْ بِاللهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ـ.

581. Narrated Abū Huraira رضي الله عنه : One day some meat was given to the Prophet ﷺ and he said, "On the Day of Rusurrection Allāh will gather those of old and those of later times in one plain, and the voice of the announcer will reach all of them, and one will be able to see them all, and the sun will come closer to them." (The narrator then mentioned the narration of intercession): "The people will go to Abraham and say: 'You are Allāh's Prophet and His Khalīl on the earth. Will you intercede for us with your Lord?' Abraham will then remember his lies (2) and say: 'Myself! Myself! Go to Moses.'"

٥٨١ ـ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ نَصْرٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْمًا بِلَحْمٍ فَقَالَ: إِنَّ اللهَ يَجْمَعُ يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ مِنْهُمْ. فَذَكَرَ حَدِيثَ الشَّفَاعَةِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنَ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. فَيَقُولُ فَذَكَرَ كَذَبَاتِهِ: نَفْسِي نَفْسِي. اذْهَبُوا إِلَى مُوسَى. تَابَعَهُ أَنَسٌ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

---

(1) See the glossary.

(2) See Hadith No. 578.

582. Narrated Ibn ʿAbbās ﵄: The Prophet ﷺ said, "May Allāh bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zam-zam well), Zam-zam would have been a stream flowing on the surface of the earth." Ibn ʿAbbās further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael, and she had a water-skin with her."

٥٨٢ ـ حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: يَرْحَمُ اللهُ أُمَّ إِسمَاعِيلَ لَوْلَا أَنَّهَا عَجِلَتْ لَكَانَ زَمْزَمُ عَيْنًا مَعِينًا. وقالَ الأَنْصَارِىُّ: حَدَّثَنَا ابنُ جُرَيْجٍ: أَمَّا كَثِيرُ بنُ كَثِيرٍ فَحَدَّثَنِى قَالَ: إِنِّى وعُثمانَ بنَ أبى سُلَيمانَ جُلُوسٌ مَعَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: مَا هَكَذَا حَدَّثَنِى ابنُ عَبَّاسٍ ولكِنَّه قالَ: أَقْبَلَ إِبْرَاهِيمُ بإِسمَاعِيلَ وأُمِّهِ عَلَيْهِمُ السَّلامُ وهِىَ تُرْضِعُهُ مَعَهَا شَنَّةٌ، لَمْ يَرْفَعْهُ ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وبِابْنِهَا إِسمَاعِيلَ.

583. Narrated Ibn ʿAbbās ﵄: The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. (1)

٥٨٣ ـ وحَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ السَّخْتِيَانِى وكَثِيرِ بنِ كَثِيرٍ

---

(1) When Abraham married Hājar and she conceived Ishmael, Sarah, Abraham's first wife became jealous of her and swore that she would cut three parts from her body. So Hājar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sarah should pursue her. "Allāh knows better."

Abraham brought her and her son Ishmael while she was suckling him, to a place at the Kaʿba under a tree on the position of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allāh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Kaʿba, and raising both hands, invoked Allāh saying the following prayers :—

> 'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by your Sacred House in order, O our Lord, that they may establish regular prayer. So fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks.' (14 : 37)

Ishmael's mother went on suckling Ishmael and drinking from the water (she had).

ابنِ المُطَّلِبِ بنِ أبى وَدَاعَةَ، يَزِيدُ أحَدُهُمَا عَلَى الآخَرِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ: قالَ ابنُ عَبَّاسٍ: أوَّلُ ما اتَّخَذَ النِّساءُ المِنْطَقَ مِنْ قِبَلِ أمِّ إسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِتُعَفِّىَ أثَرَهَا على سارَةَ. ثُمَّ جاءَ بها إبْرَاهِيمُ وبابْنِها إسماعِيلَ وهِىَ تُرْضِعُهُ حتَّى وضَعَهُما عِنْدَ البَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ الزَّمْزَمَ فى أعْلَى المَسْجِدِ ولَيْسَ بِمَكَّةَ يَوْمَئِذٍ أحَدٌ، ولَيْسَ بِها ماءٌ فوَضَعَهُما هُنالِكَ. ووَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وسِقاءً فِيهِ ماءٌ ثُمَّ قَفَّى إبْرَاهِيمُ مُنْطَلِقًا. فتَبِعَتْهُ أُمُّ إسْمَاعِيلَ فقالَتْ: يا إبْرَاهِيمُ، أيْنَ تَذْهَبُ وتَتْرُكُنا بِهَذا الوادِى الذى لَيْسَ فِيهِ أنِيسٌ ولاشَىْءٌ؟ فقالَتْ لَهُ ذَلِكَ مِرَارًا. وجَعَلَ لا يَلْتَفِتُ إلَيْها فقالَتْ لَهُ: آللهُ الذى أمَرَكَ بِهَذا؟ قالَ: نَعَمْ، قالَتْ: إذَنْ لا يُضَيِّعُنا ثُمَّ رَجَعَتْ فانْطَلَقَ إبْرَاهِيمُ حتَّى إذا كانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لا يَرَوْنَهُ اسْتَقْبَلَ بِوَجْهِهِ البَيْتَ ثُمَّ دَعا بِهَؤُلاءِ الدَّعَواتِ ورَفَعَ يَدَيْهِ فقالَ - رَبَّنا إنِّى أسْكَنْتُ مِنْ ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ - حتَّى بَلَغَ - يَشْكُرُونَ - وجَعَلَتْ أُمُّ إسْمَاعِيلَ تُرْضِعُ إسْمَاعِيلَ وتَشْرَبُ مِنْ ذَلِكَ الماءِ حتَّى إذا نَفِدَ ما فى السِّقاءِ

When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i. e. Ishmael) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Ṣafā was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from the Ṣafā and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Ṣafā and Marwa) seven times."

The Prophet ﷺ said, " This is the source of the rite of the walking of people between them (i. e. Ṣafā and Marwa). When she reached the Marwa (for the last time), she heard a voice and she asked herself to be quite and listened attentively. She heard the voice again and said, ' O, (whoever you may be)! You have made me hear your voice ; have you got something to help me ? ' And behold ! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this

عَطِشَتْ وعَطِشَ ابْنُها وجَعَلَتْ تَنْظُرُ إلَيْهِ يَتَلَوَّى، أوْ قالَ يَتَلَبَّط، فانْطَلَقَتْ كَرَاهِيَةَ أنْ تَنْظُرَ إلَيْهِ، فوَجَدَتِ الصَّفا أقْرَبَ جَبَلٍ فى الأرْضِ يَلِيها، فقامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتِ الوَادِيَ تَنْظُرُ هَلْ تَرَى أحَدًا فلَمْ تَرَ أحَدًا، فهَبَطَتْ مِنَ الصَّفا حتَّى إذَا بَلَغَتِ الوَادِيَ رَفَعَتْ طَرَفَ دِرْعِها ثُمَّ سَعَتْ سَعْيَ الإنْسانِ المجهُودِ حتَّى جاوَزَتِ الوَادِيَ، ثُمَّ أتَتِ المَرْوَةَ فقامَتْ عَلَيْها ونَظَرَتْ هَلْ تَرَى أحَدًا فلَمْ تَرَ أحَدًا، ففَعَلَتْ ذَلكَ سَبْعَ مَرَّاتٍ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: فَذَلكَ سَعْيُ النَّاسِ بَيْنَهُما. فلَمَّا أشْرَفَتْ عَلى المَرْوَةِ سَمِعَتْ صَوْتًا فقالَتْ صَهٍ تُرِيدُ نَفْسَها، ثُمَّ تَسَمَّعَتْ فسَمِعَتْ أيْضًا، فقالَتْ: قَدْ أسْمَعْتَ إنْ كانَ عِنْدَكَ غَوَاثٌ فإذَا هِىَ بالمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ فبَحَثَ بِعَقِبِهِ أوْ قالَ بِجَنَاحِهِ حتَّى ظَهَرَ الماءُ فجَعَلَتْ تُحَوِّضُهُ وتقُولُ بِيَدِها هَكَذَا، وجَعَلَتْ تَغْرِفُ مِنَ الماءِ فى سِقائِها وهُوَ يَفُورُ بَعْدَ ما تَغْرِفُ. قالَ ابنُ عَبَّاسٍ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: يَرْحَمُ اللهُ أُمَّ إسماعِيلَ لَوْ تَرَكَتْ أوْ قالَ لَوْ لَمْ تَغْرِفْ مِنْ زَمْزَمَ لَكانَتْ زَمْزَمُ عَيْنًا مَعِينًا، قالَ: فشَرِبَتْ وأرْضَعَتْ وَلَدَها،

way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allāh bestow Mercy on Ishmael's mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.' The House (i. e. Kaʿba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some companions from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Ishmael's mother was sitting near the water. They

فَقَالَ لَهَا الْمَلَكُ: لاَ تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَذَا بَيْتَ اللهِ يَبْنِى هَذَا الْغُلاَمُ وَأَبُوهُ، وَإِنَّ اللهَ لاَ يُضِيعُ أَهْلَهُ. وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كَالرَّابِيَةِ تَأْتِيهِ السُّيُولُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ فَنَزَلُوا فِى أَسْفَلِ مَكَّةَ فَرَأَوْا طَائِرًا عَائِفًا فَقَالُوا: إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهَذَا الْوَادِى وَمَا فِيهِ مَاءٌ. فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ فَإِذَا هُمْ بِالْمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ فَأَقْبَلُوا. قَالَ: وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ. فَقَالُوا: أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ؟ قَالَتْ: نَعَمْ، وَلَكِنْ لاَ حَقَّ لَكُمْ فِى الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ وَهِىَ تُحِبُّ الأُنْسَ فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أَبْيَاتٍ مِنْهُمْ، وَشَبَّ الْغُلاَمُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ. وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ زَوَّجُوهُ امْرَأَةً مِنْهُمْ. وَمَاتَتْ أُمُّ إِسْمَاعِيلَ فَجَاءَ إِبْرَاهِيمُ بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ فَلَمْ يَجِدْ إِسْمَاعِيلَ. فَسَأَلَ

asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i. e. Ishmael) grew up and learnt Arabic from them, and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our

امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَ هَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فى ضِيقٍ وَ شِدَّةٍ، فَشَكَتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِي عَلَيْهِ السَّلَامَ وَ قُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ آنَسَ شَيْئًا فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَ كَذَا فَسَأَلَنَا عَنْكَ فَأَخْبَرْتُهُ، وَ سَأَلَنِي كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا فى جَهْدٍ وَ شِدَّةٍ، قَالَ: فَهَلْ أَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ وَ يَقُولُ غَيِّرْ عَتَبَةَ بَابِكَ. قَالَ: ذَاكِ أَبِي، وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ، الْحَقِي بِأَهْلِكِ فَطَلَّقَهَا. وَ تَزَوَّجَ امْرَأَةً مِنْهُمْ أُخْرَى فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَاشَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ. فَدَخَلَ عَلَى امْرَأَتِهِ فَسَأَلَهَا عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، قَالَ: كَيْفَ أَنْتُمْ؟ وَ سَأَلَهَا عَنْ عَيْشِهِمْ وَ هَيْئَتِهِمْ. فَقَالَتْ: نَحْنُ بِخَيْرٍ وَ سَعَةٍ، وَ أَثْنَتْ عَلَى اللَّهِ عَزَّ وَ جَلَّ. فَقَالَ: مَا طَعَامُكُمْ؟ قَالَت: اللَّحْمُ، قَالَ: فَمَا شَرَابُكُمْ؟ قَالَتْ: الْمَاءُ، قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فى اللَّحْمِ وَ الْمَاءِ. قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَ لَوْ كَانَ لَهُمْ دَعَا لَهُمْ فيهِ. قَالَ: فَهُمَا لا يَخْلُو

state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i. e. Jurhum). Then Abraham stayed away from them for a period as long as Allāh wished and called on them for again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i. e. we have everything in abundance).' Then she thanked Allāh عَزَّ وَجَلَّ. Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allāh! Bless their meat and water.'" The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allāh to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet ﷺ

عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلَّا لَمْ يُوَافِقَاهُ، قَالَ: فَإِذَا جَاءَ زَوْجُكِ فَاقْرَئِى عَلَيْهِ السَّلَامَ وَ مُرِيهِ يُثْبِتُ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ وَ أَثْنَتْ عَلَيْهِ، فَسَأَلَنِى عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِى كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَىْءٍ؟ قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَأْمُرُكَ أَنْ تُثْبِتَ عَتَبَةَ بَابِكَ قَالَ: ذَاكِ أَبِى وَ أَنْتِ الْعَتَبَةُ، أَمَرَنِى أَنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ مَاشَاءَ اللهُ ثُمَّ جَاءَ بَعْدَ ذَلِكَ وَ إِسْمَاعِيلُ يَبْرِى نَبْلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَآهُ قَامَ إِلَيْهِ فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَ الْوَلَدُ بِالْوَالِدِ. قَالَ: يَا إِسْمَاعِيلُ، إِنَّ اللهَ أَمَرَنِى بِأَمْرٍ، قَالَ: فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَ تُعِينُنِى؟ قَالَ: وَ أُعِينُكَ. قَالَ: فَإِنَّ اللهَ أَمَرَنِى أَنْ أَبْنِىَ هَاهُنَا بَيْتًا، وَ أَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا. قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِى بِالْحِجَارَةِ وَ إِبْرَاهِيمُ يَبْنِى حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ وَ هُوَ يَبْنِى وَ إِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَ هُمَا يَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ

added, "Then Abraham said to Ishmael's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allāh wished, and called on them afterwards. He saw Ishmael under a tree near Zam-zam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allāh has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, 'Allāh has ordered me to build a house here,' pointing to a hillock, 'higer than the land surrounding it.'" The Prophet ﷺ added, "Then

السَّمِيعُ العَلِيمُ - قَالَ: فَجَعَلا يَبْنِيَانِ حَتَّى يَدُورَا حَوْلَ البَيْتِ وهما يَقُولانِ - رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ -.

they raised the foundations of the House (i.e. the Kaʿba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying,

> 'O our Lord ! Accept (this service) from us, for You are the All-Hearing, the All-knowing.' "

The Prophet ﷺ added, "Then both of them went on building and going round the Kaʿba saying :—

> ' O our Lord ! Accept (this service) from us, for You are the All-Hearing, the All-Knowing. ' "
>
> (2 : 127)

584. Narrated Ibn ʿAbbās رضي الله عنهما : When Abraham had differences with his wife (Sarah), (because of her jealousy of Hājar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water. Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kadāʾ, she called him from behind, ' O Abraham! To whom are you leaving us ? ' He replied, ' (I am leaving you) to Allāh's (Care).' She

٥٨٤ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عامِرٍ عَبْدُ المَلِكِ بنُ عَمْرٍو قالَ: حَدَّثَنا إِبْرَاهِيمُ بنُ نافِعٍ، عَنْ كَثِيرِ بنِ كَثِيرٍ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لمَّا كانَ بَيْنَ إِبْرَاهِيمَ وبَيْنَ أَهْلِهِ ما كانَ خَرَجَ بإِسماعِيلَ وأُمِّ إِسماعِيلَ ومَعَهُمْ شَنَّةٌ فِيها ماءٌ. فَجَعَلَتْ أُمُّ إِسماعِيلَ تَشْرَبُ منَ الشَّنَّةِ فَيَدِرُّ لَبَنُها عَلَى صَبِيِّها، حتَّى قَدِمَ مَكَّةَ فَوَضَعَها تَحْتَ دَوْحَةٍ ثُمَّ رَجَعَ إِبْرَاهِيمُ إلى أَهْلِهِ فاتَّبَعَتْهُ أُمُّ إِسماعِيلَ حتَّى لمَّا

said, 'I am satisfied to be with Allāh.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Ṣafā mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child.' She went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Ṣafā mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Ṣafā and Marwa. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn ʿAbbās hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abū Al-Qāsim) (i.e. the Prophet ﷺ) said, "If she had left the water, (flow naturally without her intervention), It would have

بَلَغُوا كَدَاءً نَادَتْهُ مِنْ وَرَائِهِ: يَا إِبْرَاهِيمُ، إِلَى مَنْ تَتْرُكُنَا؟ قَالَ: إِلَى اللهِ، قَالَتْ: رَضِيتُ بِاللهِ. قَالَ: فَرَجَعَتْ فَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حَتَّى لَمَّا فَنِيَ الْمَاءُ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ لَعَلِّي أُحِسُّ أَحَدًا، فَذَهَبَتْ فَصَعِدَتِ الصَّفَا فَنَظَرَتْ. وَنَظَرَتْ هَلْ تُحِسُّ أَحَدًا فَلَمْ تُحِسَّ أَحَدًا. فَلَمَّا بَلَغَتِ الْوَادِيَ سَعَتْ أَتَتِ الْمَرْوَةَ فَفَعَلَتْ ذَلِكَ أَشْوَاطًا. ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ تَعْنِي الصَّبِيَّ، فَذَهَبَتْ فَنَظَرَتْ فَإِذَا هُوَ عَلَى حَالِهِ كَأَنَّهُ يَنْشَعُهُ الْمَوْتُ. فَلَمْ تُقِرَّهَا نَفْسُهَا، فَقَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ، لَعَلِّي أُحِسُّ أَحَدًا. فَذَهَبَتْ فَصَعِدَتِ الصَّفَا، فَنَظَرَتْ وَنَظَرَتْ فَلَمْ تُحِسَّ أَحَدًا، حَتَّى أَتَمَّتْ سَبْعًا، ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ فَإِذَا هِيَ بِصَوْتٍ، فَقَالَتْ: أَغِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ، فَإِذَا جِبْرِيلُ، قَالَ: فَقَالَ: بِعَقِبِهِ هَكَذَا وَغَمَزَ عَقِبَهُ عَلَى الأَرْضِ. قَالَ: فَانْبَثَقَ الْمَاءُ فَدَهِشَتْ أُمُّ إِسْمَاعِيلَ فَجَعَلَتْ تَحْفِرُ. قَالَ: فَقَالَ أَبُو الْقَاسِمِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَوْ تَرَكَتْهُ كَانَ الْمَاءُ ظَاهِرًا، قَالَ: فَجَعَلَتْ تَشْرَبُ مِنَ الْمَاءِ وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا، قَالَ: فَمَرَّ نَاسٌ مِنْ

been flowing on the surface of the earth.") Ishmael's mother started drinking from water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched the place and found the water, and returned to inform them about it. Then they all went to her and said, 'O Ishmael's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), 'I want to call on my dependents I left (at Mecca).' When he went there, he greeted (Ishmael's wife) and said, 'Where is Ishmael?' She replied, 'He has gone out hunting.' Abraham said (to her), 'When he comes, tell him to change the threshold of his gate.' When he came, she told him the same whereupon Ishmael said to her, 'You are the threshold, so go to your family (i. e. you are divorced).' Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, 'Where is Ishmael.' Ishmael's wife replied, 'He has gone out hunting,' and added, 'Will you stay (for some time) and have

جُرْهُمَ بِبَطْنِ الوَادِى، فَإِذَا هُمْ بِطَيْرٍ كَأَنَّهُمْ أَنْكَرُوا ذَاكَ، وَقَالُوا: مَا يَكُونُ الطَّيْرُ، إِلاَّ عَلَى مَاءٍ، فَبَعَثُوا رَسُولَهُمْ فَنَظَرَ فَإِذَا هُمْ بِالمَاءِ، فَأَتَاهُمْ فَأَخْبَرَهُمْ فَأَتَوْا إِلَيْهَا فَقَالُوا: يَا أُمَّ إِسْمَاعِيلَ، أَتَأْذَنِينَ لَنَا أَنْ نَكُونَ مَعَكِ أَوْ نَسْكُنَ مَعَكِ؟ فَبَلَغَ ابْنُهَا فَنَكَحَ فِيهِمُ امْرَأَةً. قَالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقَالَ لأَهْلِهِ: إِنِّى مُطَّلِعٌ تَرِكَتِى، قَالَ: فَجَاءَ فَسَلَّمَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتِ امْرَأَتُهُ ذَهَبَ يَصِيدُ، قَالَ: قُولِى لَهُ إِذَا جَاءَ غَيِّرْ عَتَبَةَ بَيْتِكَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ قَالَ: أَنْتِ ذَاكِ فَاذْهَبِى إِلَى أَهْلِكِ. قَالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقَالَ لأَهْلِهِ: إِنِّى مُطَّلِعٌ تَرِكَتِى، قَالَ: فَجَاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقَالَتْ: أَلاَ تَنْزِلُ فَتَطْعَمَ وَتَشْرَبَ؟ فَقَالَ: وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ وَشَرَابُنَا المَاءُ، قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِى طَعَامِهِمْ وَشَرَابِهِمْ قَالَ: فَقَالَ أَبُو القَاسِمِ صلى اللهُ عليهِ وسلَّم: بَرَكَةٌ بِدَعْوَةِ إِبْرَاهِيمَ. قَالَ: ثُمَّ إِنَّهُ بَدَا لإِبْرَاهِيمَ فَقَالَ لأَهْلِهِ: إِنِّى مُطَّلِعٌ تَرِكَتِى، فَجَاءَ فَوَافَقَ إِسْمَاعِيلَ مِنْ وَرَاءِ زَمْزَمَ يُصْلِحُ نَبْلاً لَهُ، فَقَالَ: يَا إِسْمَاعِيلُ: إِنَّ رَبَّكَ أَمَرَنِى أَنْ أَبْنِى

something to eat and drink?' Abraham asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Bless their meals and their drink.'" Abū Al-Qāsim (i. e. Prophet ﷺ) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zam-zam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allāh has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Kaʿba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord! Accept (this service) from us, for You are the All-Hearing, the All-Knowing." (2 : 127). When the building became high and the old man (i. e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqām (1) and Ishmael carried on handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, for You are All-Hearing, All-Knowing.'"
(2 : 127)

لَهُ بَيْتًا ، قَالَ : أَطِعْ رَبَّكَ ، قَالَ : إِنَّهُ قَدْ أَمَرَنِى أَنْ تُعِينَنِى عَلَيْهِ . قَالَ : إِذَنْ أَفْعَلُ أَوْ كَمَا قَالَ . قَالَ : فَقَامَ فَجَعَلَ إِبْرَاهِيمُ يَبْنِى ، وَ إِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَ يَقُولَانِ ـ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ـ قَالَ : حَتَّى ارْتَفَعَ الْبِنَاءُ وَضَعُفَ الشَّيْخُ عَنْ نَقْلِ الْحِجَارَةِ فَقَامَ عَلَى حَجَرِ الْمَقَامِ فَجَعَلَ يُنَاوِلُهُ الْحِجَارَةَ وَ يَقُولَانِ ـ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ـ .

---

(1) This very stone is still preserved in the Sacred Mosque in Mecca and is situated between the Kaʿba and Zam-zam, and one can see the foot-marks of Abraham over it.

585. Narrated Abū Dhar ؓ : I said, "O Allāh's Apostle! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Ḥarām (in Mecca)." I said, "Which was built next?" He replied, "The mosque of Al-Aqṣā (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever the prayer time becomes due, perform the prayer there, for the best thing is to do so (i. e. prayer in time)."

٥٨٥ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا إِبْرَاهِيمُ التَّيْمِىُّ ، عَنْ أَبِيهِ قَالَ : سَمِعْتُ أَبَا ذَرٍّ رَضِىَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ، أَىُّ مَسْجِدٍ وُضِعَ فِى الأَرْضِ أَوَّلُ ؟ قَالَ : الْمَسْجِدُ الْحَرَامُ ، قَالَ : قُلْتُ : ثُمَّ أَىٌّ ؟ قَالَ : الْمَسْجِدُ الأَقْصَى . قُلْتُ : كَمْ كَانَ بَيْنَهُمَا ؟ قَالَ : أَرْبَعُونَ سَنَةً ، ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ بَعْدُ فَصَلِّهْ فَإِنَّ الْفَضْلَ فِيهِ .

586. Narrated Anas bin Mālik ؓ : When the mountain of Uḥud came in the sight of Allāh's Apostle ﷺ he said, "This is a mountain that loves us and is loved by us. O Allāh! Abraham made Mecca a sanctuary, and I make (the area) in between these two mountains (of Medina) a sanctuary."

٥٨٦ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ عَمْرِو بْنِ أَبِى عَمْرٍو مَوْلَى الْمُطَّلِبِ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَلَعَ لَهُ أُحُدٌ فَقَالَ : هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّى أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا . وَرَوَاهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِىِّ صلى الله عليه وسلم .

587. Narrated ʿAisha ؓ , the wife of the Prophet ﷺ : Allāh's Apostle ﷺ said (to her), "Don't you see that when your folk built the Kaʿba, they did not build it on all the foundations built by Abraham?" I said, "O Allāh's Apostle! Why don't we rebuild it on the foundations of Abraham?" He said,

٥٨٧ ـ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ : أَنَّ ابْنَ أَبِى بَكْرٍ أَخْبَرَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنْ عَائِشَةَ رَضِىَ اللَّهُ عَنْهُمْ زَوْجِ النَّبِىِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ :

"But for the fact that your folk have recently given up infidelity (1) (I would have done so)."

Narrated Ibn ʿUmar رضي الله عنهما, "ʿAisha must have heard this from Allāh's Apostle ﷺ for I see that Allāh's Apostle ﷺ used not to touch the two corners facing Al-Ḥijr only because the House had not been built on the foundations of Abraham."

أَلَمْ تَرَىْ أَنَّ قَوْمَكِ لَمَّا بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ ؟ فَقُلْتُ : يَا رَسُولَ اللهِ ، أَلاَ تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ ، فَقَالَ : لَوْلاَ حِدْثَانُ قَوْمِكِ بِالْكُفْرِ . فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ : لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم مَا أُرَى أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم تَرَكَ اسْتِلاَمَ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلاَّ أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ . وَقَالَ إِسْمَاعِيلُ : عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ .

588. Narrated Abū Humaid As-Sāʿidī رضي الله عنه: The people asked, "O Allāh's Apostle! How shall we (ask Allāh to) send blessings on you?" Allāh's Apostle ﷺ replied, "Say: O Allāh! Send Your Mercy on Muḥammad ﷺ and on his wives and on his offspring, as You sent Your Mercy on Abraham's family; and send Your Blessings on Muḥammad ﷺ and on his offspring, as You sent Your Blessings on Abraham's family, for You are the Most Praise-worthy, the Most Glorious." (2)

٥٨٨ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ ابْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ ، عَنْ أَبِيهِ ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ قَالَ : أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ رَضِيَ اللهُ عَنْهُ أَنَّهُمْ قَالُوا يَا رَسُولَ اللهِ ، كَيْفَ نُصَلِّي عَلَيْكَ ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ

---

(1) They have not yet been ready to accept the idea of demolishing and rebuilding the Kaʿba.

(2) The transliteration of this prayer :—
'Allāhumma ṣallī ʿalā Muḥammadin wa azwājihī wa dhurriyātihī kamā ṣallaita ʿalā Āli-Ibrāhīma wa bārik ʿalā Muḥammadin wa azwājihī wa dhurriyātihī kamā bārakta ʿalā Āli-Ibrāhīma, innaka Ḥamīdun Majīd.'

إِبْرَاهِيمَ، وبارِكْ عَلَى مُحَمَّدٍ وأَزْوَاجِهِ وذُرِّيَّتِهِ كما بارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

589. Narrated ʿAbdur-Raḥmān bin Abi Lailā: Kaʿb bin ʿUjrah met me and said, "Shall I not give you a present I got from the Prophet ﷺ?" ʿAbdur-Raḥmān said, "Yes, give it to me." I said, "We asked Allāh's Apostle ﷺ saying, 'O Allāh's Apostle! How should one (ask Allāh to) send blessings on you, the members of the family, for Allāh has taught us how to salute you (in the prayer)?' He said, 'Say: O Allāh! Send Your Mercy on Muḥammad and on the family of Muḥammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allāh! Send Your Blessings on Muḥammad and the family of Muḥammad, as You sent Your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.'"

(See Ḥadīth No. 588)

٥٨٩ - حَدَّثَنا قَيْسُ بنُ حَفْصٍ ومُوسَى بنُ إِسْمَاعِيلَ قالا: حَدَّثَنا عَبْدُ الوَاحِدِ بنُ زِيادٍ: حَدَّثَنا أبُو فَرْوَةَ مُسْلِمُ بنُ سالِمٍ الهَمْدَانيُّ: قالَ: حَدَّثَني عَبْدُ اللهِ بنُ عِيسَى: سَمِعَ عَبْدَ الرَّحْمَنِ ابنَ أبي لَيْلَى قالَ: لَقِيَنِي كَعْبُ بنُ عُجْرَةَ، فَقالَ: ألا أُهْدِي لكَ هَدِيَّةً سَمِعْتُها مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّم؟ فَقُلْتُ: بَلَى، فأهْدِها لي، فَقالَ: سَأَلْنا رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَقُلْنا: يا رَسُولَ اللهِ، كَيْفَ الصَّلاةُ عَلَيْكُمْ أهْلَ البَيْتِ؟ فإنَّ اللهَ قَدْ عَلَّمَنا كَيْفَ نُسَلِّمُ، قالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إبْراهِيمَ وعَلَى آلِ إبْرَاهِيمَ إنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ كَمَا بارَكْتَ عَلَى إبْرَاهِيمَ وعَلَى آلِ إبْرَاهِيمَ إنَّكَ حَمِيدٌ مَجِيدٌ.

590. Narrated Ibn ʿAbbās رضي الله عنهما: The Prophet ﷺ used to seek Refuge with Allāh for Al-Ḥasan and Al-Ḥusain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allāh for Ishmael and Isaac by reciting the following: 'O

٥٩٠ - حَدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ المِنْهالِ، عَنْ سَعِيدِ بنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُعَوِّذُ الحَسَنَ والحُسَيْنَ،

Allāh! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' "

و يَقُولُ إنَّ أباكما كانَ يُعَوِّذُ بِها إسمَاعِيلَ و إسحَاقَ، أعُوذُ بِكَلِماتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطانٍ و هامَّةٍ، ومن كُلِّ عَيْنٍ لامَّةٍ.

(10) CHAPTER. Allāh's Statement :—

' And inform them of the guests of Abraham.' (15 : 51)

And also Allāh's Statement :—

' When Abraham said : O my Lord ! Show me
How You give life to the dead.' (2 : 260)

بابُ قَوْلِهِ - وَنَبِّئْهُمْ عَنْ ضَيْفِ إبْرَاهِيمَ - الآيَةَ. لا تَوْجَلْ: لا تَخَفْ - و إذْ قالَ إبْرَاهِيمُ رَبِّ أرِنِي كَيْفَ تُحْيِي المَوْتَى -.

591. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, " We are more liable to be in doubt than Abraham when he said, ' My Lord ! Show me how You give life to the dead.'

He (i. e. Allāh) said : ' Don't you believe then ? '

He (i. e. Abraham) said : ' Yes, but (I ask) in order that my heart may be at ease.' (2 : 260)

And may Allāh send His Mercy on Lot ! He wished to have powerful support. If I were to stay in prison for such a long time as Joseph did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared)." (1)

٥٩١ - حدَّثنا أحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ قالَ: أخبرَنِي يُونُسُ، عَنِ ابنِ شِهابٍ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ و سَعِيدِ بنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: نَحْنُ أحَقُّ بالشَّكِّ مِنْ إبراهِيمَ إذْ قالَ: رَبِّ أرِنِي كَيْفَ تُحْيِي المَوْتَى قالَ أوَلَمْ تُؤْمِنْ قالَ بَلَى ولَكِنْ لِيَطْمَئِنَّ قَلْبِي - و يَرْحَمُ اللهُ لُوطًا، لَقَدْ كانَ يَأوِي إلى رُكْنٍ شَدِيدٍ، ولَوْ لَبِثْتُ فِي السِّجْنِ طُولَ ما لَبِثَ يُوسُفُ لأجَبْتُ الدَّاعِيَ.

---

(1) The Prophet ﷺ describes Joseph as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. What the Prophet ﷺ makes such a supposition, he only wants to emphasise the fact that Joseph was a patient man, but surely, he does not mean that he is less patient than Joseph.

(11) CHAPTER. The Statement of Allah تعالى :—

'Also mention in the Book (the story of) Ishmael: He was (strictly) true to what he promised.'

(19 : 54)

بابُ قَوْلِ اللهِ تَعَالَى - وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ -.

592. Narrated Salama bin Al-Akwaʿ رضي الله عنه : The Prophet ﷺ passed by some persons of the tribe of Aslam practising archery (i. e. the throwing of arrows). Allāh's Apostle ﷺ said, "O the offspring of Ishmael! Practise archery (i.e. arrow-throwing) as your father was a great archer (i. e. arrow-thrower). I am with (on the side of) the son of so-and-so." Hearing that, one of the two teams stopped throwing. Allāh's Apostle ﷺ asked them, "Why are you not throwing?" They replied, "O Allāh's Apostle! How shall we throw when you are with the opposite team?" He said, "Throw, for I am with you all."

٥٩٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَ أَنَا مَعَ ابْنِ فُلَانٍ، قَالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَا لَكُمْ لَا تَرْمُونَ؟ فَقَالُوا: يَا رَسُولَ اللهِ، نَرْمِي وَ أَنْتَ مَعَهُمْ؟ قَالَ: ارْمُوا وَ أَنَا مَعَكُمْ كُلِّكُمْ.

(12) CHAPTER. The story of Isaac, the son of Abraham عليه السلام .

'Were you witnesses
When death approached Jacob.
Behold, he said to his sons:
What will you worship after me?
They said: We shall worship your
God
And the God of your fathers,
Abraham, Ishmael and Isaac,
The One (True) God:

بابُ قِصَّةِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ، فِيهِ ابْنُ عُمَرَ وَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

بابٌ - أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ - إِلَى قَوْلِهِ - وَ نَحْنُ لَهُ مُسْلِمُونَ.

To Him we bow (in Islam).'
(2 : 133)

593. Narrated Abu Huraira ؓ :

Some people asked the Prophet ﷺ, "Who is the most honourable amongst the people ?" He replied, "The most honourable among them is the one who is the most Allāh-fearing." They said, "O Allāh's Prophet ! We do not ask about this." He said. "Then the most honourable person is Joseph, Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl." They said, "We do not ask about this." He said, "Then you want to ask me about the Arabs' descent ?" They said, "Yes." He said, "Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge)."

٥٩٣ - حَدَّثَنَا إسحاق بنُ إِبْرَاهِيمَ : سمعَ المُعْتَمِرَ ، عَنْ عُبَيْدِ اللهِ ، عَنْ سَعِيدِ ابنِ أبي سَعِيدٍ المَقْبُرِىِّ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قِيلَ للنَّبِىِّ صلى اللهُ عليهِ وسلَّم : مَنْ أكْرَمُ النَّاسِ ؟ قالَ : أكرَمُهُمْ أتْقاهُمْ . قالُوا : يا نَبِىَّ اللهِ ، لَيْسَ عَنْ هذَا نَسْألُكَ . قالَ : فأكْرَمُ النَّاسِ يُوسُفُ نَبِىُّ اللهِ ابنُ نَبِىِّ اللهِ ابنِ نَبِىِّ اللهِ ابنِ خَلِيلِ اللهِ . قالُوا : لَيْسَ عَنْ هذَا نَسألُكَ ، قالَ : فَعَنْ مَعادِنِ العَرَبِ تَسْألُونى ؟ قالُوا : نَعَمْ ، قالَ : فَخِيارُكُمْ فى الجاهِلِيَّةِ خِيارُكُمْ فى الإسْلامِ إذا فَقِهُوا .

(13) CHAPTER :—

' We also sent Lot
(As an apostle) : Behold,
He said to his people :
Will you do abomination knowingly?
You seek lust with men instead of women.
But you are ignorant people.
The only reply of his people was :
Expel the household of Lot from your town,
For they are people who want to keep clean.
Then We saved him and his household

بابٌ - ولُوطًا إذْ قالَ لِقَوْمِهِ أتَأتُونَ الفاحِشَةَ - إلى قَوْلِهِ - فَساءَ مَطَرُ المُنْذَرِينَ - .

Except his wife whom We caused to be
Of those who stayed behind.
And We sent on them a shower.
Dreadful was the shower
Of those who had been warned (but heeded not).' (27 : 54-58)

594. Narrated Abū Huraira ﵁: The Prophet ﷺ said, "May Allāh forgive Lot: He wanted to have powerful support."

٥٩٤ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: يَغْفِرُ اللهُ لِلُوطٍ إِنْ كَانَ لَيَأْوِي إِلَى رُكْنٍ شَدِيدٍ.

(14) CHAPTER :—

'At last, when the messengers arrived
Among the adherents of Lot, he said: . . .
You appear to be uncommon folk.' (15 : 61-62)

(Explanation of a few Arabic words not translated.)

بَابٌ ـ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ـ بِرُكْنِهِ: بِمَنْ مَعَهُ لِأَنَّهُمْ قُوَّتُهُ. تَرْكَنُوا: تَمِيلُوا. فَأَنْكَرَهُمْ وَنَكِرَهُمْ وَاسْتَنْكَرَهُمْ وَاحِدٌ. يُهْرَعُونَ: يُسْرِعُونَ. دَابِرٌ: آخِرٌ. صَيْحَةٌ: هَلَكَةٌ. لِلْمُتَوَسِّمِينَ: لِلنَّاظِرِينَ. لَبِسَبِيلٍ: لَبِطَرِيقٍ.

595. Narrated ʿAbdullāh ﵁: The Prophet ﷺ recited :—

'Hal-min-Muddakir' (54 : 15)

(Is there any who will remember and avoid evil).

٥٩٥ ـ حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَرَأَ النَّبِيُّ صلى الله عليه وسلم ـ فَهَلْ مِنْ مُدَّكِرٍ ـ.

(15) CHAPTER:—

'Were you witnesses when death approached Jacob?' (2 : 133)
(See chapter before Ḥadīth No. 593)

بَابٌ ـ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ ـ.

596. Narrated Ibn ʿUmar رضي الله عنهما : The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, i. e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham, عَلَيْهِمُ السَّلام "

٥٩٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى الله عليه وسلَّم أَنَّهُ قَالَ: الكَرِيمُ ابْنُ الكَرِيمِ ابْنِ الكَرِيمِ: يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلَامُ.

(16) CHAPTER. The Statement of Allāh تعالى :—

> 'Verily, in Joseph and his brothers
> Were signs for seekers (after
> Truth).' (12 : 7)

بَابُ قَوْلِ اللهِ تَعَالَى - لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلسَّائِلِينَ -.

597. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ was asked, "Who is the most honourable amongst the people?" He replied, "The most Allāh-fearing." The people said, "We do not want to ask you about this." He said, "The most honourable person is Joseph, Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl." The people said, "We do not want to ask you about this." He said, "Then you want to ask me about the origins of the Arabs? People are of various origins. The best in the pre-Islamic period are the best in Islam, provided they comprehend (the religious knowledge)."

٥٩٧ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سُئِلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتْقَاهُمْ لِلهِ. قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللهِ ابْنُ نَبِيِّ اللهِ ابْنِ نَبِيِّ اللهِ ابْنِ خَلِيلِ اللهِ. قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ النَّاسُ مَعَادِنٌ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقِهُوا. أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنِي عَبْدَةُ، عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم بِهَذَا.

598. Narrated ʿAisha رضي الله عنها that the Prophet ﷺ said (to her), "Order Abū Bakr to lead the people in prayer." She replied, "Abū Bakr is a soft-hearted person and when he stands at your place, he will weep (so he will not be able to lead the praper)." The Prophet ﷺ repeated the same order and she gave the same reply. The narrator, Shuʿba said that the Prophet ﷺ said on the third or fourth time, "You are (like) the female companions of Joseph.(1) Order Abū Bakr to lead the prayer."

٥٩٨ - حَدَّثَنَا بَدَلُ بْنُ المُحَبَّرِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قَالَ لَهَا: مُرِى أَبَا بَكْرٍ يُصَلِّى بِالنَّاسِ، قَالَتْ: إِنَّهُ رَجُلٌ أَسِيفٌ مَتَى يَقُمْ مَقَامَكَ رَقَّ. فَعَادَ فَعَادَتْ. قَالَ شُعْبَةُ: فَقَالَ فِى الثَّالِثَةِ أَوِ الرَّابِعَةِ: إِنَّكُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ.

599. Narrated Abū Mūsā: When the Prophet ﷺ fell ill, he said, "Order Abū Bakr to lead the people in prayer." ʿAisha said, "Abū Bakr is a soft-hearted person. The Prophet ﷺ gave the same order again and she again gave the same reply. He again said, "Order Abū Bakr (to lead the prayer)! You are (like) the female companions of Joseph." Consequently Abū Bakr led the people in prayer in the like-time of the Prophet ﷺ

٥٩٩ - حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى: حَدَّثَنَا زَائِدَةُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِى بُرْدَةَ بْنِ أَبِى مُوسَى، عَنْ أَبِيهِ قَالَ: مَرِضَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم فَقَالَ: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ كَذَا، فَقَالَ مِثْلَهُ، فَقَالَتْ: مِثْلَهُ، فَقَالَ: مُرُوا أَبَا بَكْرٍ فَإِنَّكُنَّ صَوَاحِبُ يُوسُفَ. فَأَمَّ أَبُو بَكْرٍ فِى حَيَاةِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم، فَقَالَ حُسَيْنٌ عَنْ زَائِدَةَ: رَجُلٌ رَقِيقٌ.

600. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "O Allāh!

٦٠٠ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ،

---

(1) The women who cut their hands with their knives on looking at Joseph, for they were fascinated and embarrassed by his beauty.

Save ʿAiyyāsh bin Abī Rabīʿa (from the unjust treatment of the infidels). O Allāh! Save Salama bin Hishām. O Allāh! Save Al-Walīd, O Allāh! Save the weak amongst the believers. O Allāh! Send Your Punishment on (the tribe of) Mudar. O Allāh! Let them suffer from years (of drought) similar to that inflicted during the life-time of Joseph."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسِنِي يُوسُفَ.

601. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "May Allāh bestow His Mercy on Lot. He wanted to have powerful support. If I were to stay in prison (for a period equal to) the stay of Joseph (in prison) and then the offer of freedom came to me, then I would have accepted it."

(See Ḥadīth No. 591)

٦٠١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ ابْنِ أَسْمَاءَ ابْنِ أَخِي جُوَيْرِيَةَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: يَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ وَلَوْ لَبِثْتُ فِي السِّجْنِ مَا لَبِثَ يُوسُفُ ثُمَّ أَتَانِي الدَّاعِي لَأَجَبْتُهُ.

602. Narrated Masrūq: I asked Um Rumān, ʿAisha's mother about the accusation forged against ʿAisha. She said, "While I was sitting with ʿAisha, an Anṣari woman came to us and said, 'Let Allāh condemn such-and-such person.' I asked her, 'Why do you say so?' She replied, 'For he has spread the (slanderous) story.' ʿAisha said, 'What story?' The woman then told her the story. ʿAisha asked, 'Have Abū Bakr and Allāh's Apostle ﷺ heard about it?'

٦٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ أُمَّ رُومَانَ وَهِيَ أُمُّ عَائِشَةَ عَمَّا قِيلَ فِيهَا مَا قِيلَ، قَالَتْ: بَيْنَمَا أَنَا مَعَ عَائِشَةَ جَالِسَتَانِ إِذْ وَلَجَتْ عَلَيْنَا امْرَأَةٌ مِنَ الْأَنْصَارِ، وَهِيَ تَقُولُ: فَعَلَ اللهُ بِفُلَانٍ وَفَعَلَ، قَالَتْ: فَقُلْتُ لِمَ؟ قَالَتْ: إِنَّهُ نَمَا ذِكْرَ الْحَدِيثِ. فَقَالَتْ عَائِشَةُ: أَيُّ حَدِيثٍ؟

She said, 'Yes.' ʿAisha fell down senseless (on hearing that), and when she came to her senses, she got fever and shaking of the body. The Prophet ﷺ came and asked, 'What is wrong with her?' I said, 'She has got fever because of a story which has been rumoured.' ʿAisha got up and said, 'By Allāh! Even if I took an oath, you would not believe me, and if I put forward an excuse, you would not excuse me. My example and your example is just like that example of Jacob and his sons. Against that which you claim, it is Allāh (Alone) Whose Help can be sought.' (12 : 18) The Prophet ﷺ left and then Allāh revealed the Verses (concerning the matter), and on that ʿAisha said, 'Thanks to Allāh (only) but not to anybody else.' "

فَأَخْبَرْتُهَا، قَالَتْ: فَسَمِعَهُ أَبُو بَكْرٍ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ قَالَتْ: نَعَمْ، فَخَرَّتْ مَغْشِيًّا عَلَيْهَا، فَمَا أَفَاقَتْ إِلاَّ وَعَلَيْهَا حُمَّى بِنَافِضٍ. فَجَاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: مَا لِهَذِهِ؟ قُلْتُ: حُمَّى أَخَذَتْهَا مِنْ أَجْلِ حَدِيثٍ تُحُدِّثَ بِهِ، فَقَعَدَتْ فَقَالَتْ: وَاللهِ لَئِنْ حَلَفْتُ لاَ تُصَدِّقُونَنِي، وَلَئِنِ اعْتَذَرْتُ لاَ تَعْذِرُونَنِي. فَمَثَلِي وَمَثَلُكُمْ كَمَثَلِ يَعْقُوبَ وَبَنِيهِ ـ وَاللهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ـ فَانْصَرَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَأَنْزَلَ اللهُ مَا أَنْزَلَ فَأَخْبَرَهَا، فَقَالَتْ: بِحَمْدِ اللهِ لاَ بِحَمْدِ أَحَدٍ.

603. Narrated ʿUrwa : I asked ʿAisha رضي الله عنها, the wife of the Prophet ﷺ about the meaning of the following Verse :—

> 'Until when the apostles give up hope (of their people) and come to suspect that they were treated as liars.........' (12 : 110)

ʿAisha replied, "Really, their nations did not believe them." I said, "By Allāh! They were definite that their nations treated them as liars and it was not a matter of suspecting." ʿAisha said, "O ʿUraiya (i. e. ʿUrwa)! No doubt, they were quite sure about it."

٦٠٣ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: أَرَأَيْتِ قَوْلَهُ ـ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا ـ أَوْ كُذِبُوا ـ قَالَتْ: بَلْ كَذَّبَهُمْ قَوْمُهُمْ، فَقُلْتُ: وَاللهِ لَقَدِ اسْتَيْقَنُوا أَنَّ قَوْمَهُمْ كَذَّبُوهُمْ وَمَا هُوَ بِالظَّنِّ. فَقَالَتْ: يَا عُرَيَّةُ، لَقَدِ اسْتَيْقَنُوا بِذَلِكَ. قُلْتُ: فَلَعَلَّهَا أَوْ كُذِبُوا، قَالَتْ: مَعَاذَ اللهِ،

I said, "May the Verse be read in such a way as to mean that the apostles thought that Allāh did not help them?" (1) ʿAisha said, "Allāh forbid! (Impossible) The Apostles did not suspect their Lord of such a thing. But this Verse is concerned with the Apostles' followers who had faith in their Lord and believed in their apostles and their period of trials was long and Allāh's Help was delayed till the apostles gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh's Help then came to them." (Explanation of a few Quranic words not translated.)

Narrated Ibn ʿUmar رضي الله عنهما: The Prophet ﷺ said, "The honourable, the son of the honourable, the son of the honourable, the son of the honourable (was) Joseph, the son of Jacob, the son of Isaac, the son of Abraham عَلَيْهِمُ السَّلام."

لَمْ تَكُنِ الرُّسُلُ تَظُنُّ ذَلِكَ بِرَبِّهَا. وأَمَّا هَذِهِ الآيَةُ قَالَتْ: هُمْ أَتْبَاعُ الرُّسُلِ الذِينَ آمَنُوا بِرَبِّهِمْ وَصَدَّقُوهُمْ وطَالَ عَلَيْهِمُ البَلاءُ واسْتَأخَرَ عَنْهُمُ النَّصْرُ حَتَّى إذَا اسْتَيْأسَتْ مِمَّنْ كَذَّبَهُمْ مِنْ قَوْمِهِمْ - وظَنُّوا أنَّ أتْبَاعَهُمْ كَذَّبُوهُمْ جَاءَهُمْ نَصْرُ اللهِ. قَالَ أَبُو عَبْدِ اللهِ: اسْتَيْأَسُوا: اسْتَفْعَلُوا مِنْ يَئِسْتُ مِنْهُ، مِنْ يُوسُفَ - ولا تَيْأَسُوا مِنْ رَوْحِ اللهِ -: مَعْنَاهُ الرَّجَاءُ. أَخْبَرَنِي عَبْدَةُ: حدَّثنا عبدُ الصَّمد، عَنْ عبدِالرحمن، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: الكَرِيمُ ابنُ الكَرِيمِ ابنِ الكَرِيمِ ابنِ الكَرِيمِ: يُوسُفُ بنُ يَعْقُوبَ بنِ إِسحَاقَ بنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلامُ.

(17) CHAPTER. The Statement of Allāh تعالى :—

> 'And (remember) Job (i. e. Aiyūb), when he cried to his Lord: I am suffering from sickness and You are the Most Merciful of all that are Merciful.' (21 : 83)

بابُ قَوْلِ اللهِ تَعالى - وأيُّوبَ إذْ نادَى رَبَّهُ أنِّي مَسَّنِيَ الضُّرُّ وأنْتَ أرْحَمُ الرَّاحِمِينَ - ارْكُضْ: اضْرِبْ، يَرْكُضُونَ: يَعْدُونَ.

---

(1) The Verse contains a word which may be read as 'Kudhdhibū' or 'Kudhibū.' Hence the difference in its interpretation.

604. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "While Job was naked, taking a bath, a swarm of gold locusts fell on him and he started collecting them in his garment. His Lord called him, 'O Job! Have I not made you too rich to need what you see?', He said, 'Yes, O Lord! But I cannot dispense with Your Blessing.'"

٦٠٤ ـ حَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليهِ وسلَّم قالَ: بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي ثَوْبِهِ فَنَادَى رَبُّهُ: يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى يَا رَبِّ، وَلَكِنْ لا غِنَى لِي عَنْ بَرَكَتِكَ.

(18) CHAPTER :

'Also mention in the Book Moses :
For he was sincere
And he was an apostle and prophet.
And We called him from the right side
Of the Tūr Mount and brought him near
To us to (talk) to him. (19:51)

(Explanation of some Quranic words not translated.)

بَابٌ ـ وَاذْكُرْ فِي الكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولاً نَبِيًّا وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ـ كَلَّمَهُ يُقَالُ لِلوَاحِدِ وَلِلاثْنَيْنِ، وَيُقَالُ خَلَصُوا: اعْتَزَلُوا. نَجِيًّا وَالجَمْعُ أَنْجِيَةٌ، يَتَنَاجَوْنَ. تَلَقَّفَ: تَلَقَّمَ.

605. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ returned to Khadija while his heart was beating rapidly. She took him to Waraqa bin Naufal who was a Christian convert and used to read the Gospels in Arabic. Waraqa asked (the Prophet ﷺ), "What do you see?" When he told him, Waraqa said, "That is the same angel whom Allāh sent to

٦٠٥ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابنِ شِهَابٍ: سَمِعْتُ عُرْوَةَ قالَ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنها: فَرَجَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إلى خَدِيجَةَ يَرْجُفُ فُؤَادُهُ، فَانْطَلَقَتْ بِهِ إلى وَرَقَةَ بنِ نَوْفَلٍ وكانَ رَجُلاً تَنَصَّرَ يَقْرَأُ الإِنْجِيلَ

(the Prophet) Moses. Should I live till you receive the Divine Message, I will support you strongly."

(19) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ :—

'Has the story of Moses reached
you !
Behold, he saw a fire.
So he said to his family : Wait ;
I see a fire ; perhaps I can bring
you
Some burning brand there from,
Or find some guidance at the fire.
But when he came to the fire,
A voice was heard :
O Moses ! Verily I am your Lord !
Therefore, take off your shoes,
For you are in the Sacred Valley,
Tuwa.' (20 : 9-12)

(Explanation of some Quranic words not translated)

بالعَرَبِيَّةِ، فقالَ ورَقَةُ: ماذَا تَرَى؟ فأخبَرَهُ فقالَ ورَقَةُ: هذَا النَّامُوسُ الذِى أنْزَلَ اللهُ عَلَى مُوسَى، وإنْ أدْرَكَنِى يَوْمُكَ أنْصُرْكَ نَصْرًا مُؤَزَّرًا. النَّامُوسُ: صاحِبُ السِّرِّ الذِى يُطْلِعُهُ بِما يَسْتُرُهُ عنْ غَيرِهِ.

بابُ قَوْلِ اللهِ عَزَّ وَجَلَّ - وهَلْ أتاكَ حَدِيثُ مُوسَى إذْ رَأى نارًا - إلى قَوْلِهِ - بالوَادِ المُقَدَّسِ طُوًى -

آنَسْتُ: أبْصَرْتُ - نارًا لَعَلِّى آتِيكُمْ مِنها بِقَبَسٍ - الآيَةَ. قالَ ابنُ عَبَّاسٍ: المُقَدَّسُ: المُبارَكُ. طُوًى: اسمُ الوَادِى. سِيرَتَها: حالَتَها. والنُّهَى: التُّقَى. بِمَلْكِنا: بأمرِنا. هَوَى: شَقِىَ. فارِغًا إلاَّ مِنْ ذِكْرِ مُوسَى. رِدْءًا: كَىْ يُصَدِّقَنِى، ويُقالُ مُغِيثًا أوْ مُعِينًا. يَبْطُشُ ويَبْطِشُ، يأتَمِرُونَ: يَتَشاوَرُونَ والجِذْوَةُ: قِطْعَةٌ غَلِيظَةٌ منَ الخَشَبِ لَيْسَ لها لَهَبٌ، سَنَشُدُّ: سَنُعِينُكَ. كُلَّما عَزَّزْتَ شَيْئًا فقَدْ جَعَلْتَ لهُ عَضُدًا. وقالَ غَيْرُهُ كُلَّما لَمْ يَنْطِقْ بِحَرْفٍ أوْ فِيهِ تَمْتَمَةٌ أوْ فَأْفَأةٌ فَهِىَ عُقْدَةٌ. أزْرِى: ظَهْرِى. فَيُسْحِتَكُمْ: فَيُهْلِكَكُمْ. المُثْلَى تأنِيثُ الأمْثَلِ. يَقُولُ بِدِينِكُمْ. يُقالُ خُذِ المُثْلَى، خُذِ الأمْثَلَ. ثُمَّ ائْتُوا صَفًّا. يُقالُ: هَلْ أتَيْتَ الصَّفَّ اليَوْمَ؟ يَعْنِى

المُصَلَّى الَّذِي يُصَلَّى فِيهِ. فَأَوْجَسَ: أَضْمَرَ خَوْفاً فَذَهَبَتِ الوَاوُ مِنْ خِيفَةً - لِكَسْرَةِ الحاءِ - فِي جُذُوعِ النَّخْلِ - عَلَى جُذُوعٍ. خَطْبُكَ: بَالُكَ. مِسَاسَ: مَصْدَرُ مَاسَّهُ مِسَاساً. لَنَنْسِفَنَّهُ: لَنُذْرِيَنَّهُ. الضَّحَاءُ: الحَرُّ. قُصِّيهِ: اتَّبِعِي أَثَرَهُ، وَقَدْ يَكُونُ أَنْ يَقُصَّ الكَلَامَ نَحْنُ نَقُصُّ عَلَيْكَ. عَنْ جُنُبٍ: عَنْ بُعْدٍ، وَعَنْ جَنَابَةٍ وَعَنِ اجْتِنَابٍ وَاحِدٌ. قَالَ مُجَاهِدٌ: عَلَى قَدَرٍ: مَوْعِدٌ. لَا تَنِيَا: لَا تَضْعُفَا. مَكَاناً سِوًى: مُنْصَفٌ بَيْنَهُمْ. يَبَساً: يَابِساً. مِنْ زِينَةِ القَوْمِ، الحُلِيُّ الَّذِي اسْتَعَارُوا مِنْ آلِ فِرْعَوْنَ فَقَذَفْتُهَا: أَلْقَيْتُهَا، أَلْقَى: صَنَعَ. فَنَسِيَ مُوسَى، هُمْ يَقُولُونَهُ: أَخْطَأَ الرَّبَّ أَنْ لَا يَرْجِعَ إِلَيْهِمْ قَوْلاً فِي العِجْلِ.

٦٠٦ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ حَتَّى أَتَى السَّمَاءَ الخَامِسَةَ فَإِذَا هَارُونُ قَالَ: هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ: مَرْحَباً بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، تَابَعَهُ ثَابِتٌ وَعَبَّادُ بْنُ أَبِي عَلِيٍّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

606. Narrated Mālik bin Ṣaʿṣaʿa: Allāh's Apostle ﷺ talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet ﷺ), "This is Aaron." The Prophet ﷺ said, "Gabriel greeted him and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.'"

(20) CHAPTER :—

'A believer, a man from among the people of Pharaoh, hiding his belief, said, "Will you murder a man just for saying, 'My Lord is Allāh ?' — When he has indeed come to you with clear signs from your Lord ? And if he be a liar, on him is the sin of his lie ; but if he is telling the truth, then some of what he warns you of will befall you. Truly, Allāh does not guide him who is a transgressor, a liar.' " (40 : 28)

بابٌ - وَقالَ رَجُلٌ مُؤمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إيمانَهُ - إلى قَولِهِ - مُسْرِفٌ كَذّابٌ -.

(21) CHAPTER. The Statement of Allāh ﷻ :—

'Has the story of Moses reached you ?' (79 : 15)

and : 'And Allāh spoke to Moses directly.' (4 : 164)

بابُ قَوْلِ اللهِ تَعالى - وَهَلْ أتاكَ حَدِيثُ مُوسَى - وَكَلَّمَ اللهُ مُوسَى تَكْلِيماً. -

607. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "On the night of my Ascension to Heaven, I saw (the prophet) Moses who was a thin person with lank hair, looking like one of the men of the tribe of Shanu'a ; and I saw Jesus who was of average height with red face as if he had just come out of bath-room. And I resemble prophet Abraham more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Gabriel said, 'Drink whichever you like.' I took the milk and drank it.

٦٠٧ - حَدَّثَنا إبْرَاهِيمُ بْنُ مُوسَى: أخْبَرَنا هِشامُ بْنُ يُوسُفَ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لَيْلَةَ أُسْرِيَ بِهِ: رَأيْتُ مُوسَى وإذَا رَجُلٌ ضَرْبٌ رَجِلٌ كأنَّهُ مِنْ رجالِ شَنُوءَةَ، ورَأيْتُ عيسَى فإذَا هُوَ رَجُلٌ رَبْعَةٌ أحْمَرُ كأنَّما خَرَجَ مِنْ دِيماسٍ، وأنا أشْبَهُ ولدِ إبْرَاهِيمَ بِهِ ثُمَّ أُتِيتُ بإناءَيْنِ في أحَدِهِمَا لَبَنٌ وفي الآخَرِ خَمْرٌ فَقالَ:

Gabriel said, ' You have accepted what is natural, (True Religion i. e. Isiam) and if you had taken the wine, your followers would have gone astray.' "

608. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, " One should not say that I am better than Jonah (i.e. Yunus) bin Matta." So, he mentioned his father Matta. The Prophet ﷺ mentioned the night of his Ascension and said, " The prophet Moses was brown, a tall person as if from the people of the tribe of S͟hanuʾa. Jesus was a curly-haired man of moderate height." He also mentioned Mālik, the gate-keeper of the (Hell) Fire, and Ad-Dajjāl (i. e. Pseudo-Christ).

609. Narrated Ibn ʿAbbās رضي الله عنهما : When the Prophet ﷺ came to Medina, he found (the Jews) fasting on the day of ʿĀs͟hūrāʾ (i. e. 10th of Muḥarram). They used to say : " This is a great day on which Allāh saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allāh." The Prophet ﷺ said, " I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it.

اشْرَبْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ: أَخَذْتَ الفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ.

٦٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا العَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ، يَعْنِي ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: لا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، وَنَسَبَهُ إِلى أَبِيهِ. وذَكَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لَيْلَةَ أُسْرِيَ بِهِ فَقَالَ: مُوسَى آدَمُ طُوَالٌ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وقَالَ: عِيسَى جَعْدٌ مَرْبُوعٌ. وذَكَرَ مَالِكَ خَازِنَ النَّارِ، وذَكَرَ الدَّجَّالَ.

٦٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لَمَّا قَدِمَ المَدِينَةَ وَجَدَهُمْ يَصُومُونَ يَوْمًا يَعْنِي عَاشُورَاءَ فَقَالُوا: هَذَا يَوْمٌ عَظِيمٌ، وَهُوَ يَوْمٌ نَجَّى اللهُ فِيهِ مُوسَى، وأَغْرَقَ آلَ فِرْعَوْنَ فَصَامَ مُوسَى شُكْرًا لله. فَقَالَ: أَنَا أَوْلَى بِمُوسَى مِنْهُمْ فَصَامَهُ، وأَمَرَ بِصِيَامِهِ.

(22) CHAPTER. The Statement of Allāh ﷻ :—

'We appointed for Moses thirty nights...... (upto)........
And I am the first to believe.'
(7 : 142-143)

(Explanation of a few Quranic words not translated.)

بَابُ قَوْلِ اللهِ تَعالى ـ وَوَاعَدْنَا مُوسَى ثَلاثِينَ لَيْلَةً ـ إلى قَوْلِهِ ـ وأنا أوَّلُ المُؤْمِنِينَ ـ

يُقالُ : دَكَّهُ : زَلْزَلَهُ . فَدُكَّتا : فَدُكِكْنَ ، جَعَلَ الجِبالَ كالوَاحِدَةِ . كما قالَ اللهُ عَزَّ وجَلَّ ـ أنَّ السَّمَوَاتِ والأرْضَ كانَتا رَتْقا ـ ولم يَقُلْ كُنَّ رَتْقا مُلْتَصِقَتَيْنِ . أُشْرِبُوا ، ثَوْبٌ مُشْرَبٌ : مَصْبُوغٌ . قالَ ابنُ عَبَّاسٍ : انْبَجَسَتْ : انْفَجَرَتْ . و إذْ نَتَقْنا الجَبَلَ : رَفَعْنا .

610. Narrated Abū Sa'īd رضي الله عنه : The Prophet ﷺ said, "People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness, and behold ! There I will see Moses holding one of the legs of Allāh's Throne. I will wonder whether he has become conscious before me or he has been rewarded, because of his unconsciousness at the Tur (mountain) which he received (on the earth)."

٦١٠ ـ حدَّثَنا مُحَمَّدُ بن يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنْ عمرِو بنِ يَحْيى ، عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : النَّاسُ يَصْعَقُونَ يَوْمَ القِيامَةِ فأكُونُ أوَّلَ مَنْ يُفِيقُ ، فإذَا أنَا بِمُوسَى آخِذٌ بِقائمةٍ مِنْ قَوَائمِ العَرْشِ فَلا أدْرِي أفاقَ قَبْلي أمْ جُوزِيَ بِصَعْقَةِ الطُّورِ ؟

611. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Were it not for Banī Israel, meat would not decay ; and were it not for Eve, no woman would ever betray her husband."

٦١١ ـ حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ الجُعْفِيُّ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : لَوْلا بَنُو إسْرَائيلَ لم يَخْنَزِ اللَّحْمُ ، ولَوْلا حَوَّاءُ لَمْ تَخُنْ أُنْثى زَوْجَها الدَّهْرَ .

CHAPTER. (Explanation of a few Quranic words not translated.)

(23) CHAPTER. The story of Al-Khadir with Moses عليهما السلام.

612. Narrated Ibn ʿAbbās that he differed with Al-Ḥur bin Qais Al-Fazārī regarding the companion of Moses. Ibn ʿAbbās said that he was Al-Khaḍir. Meanwhile Ubai bin Kaʿb passed by them and Ibn ʿAbbās called him saying, "My friend and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allāh's Apostle ﷺ mentioning something about him?" He said, "Yes, I heard Allāh's Apostle ﷺ saying, 'While Moses was sitting in the company of some Israelites, a man came and asked (him), 'Do you know anyone who is more learned than you?' Moses replied, 'No.' So, Allāh sent the Divine Inspiration:

'Yes, Our slave, Khaḍir (is more learned than you).' Moses asked how to meet him (i. e. Khaḍir). So, the fish made as a sign for him and he was told that when the fish was lost, he should return and there he would meet him. So, Moses went on looking for the sign of the fish in the sea. The servant boy of Moses said to

بابُ طُوفانٍ مِنَ السَّيْلِ. يُقالُ لِلمَوْتِ الكَثِيرِ: طُوفانٌ. القُمَّلُ: الحُمْنانُ يُشْبِهُ صِغارَ الحَلَمِ. حَقِيقٌ: حَقٌّ. سُقِطَ: كُلُّ مَنْ نَدِمَ فَقَدْ سُقِطَ فِى يَدِهِ.

بابُ حَدِيثِ الخَضِرِ مَعَ مُوسَى عَلَيْهِما السَّلام.

٦١٢ - حَدَّثَنا عَمْرُو بنُ مُحَمَّدٍ: حَدَّثَنا يَعْقُوبُ بنُ إِبْراهِيمَ قالَ: حَدَّثَنِى أَبِى، عَنْ صالِحٍ، عَنِ ابنِ شِهابٍ: أَنَّ عُبَيْدَ اللهِ بنَ عَبْدِ اللهِ أَخْبَرَهُ عَنِ ابنِ عَبَّاسٍ: أَنَّهُ تَمارَى هُوَ والحُرُّ بنُ قَيْسٍ الفَزارِىُّ فِى صاحِبِ مُوسَى، قالَ ابنُ عَبَّاسٍ: هُوَ خَضِرٌ، فَمَرَّ بِهِما أُبَيُّ بنُ كَعْبٍ فَدَعاهُ ابنُ عَبَّاسٍ فَقالَ: إِنِّى تَمارَيْتُ أَنا وَصاحِبِى هذا فِى صاحِبِ مُوسَى الذِى سَأَلَ السَّبِيلَ إِلى لُقِيِّهِ، هَلْ سَمِعْتَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَذْكُرُ شَأْنَهُ؟ قالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: بَيْنَما مُوسَى فِى مَلَإٍ مِنْ بَنِى إِسْرائِيلَ جاءَهُ رَجُلٌ فَقالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قالَ: لا، فَأَوْحَى اللهُ إِلى مُوسَى: بَلَى، عَبْدُنا خَضِرٌ. فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ. فَجُعِلَ لَهُ الحُوتُ آيَةً. وَقِيلَ لَهُ إِذا فَقَدْتَ الحُوتَ فارْجِعْ

him, 'Do you know that when we were sitting by the side of the rock, I forgot the fish, and it was only Satan who made me forget to tell (you) about it.' Moses said, 'That was what we were seeking after,' and both of them returned, following their footmarks and found Khadir; and what happened to them then, is mentioned in Allah's Book."

فإنَّكَ ستَلْقاهُ، فكانَ يَتْبَعُ الحوتَ فى البَحْرِ ـ فَقالَ لِمُوسَى فَتاهُ: أرَأيْتَ إذْ أوَيْنا إلى الصَّخْرَةِ فإنِّى نَسِيتُ الحُوتَ وما أنْسانِيهِ إلاَّ الشَّيْطانُ أنْ أذْكُرَهُ ـ فَقالَ مُوسَى ـ ذَلِكَ ما كُنَّا نَبْغِ فارْتَدَّا عَلَى آثارِهِما قَصَصًا ـ فَوَجَدا خَضِرا فَكانَ مِنْ شَأْنِهِما الذى قَصَّ اللهُ فى كِتابِهِ.

613. Narrated Sa'id bin Jubair: I said to Ibn 'Abbas, "Nauf Al-Bukali claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn 'Abbas said, "Allah's enemy (i. e. Nauf) has told a lie. Ubai bin Ka'b told us that the Prophet ﷺ said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him. So, Allah said to him, 'Yes, at the junction of the two seas there is a Slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a large basket and proceeded along with his (servant) boy, Yusha' bin Nun, till they reached the rock where they laid their heads (i. e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea.

٦١٣ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ: حدَّثَنا عَمْرُو بنُ دِينارٍ قالَ: أخْبَرَنى سَعِيدُ بنُ جُبَيْرٍ قالَ: قُلْتُ لابنِ عَبَّاسٍ: إنَّ نَوْفا البِكالى يَزْعُمُ أنَّ مُوسَى صاحِبَ الخَضِرِ لَيْسَ هُوَ مُوسَى بَنِى إسْرائيلَ، إنَّما مُوسَى آخَرُ فَقالَ: كَذَبَ عَدُوُّ اللهِ، حدَّثَنا أُبَىُّ بنُ كَعْبٍ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم أنَّ مُوسَى قامَ خَطِيبا فى بَنِى إسْرائيلَ فَسُئِلَ: أىُّ النَّاسِ أعْلَمُ؟ فَقالَ: أنا، فَعَتَبَ اللهُ عليه إذْ لَمْ يَرُدَّ العِلْمَ إلَيْهِ، فَقالَ لَهُ: بَلَى، لى عَبْدٌ بِمَجْمَعِ البَحْرَيْنِ هُوَ أعْلَمُ مِنْكَ. قالَ: أىْ رَبِّ، ومَنْ لى بِهِ؟ ورُبَّما قالَ سُفْيانُ: أىْ رَبِّ، وكَيْفَ لى بِهِ؟ قالَ: تَأْخُذُ حُوتا، فَتَجْعَلُهُ فى مِكْتَلٍ حَيْثُما فَقَدْتَ الحُوتَ فَهُوَ ثَمَّ، ورُبَّما قالَ فَهُوَ ثَمَّةَ. وأخَذَ حُوتا فَجَعَلَهُ فى مِكْتَلٍ، ثُمَّ انْطَلَقَ هُوَ وفَتاهُ يُوشَعُ بنُ نُونٍ حَتَّى أتَيا الصَّخْرَةَ

It took its way into the sea (straight) as in a tunnel. Allāh stopped the flow of water over the fish and it became like an arch (the Prophet ﷺ pointed out this arch with his hands). They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allāh had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?.' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Banī Isrāel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allāh has taught you.' He said, 'O Moses! I have some of the Knowledge of Allāh which Allāh has taught me, and which you do not know, while you have some of the Knowledge of Allāh which Allāh has taught you and which I do not know.' Moses asked, 'May I follow you?' He

وَضَعَا رُءُوسَهُمَا. فَرَقَدَ مُوسَى وَاضْطَرَبَ الحُوتُ فَخَرَجَ فَسَقَطَ فِى البَحْرِ فَاتَّخَذَ سَبِيلَهُ فِى البَحْرِ سَرَبًا، فَأَمْسَكَ اللهُ عَنِ الحُوتِ جِرْيَةَ المَاءِ فَصَارَ مِثْلَ الطَّاقِ فَقَالَ: هَكَذَا مِثْلَ الطَّاقِ، فَانْطَلَقَا يَمْشِيَانِ بِقِيَّةَ لَيْلَتِهِمَا وَيَوْمَهُمَا حَتَّى إِذَا كَانَ مِنَ الغَدِ قَالَ لِفَتَاهُ ـ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ـ وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ حَيْثُ أَمَرَهُ اللهُ. قَالَ لَهُ فَتَاهُ ـ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّى نَسِيتُ الحُوتَ وَمَا أَنْسَانِيهِ إِلاَّ الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِى البَحْرِ عَجَبًا ـ فَكَانَ لِلحُوتِ سَرَبًا وَلَهُمَا عَجَبًا، قَالَ مُوسَى ـ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ـ رَجَعَا يَقُصَّانِ آثَارَهُمَا حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًّى بِثَوْبٍ فَسَلَّمَ مُوسَى فَرَدَّ عَلَيْهِ فَقَالَ: وَأَنَّى بِأَرْضِكَ السَّلاَمُ، قَالَ: أَنَا مُوسَى، قَالَ: مُوسَى بَنِى إِسْرَئِيلَ؟ قَالَ: نَعَمْ أَتَيْتُكَ لِتُعَلِّمَنِى مِمَّا عُلِّمْتَ رُشْدًا. قَالَ: يَا مُوسَى إِنِّى عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ اللهُ لاَ تَعْلَمُهُ، وَأَنْتَ عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لاَ أَعْلَمُهُ قَالَ: هَلْ أَتَّبِعُكَ؟ قَالَ: ـ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِىَ صَبْرًا وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا ـ إِلَى قَوْلِهِ ـ

said, ‘ But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand ? ’ (Moses said, ‘ You will find me, if Allāh so will, truly patient, and I will not disobey you in aught.’) So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board. The crew recognised Al-Khaḍir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khaḍir said to Moses, ‘ O Moses ! My knowledge and your knowledge have not decreased Allāh’s Knowledge except as much as this sparrow has decreased the water of the sea with its beak.’ Then suddenly Al-Khaḍir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, ‘ What have you done ? They took us on board charging us nothing ; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.’ Al-Khaḍir replied, ‘ Did I not tell you that you would not be able to remain patient with me ? ’ Moses replied, ‘ Do not blame me for what I have forgotten, and do not be hard upon me for my fault.’ So, the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

أَمْراً ـ فانْطَلَقا يَمْشِيانِ عَلى ساحِلِ البَحْرِ فَمَرَّتْ بِهِما سَفِينَةٌ كَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ فَعَرَفُوا الخَضِرَ فَحَمَلُوهُ بِغَيْرِ نَوْلٍ. فَلَمَّا رَكِبا فى السَّفِينَةِ جاءَ عُصْفُورٌ فَوَقَعَ عَلى حَرْفِ السَّفِينَةِ فَنَقَرَ فى البَحْرِ نَقْرَةً أَوْ نَقْرَتَينِ، قالَ لَهُ الخَضِرُ: يا مُوسَى، ما نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلاَّ مِثْلَ ما نَقَصَ هذَا العُصْفُورُ بِمِنْقارِهِ مِنَ البَحْرِ، إِذْ أَخَذَ الفَأْسَ فَنَزَعَ لَوْحاً فَلَمْ يَفْجَأْ مُوسَى إِلاَّ وَقَدْ قَلَعَ لَوْحاً بِالقَدُّومِ، فَقالَ لَهُ مُوسَى: ما صَنَعْتَ؟ قَوْمٌ حَمَلُونا بِغَيْرِ نَوْلٍ عَمَدْتَ إِلى سَفِينَتِهِمْ فَخَرَقْتَها لِتُغْرِقَ أَهْلَها لَقَدْ جِئْتَ شَيْئاً إِمْراً ـ قالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً قالَ لا تُؤاخِذْنى بِما نَسِيتُ وَلا تُرْهِقْنى مِنْ أَمْرِى عُسْراً ـ فَكانَتِ الأُولى مِنْ مُوسَى نِسْياناً. فَلَمَّا خَرَجا مِنَ البَحْرِ مَرُّوا بِغُلامٍ يَلْعَبُ مَعَ الصِّبْيانِ فَأَخَذَ الخَضِرُ بِرَأْسِهِ فَقَلَعَهُ بِيَدِهِ هَكَذا، وَأَوْمَأَ سُفْيانُ بِأَطْرافِ أَصابِعِهِ كَأَنَّهُ يَقْطِفُ شَيْئاً، فَقالَ لَهُ مُوسَى :ـ أَقَتَلْتَ نَفْساً زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئاً نُكْراً قالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً ـ قالَ إِنْ سَأَلْتُكَ عَنْ شَىْءٍ بَعْدَها فَلا تُصاحِبْنى قَدْ بَلَغْتَ مِنْ لَدُنِّى عُذْراً فانْطَلَقا حَتَّى

Al-Khaḍir took hold of the boy's head and plucked it with his hand like this. (Sufyān, the sub-narrator, pointed with his finger-tips as if he was plucking some fruit.) Moses said to him, 'Have you killed an innocent person who has not killed any person? You have really done a horrible thing.' Al-Khaḍir said, 'Did I not tell you that you could not remain patient with me?' Moses said, 'If I ask you about anything after this, don't accompany me. You have received an axcuse from me.' Then both of them went on till they came to some people of a village, and they asked its inhabitants for food but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al-Khaḍir repaired it just by touching it with his hands). (Sufyān, the sub-narrator, pointed with his hands, illustrating how Al-Khaḍir passed his hands over the wall upwards.) Moses said, 'These are people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it.' Al-Khaḍir said, 'Now we must apart from each other, and I shall tell you the explanation of those things on which you could not remain patient.'" The Prophet ﷺ added, "We wished that Moses could have remained patient by virtue of which Allāh might have told us more about their story." (Sufyān, the sub-narrator, said that

إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ ـ مَائِلًا أَوْمَأَ بِيَدِهِ هَكَذَا وَأَشَارَ سُفْيَانُ كَأَنَّهُ يَمْسَحُ شَيْئًا إِلَى فَوْقٍ فَلَمْ أَسْمَعْ سُفْيَانَ ـ يَذْكُرُ مَائِلًا إِلَّا مَرَّةً ، قَالَ : قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُضَيِّفُونَا عَمَدْتَ إِلَى حَائِطِهِمْ ـ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا ؟ قَالَ هَذَا فِرَاقُ بَيْنِى وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ـ قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : وَدِدْنَا أَنَّ مُوسَى كَانَ صَبَرَ فَقَصَّ اللهُ عَلَيْنَا مِنْ خَبَرِهِمَا. قَالَ سُفْيَانُ : قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : يَرْحَمُ اللهُ مُوسَى لَوْ كَانَ صَبَرَ يُقَصُّ عَلَيْنَا مِنْ أَمْرِهِمَا. وَقَرَأَ ابْنُ عَبَّاسٍ ـ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا ـ وَأَمَّا الْغُلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ ثُمَّ قَالَ لِى سُفْيَانُ : سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ وَحَفِظْتُهُ مِنْهُ. قِيلَ لِسُفْيَانَ : حَفِظْتَهُ قَبْلَ أَنْ تَسْمَعَهُ مِنْ عَمْرٍو أَوْ تَحَفَّظْتَهُ مِنْ إِنْسَانٍ ؟ فَقَالَ : مِمَّنْ أَتَحَفَّظُهُ ؟ وَرَوَاهُ أَحْمَدُ عَنْ عَمْرٍو : غَيْرِى سَمِعْتُهُ مِنْهُ مَرَّتَيْنِ أَوْ ثَلَاثًا وَحَفِظْتُهُ مِنْهُ .

the Prophet ﷺ said, "May Allāh bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

614. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Al-Khaḍir (1) was named so because he sat on a barren white land, it turned green with plantation after sitting on it."

٦١٤ ـ حدَّثَنا مُحَمَّدُ بنُ سَعِيدٍ الأَصْبهانيُّ: أخْبرَنا ابنُ المُبارَكِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: إنَّما سُمِّيَ الخَضِرُ لأنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فإذا هِيَ تَهْتَزُّ من خَلْفِهِ خَضْرَاءَ. قالَ: الحَمويُّ: قالَ مُحَمَّدُ بنُ يُوسُفَ بنِ مَطَرٍ الفَرَبْرِيُّ: حدَّثَنا عَلِيُّ بنُ خَشْرَمٍ، عَنْ سُفْيانَ بِطُولِهِ.

(24) CHAPTER.

بابٌ ـ

615. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "It was said to Banī Isrāel, 'Enter the gate (of the town) with humility (prostrating yourselves) and saying: "Repentance'", but they changed the word and entered the town crawling on their buttocks and saying: 'A wheat grain in the hair.'" (2)

٦١٥ ـ حدَّثَنِي إسحَاقُ بنُ نَصْرٍ: حدَّثَنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ: أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: قِيلَ لِبَنِي إسْرَائِيلَ ـ ادْخُلُوا البَابَ سُجَّدًا وقُولُوا حِطَّةٌ ـ فَبَدَّلُوا فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتاهِهِمْ وقالُوا حَبَّةٌ في شَعْرَةٍ.

---

(1) The word 'Khaḍir' in Arabic related to the word 'Akhḍar' which means 'green'.

(2) They disobeyed Allāh both in action and in word. Thus Allāh punished them severely by sending plague on them.

616. Narrated Abu Huraira رضي الله عنه : Allah's Apostle ﷺ said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allah had created, and Allah cleared him of what they had accused him of. The stone stopped there and Moses took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting, three, four or five marks. This was what Allah تعالى refers to in His Saying :—

'O you who believe!
Be you not like those
Who vexed and insulted Moses,
But Allah cleared him
Of the (saying) that they had
uttered,
And he was honourable
In Allah's Sight.'" (33 : 69)

٦١٦ - حدَّثني إسحاقُ بنُ إبراهيمَ : حدَّثنا رَوْحُ بنُ عُبادةَ : حدَّثنا عوفٌ ، عنِ الحسنِ ومحمَّدٍ وخِلاسٍ ، عنْ أبي هُريرةَ رضيَ اللهُ عنهُ قالَ : قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم : إنَّ موسى كانَ رجلاً حيِيًّا ستِّيرًا لا يُرى من جلدِهِ شيءٌ استحياءً منهُ ، فآذاهُ من آذاهُ من بني إسرائيلَ ، فقالَ : ما يَستتِرُ هذا التستُّرَ إلاَّ من عيبٍ بجلدِهِ ، إمَّا برصٌ وإمَّا أُدْرةٌ ، وإمَّا آفةٌ . وإنَّ اللهَ أرادَ أنْ يبرِّئَهُ ممَّا قالوا لموسى فخلا يومًا وحدَهُ فوضعَ ثيابَهُ على الحجرِ ثُمَّ اغتسلَ فلمَّا فرغَ أقبلَ إلى ثيابِهِ ليأخذَها وإنَّ الحجرَ عدا بثوبِهِ ، فأخذَ موسى عصاهُ وطلبَ الحجرَ فجعلَ يقولُ : ثوبي حجرُ ، ثوبي حجرُ ، حتَّى انتهى إلى ملاءٍ من بني إسرائيلَ فرأوهُ عُريانًا أحسنَ ما خلقَ اللهُ وأبرأهُ ممَّا يقولونَ . وقامَ حجرٌ فأخذَ بثوبِهِ فلبسَهُ وطفقَ بالحجرِ ضربًا بعصاهُ فواللهِ إنَّ بالحجرِ لندَبًا من أثرِ ضربِهِ ثلاثًا أو أربعًا أو خمسًا فذلكَ قولُهُ تعالى - يا أيُّها الذينَ آمنوا لا تكونوا كالذينَ آذوا موسى فبرَّأهُ اللهُ ممَّا قالوا وكانَ عندَ اللهِ وجيهًا - .

617. Narrated 'Abdullah ؓ: Once the Prophet ﷺ distributed something (among his followers). A man said, "This distribution has not been done properly for Allah's Sake." I went to the Prophet ﷺ and told him (of that). He became so angry that I saw the symptoms of anger on his face. Then he said, "May Allah bestow His Mercy on Moses, for he was harmed in a worse manner than this; yet he endured patiently."

٦١٧ - حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ صلى اللهُ عليه وسلَّم قَسْمًا فَقَالَ رَجُلٌ: إِنَّ هٰذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللهِ، فَأَتَيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم فَأَخْبَرْتُهُ فَغَضِبَ حَتَّى رَأَيْتُ الغَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ: يَرْحَمُ اللهُ مُوسَى قَدْ أُوذِيَ بِأَكْثَرَ مِنْ هٰذَا فَصَبَرَ.

(25) CHAPTER. Allah's Statement:—

'They saw them bowing before their idols.' (7:139)

(A few Quranic words not translated.)

بَابٌ - يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ. مُتَبَّرٌ: خُسْرَانٌ، وَلِيُتَبِّرُوا: يُدَمِّرُوا، مَا عَلَوْا: مَا غَلَبُوا.

618. Narrated Jabir bin 'Abdullah ؓ: We were with Allah's Apostle ﷺ picking the fruits of the 'Arak trees, and Allah's Apostle ﷺ said, "Pick the black fruit, for it is the best." The companions asked, "Were you a shepherd?" He replied, "There was no prophet who was not a shepherd."

٦١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم نَجْنِي الكَبَاثَ وَإِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ: عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَطْيَبُهُ. قَالُوا: أَكُنْتَ تَرْعَى الغَنَمَ؟ قَالَ: وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا؟.

(26) CHAPTER:—

'And remember Moses said to his people:

بَابٌ - وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً.

Allāh commands that you slaughter a cow.' (2:67)

(A few Quranic words not translated.)

الآيَةَ، قالَ أبُو العالِيَةِ: عَوَانٌ: النَّصَفُ بَيْنَ البِكْرِ والهَرِمَةِ. فاقِعٌ: صافٍ. لا ذَلُولٌ: لَمْ يُذَلِّلْها العملُ. تُثِيرُ الأرْضَ: لَيْسَتْ بِذَلُولٍ تُثِيرُ الأرْضَ ولا تَعْمَلُ في الحَرْثِ. مُسَلَّمَةٌ مِنَ العُيُوبِ. لا شِيَةَ: بَياضٌ صَفْراءُ إنْ شِئْتَ سَوْداءُ، ويُقالُ صَفْراءُ كَقَوْلِهِ جِمالاتٌ صُفْرٌ. فادّارَأْتُمْ: اخْتَلَفْتُمْ.

(27) CHAPTER: The death of Moses and his remembrance after his death.

بابٌ - وفاةُ مُوسَى وذِكْرُهُ بَعْدُ.

619. Narrated Abū Huraira رضي الله عنه: The Angel of Death was sent to Moses عَلَيْهِما السَّلامُ. When he came to Moses, Moses slapped him on the eye. The Angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allāh said, "Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses said, "O Lord! What will happen after that?" Allāh replied, "Then death." Moses said, "Let it come now." Moses then requested Allāh to let him die close to the Sacred Land so much so that he would be at a distance of a stone's throw from it." Abū Huraira added, "Allāh's Apostle صلى الله عليه وسلم said, 'If I were there, I would show you his grave below the red sandhill on the side of the road.'"

٦١٩ - حدَّثنا يَحْيَى بنُ مُوسَى: حدَّثنا عَبْدُ الرَّزّاقِ: أخْبَرَنا مَعْمَرٌ، عَنِ ابنِ طاوُسٍ، عَنْ أبِيهِ عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: أُرْسِلَ مَلَكُ المَوْتِ إلى مُوسَى عَلَيْهِما السَّلامُ فَلَمّا جاءَهُ صَكَّهُ، فَرَجَعَ إلى رَبِّهِ فَقالَ: أرْسَلْتَنِي إلى عَبْدٍ لا يُرِيدُ المَوْتَ، قالَ: ارْجِعْ إلَيْهِ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلى مَتْنِ ثَوْرٍ فَلَهُ بِما غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ، قالَ: أيْ رَبِّ، ثُمَّ ماذا؟ قالَ: المَوْتُ، قالَ: فالآنَ، قالَ: فَسَأَلَ اللهَ أنْ يُدْنِيَهُ مِنَ الأرْضِ المُقَدَّسَةِ رَمْيَةً بِحَجَرٍ. قالَ أبُو هُرَيْرَةَ: فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: لَوْ كُنْتُ ثَمَّ لأرَيْتُكُمْ قَبْرَهُ إلى جانِبِ الطَّرِيقِ تَحْتَ الكَثِيبِ الأحْمَرِ. قالَ: وأخْبَرَنا مَعْمَرٌ، عَنْ هَمّامٍ: حدَّثنا أبُو هُرَيْرَةَ

عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم نَحْوَهُ .

620. Narrated Abū Huraira رضي الله عنه : A Muslim and a Jew quarreled. The Muslim taking an oath, said, " By Him Who has preferred Muḥammad ﷺ over all people......... ! " The Jew said, "By Him Who has preferred Moses over all people." The Muslim raised his hand and slapped the Jew who came to the Prophet ﷺ to tell him what had happened between him and the Muslim. The Prophet ﷺ said, " Don't give me superiority over Moses, for the people will become unconscious (on the Day of Resurrection) and I will be the first to gain consciousness to see Moses standing and holding a portion of Allāh's Throne. I will not know if he has been among those people who have become unconscious and that he has gained consciousness before me, or he has been amongst those whom Allāh has excepted."

٦٢٠ - حدَّثَنَا أَبُو اليَمَانِ : أخْبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : أَخْبرَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ وسَعِيدُ بنُ المُسَيَّبِ . أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : اسْتَبَّ رَجُلٌ مِنَ المُسْلِمِينَ ورَجُلٌ مِنَ اليَهُودِ فَقالَ المُسْلِمُ : والذِي اصْطَفَى مُحَمَّدًا صلى اللهُ عليهِ وسلَّم عَلَى العالَمِينَ فِي قَسَمٍ يُقْسِمُ بِهِ ، فَقالَ اليَهُودِيُّ : والذِي اصْطَفَى مُوسَى عَلَى العالَمِينَ ، فَرَفَعَ المُسْلِمُ عِنْدَ ذَلِكَ يَدَهُ فَلَطَمَ اليَهُودِيَّ ، فَذَهَبَ اليَهُودِيُّ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فأخْبَرَهُ الذِي كانَ مِنْ أَمْرِهِ وأَمْرِ المُسْلِمِ ، فَقالَ : لا تُخَيِّرُونِي عَلَى مُوسَى فَإنَّ النَّاسَ يَصْعَقُونَ فأكُونُ أوَّلَ مَنْ يُفِيقُ ، فإذَا مُوسَى باطِشٌ بِجانِبِ العَرْشِ فَلا أدْرِي أكانَ مِمَّنْ صَعِقَ فأفاقَ قَبْلِي أوْ كانَ مِمَّنِ اسْتَثْنَى اللهُ ؟

621. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " Ādam and Moses argued with each other. Moses said to Ādam, ' You are Ādam whose mistake expelled you from Paradise.' Ādam said to him, ' You are Moses whom Allāh selected as His Messenger and as the one to whom He spoke directly ; yet you blame me for a thing which had

٦٢١ - حدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ : حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ ، عَنِ ابنِ شِهابٍ ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمَنِ : أنَّ أبا هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : احْتَجَّ آدَمُ ومُوسَى فَقالَ لَهُ مُوسَى : أنْتَ آدَمُ الذِي أخْرَجَتْكَ خَطِيئَتُكَ مِنَ الجَنَّةِ ؟ فَقالَ

already been written in my fate before my creation ? ' " Allah's Apostle ﷺ said twice, " So, Adam overpowered Moses."

622. Narrated Ibn 'Abbas رضي الله عنهما : The Prophet ﷺ once came to us and said, " All the nations were displayed in front of me, and I saw a large multitude of people covering the horizon. Somebody said, ' This is Moses and his followers.' "

(28) CHAPTER. The Statement of Allah ﷻ :—

' And Allah sets forth as an example
To those who believe,
The wife of Pharaoh ....
(upto).........
And was one of the devout (servants).' (66 : 11-12)

623. Narrated Abu Musa رضي الله عنه : Allah's Apostle ﷺ said, " Many amongst men reached the level of perfection but none amongst the women reachad this level except Asiya, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِى اصْطَفَاكَ اللهُ بِرِسَالاتِهِ وَبِكَلامِهِ ثُمَّ تَلُومُنِى عَلَى أَمْرٍ قُدِّرَ عَلَىَّ قَبْلَ أَنْ أُخْلَقَ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: فَحَجَّ آدَمُ مُوسَى مَرَّتَيْنِ.

٦٢٢ - حدَّثَنَا مُسَدَّدٌ: حدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا النَّبِىُّ صلى اللهُ عليهِ وسلَّم يَوْمًا قَالَ: عُرِضَتْ عَلَىَّ الأُمَمُ وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الأُفُقَ فَقِيلَ: هَذَا مُوسَى فِى قَوْمِهِ.

بَابُ قَوْلِ اللهِ تَعالى - وَضَرَبَ اللهُ مَثَلاً لِلَّذِينَ آمَنُوا امْرَأَةَ فِرْعَوْنَ - إلى قَوْلِهِ - وَكَانَتْ مِنَ القَانِتِينَ -.

٦٢٣ - حدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الهَمْدَانِى، عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ

الثَّرِيدِ عَلَى سائِرِ الطَّعامِ.

(29) CHAPTER. ‘ Qarun was doubtless of the people of Moses.’ (28 : 76)

(Explanation of a few Quranic words not translated.)

بابٌ - إنَّ قارُونَ كانَ مِنْ قَوْمِ مُوسَى - الآيَةَ لَتَنُوءُ: لَتُثْقِلُ. قالَ ابنُ عَبَّاسٍ: أُولِي القُوَّةِ: لا يَرْفَعُها العُصْبَةُ مِنَ الرِّجالِ. يُقالُ الفَرِحِينَ المَرِحِينَ. وَيْكَأنَّ اللهَ: مِثْلُ. ألَمْ تَرَ أنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشاءُ وَيَقْدِرُ - وَيُوسِّعُ عَلَيْهِ وَيُضَيِّقُ.

(30) CHAPTER. The Statement of Allah تعالى :—

‘ To the Madian people We sent Shu‘aib, one of their own brethren.........’ (7 : 25)

(Explanation of a few Quranic words not translated.)

بابُ قَوْلِ اللهِ تَعالى - وَإلى مَدْيَنَ أخاهُمْ شُعَيْبا - إلى أهْلِ مَدْيَنَ، لأنَّ مَدْيَنَ بَلَدٌ وَمِثْلُهُ - واسْألِ القَرْيَةَ - واسْألِ العِيرَ - يَعْنِى أهْلَ القَرْيَةِ وأهْلَ العِيرِ. وَراءَكُمْ ظِهْرِيًّا: لَمْ يَلْتَفِتُوا إلَيْهِ، يُقالُ إذا لَمْ يَقْضِ حاجَتَهُ: ظَهَرْتَ حاجَتِى، وَجَعَلْتَنِى ظِهْرِيًّا. قالَ الظِّهْرِيُّ: أنْ تَأخُذَ مَعَكَ دابَّةً أوْ وِعاءً تَسْتَظْهِرُ بِهِ. مَكانَتُهُمْ وَمَكانُهُمْ واحِدٌ. يَغْنَوْا: يَعِيشُوا، تَأسَ: تَحْزَنْ، آسى أحْزَنُ. وَقالَ الحَسَنُ: إنَّكَ لأنْتَ الحَلِيمُ الرَّشِيدُ، يَسْتَهْزِئُونَ بِهِ وَقالَ مُجاهِدٌ: لَيْكَةُ: الأيْكَةُ. يَوْمِ الظُّلَّةِ: إظْلالُ العَذابِ عَلَيْهِمْ.

(31) CHAPTER. The Statement of Allah :—

‘ So also was Jonah among those sent (by Us)
......(upto) ...... And We sent him

بابُ قَوْلِ اللهِ تَعالى - وَإنَّ يُونُسَ لَمِنَ المُرْسَلِينَ - إلى قَوْلِهِ - وَهُوَ مُلِيمٌ - قالَ مُجاهِدٌ: مُذْنِبٌ. المَشْحُونُ: المُوقَرُ - فَلَوْلا إنَّهُ كانَ مِنَ المُسَبِّحِينَ -

(On a mission) to a hundred-thousand (men) or more.
And they believed ;
So We permitted them to enjoy
(Their life) for a while.'
(39 : 139-148)

(Explanation of a few Arabic words not translated.)

الآيَةَ ـ فَنَبَذْناهُ بالعَرَاءِ ـ بِوَجْهِ الأرْضِ ـ وهُوَ سَقِيمٌ وأنْبَتْنا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ـ مِنْ غَيْرِ ذَاتِ أصْلِ الدُّباءِ ونَحْوِهِ ـ وأرْسَلْناهُ إلى مائَةِ ألْفٍ أوْ يَزِيدُونَ فآمَنُوا فمَتَّعْناهُمْ إلى حِينٍ ـ ولا تَكُنْ كَصاحِبِ الحُوتِ إذْ نادَى وهُوَ مَكْظُومٌ ـ كَظِيمٌ : مَغْمُومٌ .

624. Narrated 'Abdullah رضي الله عنه : The Prophet ﷺ said, " None of you should say that I am better than Yunus (i. e. Jonah)." Musadded added, " Jonah bin Matta."

٦٢٤ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَحْيَى ، عَنْ سُفْيانَ قالَ : حدَّثَنِي الأعْمَشُ ح وحدَّثَنا أبو نُعَيْمٍ : حدَّثَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ أبي وائِلٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لا يَقُولَنَّ أحَدُكُمْ إنِّي خَيْرٌ مِنْ يُونُسَ ، زادَ مُسَدَّدٌ : يُونُسَ بنِ مَتَّى .

625. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, "No Slave (of Allāh) should say that I am better than Yūnus bin Matta." So the Prophet ﷺ mentioned his father's name with his name.

٦٢٥ ـ حدَّثَنا حَفْصُ بنُ عُمَرَ : حدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ أبي العالِيَةِ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : ما يَنْبَغِي لِعَبْدٍ أنْ يَقُولَ : إنِّي خَيْرٌ مِنْ يُونُسَ ابنِ مَتَّى ، ونَسَبَهُ إلى أبِيهِ .

626. Narrated Abū Huraira رضي الله عنه : Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, " No, by Him Who gave Moses superiority over all

٦٢٦ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ ، عَنِ اللَّيْثِ ، عَنْ عَبْدِ العَزِيزِ بنِ أبي سَلَمَةَ ، عَنْ عَبْدِ اللهِ بنِ الفَضْلِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

human beings!" Hearing him, an Anṣari man got up and slapped him on the face and said, "You say: By Him Who gave Moses superiority over all human beings although the Prophet (Muḥammad) ﷺ is present amongst us!" The Jew went to the Prophet ﷺ and said, "O Abū-l-Qāsim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet ﷺ asked the other, "Why have you slapped". He told him the whole story. The Prophet ﷺ became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allāh's Prophets, for when the trumpet is blown, everyone on the earth and in the heavens will become unconscious except those whom Allāh will except. The trumpet will be blown for the second time, and I will be the first to be resurrected to see Moses holding Allāh's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yūnus bin Matta."

قَالَ: بَيْنَما يَهُودِىٌّ يَعْرِضُ سِلْعَتَهُ أُعْطِىَ بِهَا شَيْئًا كَرِهَهُ، فَقَالَ: لا والذِى اصْطَفَى مُوسَى عَلَى البَشَرِ، فَسَمِعَهُ رَجُلٌ مِنَ الأَنْصَارِ فَقَامَ فَلَطَمَ وَجْهَهُ وقَالَ: تَقُولُ والذِى اصْطَفَى مُوسَى عَلَى البَشَرِ، والنَّبِىُّ صلى اللهُ عليه وسلَّم بَيْنَ أَظْهُرِنَا؟ فَذَهَبَ إِلَيْهِ فَقَالَ: أَبَا القَاسِمِ، إِنَّ لِى ذِمَّةً وعَهْدًا، فَمَا بَالُ فُلانٍ لَطَمَ وَجْهِى؟ فَقَالَ: لِمَ لَطَمْتَ وَجْهَهُ؟ فَذَكَرَهُ فَغَضِبَ النَّبِىُّ صلى اللهُ عليه وسلَّم حَتَّى رُؤِىَ فى وَجْهِهِ ثُمَّ قَالَ: لا تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللهِ فَإِنَّهُ يُنْفَخُ فى الصُّورِ فَيَصْعَقُ مَنْ فى السَّمَوَاتِ ومَنْ فى الأَرْضِ إِلاَّ مَنْ شَاءَ اللهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فأَكُونُ أَوَّلَ مَنْ بُعِثَ فإِذَا مُوسَى آخِذٌ بالعَرْشِ، فَلا أَدْرِى أَحُسِبَ بِصَعْقَتِهِ يَوْمَ الطُّورِ، أَمْ بُعِثَ قَبْلِى؟ ولا أَقُولُ إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ ابْنِ مَتَّى.

627. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "None should say that I am better than Yūnus bin Matta."

٦٢٧ - حَدَّثَنَا أبو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بنِ إِبْرَاهِيمَ: سَمِعْتُ حُمَيْدَ بنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِى هُرَيْرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قَالَ: لا يَنْبَغِى لِعَبْدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى.

(32) CHAPTER. The Statement of Allah ﷻ :—

‘ Ask them concerning the town
Standing close by the sea.
Behold ! They transgressed
In the matter of the Sabbath. (1)
Their fish did not come to them
Except on their Sabbath
……… (upto) ………
Be you apes, despised and rejected.’
(7 : 173-166)

بابُ قَوْلِهِ تَعالى ـ و اسْألهُمْ عَنِ القَرْيَةِ الَّتِي كانَتْ حاضِرَةَ البَحْرِ إذْ يَعْدُونَ فِي السَّبْتِ ـ يَتَعَدَّوْنَ : يَتَجاوَزُونَ فِي السَّبْتِ ـ إذْ تَأتِيهِمْ حِيتانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعاً ـ شَوارِعَ ، إلى قَوْلِهِ ـ كُونُوا قِرَدَةً خاسِئِينَ ـ .

(33) CHAPTER. The Statement of Allah ﷻ :—

‘ And to David We gave the Zabur (i. e. Psalms).’ (4 : 163)

(Explanation of a few Quranic words not translated.)

بابُ قَوْلِ اللهِ تَعالى ـ و آتَيْنا داوُدَ زَبُوراً ـ الزُّبُرُ : الكُتُبُ واحِدُها زَبُورٌ ، زَبَرْتُ : كَتَبْتُ ـ ولَقَدْ آتَيْنا داوُدَ مِنَّا فَضْلاً يا جِبالُ أوِّبِي مَعَهُ .

قالَ مُجاهِدٌ : سَبِّحِي مَعَهُ ـ والطَّيْرُ و ألَنَّا لهُ الحَدِيدَ أنِ اعْمَلْ سابِغاتٍ ـ الدُّرُوعَ ـ و قَدِّرْ فِي السَّرْدِ المَسامِيرِ والحَلَقِ ـ ولا تُرِقَّ المِسْمارَ فَيَتَسَلْسَلَ و لا تُعَظِّمْ فَيَنْفَصِمَ . أفْرِغْ : أنْزِلْ . بَسْطَةً : زِيادَةً و فَضْلاً ، واعْمَلُوا صالِحاً إنِّي بِما تَعْمَلُونَ بَصِيرٌ ـ

628. Narrated Abu Huraira رضي الله عنه : The Prophet ﷺ said, “ The reciting of the Zabur (i.e. Psalms) was made easy for

٦٢٨ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا مَعْمَرٌ ،

---

(1) Fishing was prohibited to Israelites on the Sabbath day, and fish used to come up openly to their water pools only on the Sabbath day and this tempted them greatly, so they could not resist it and when they transgressed Allah's Prohibitions, He said to them : “ Be you apes.” And so they were.

David عليه السلام. He used to order that his riding animals be saddled, and would finish reciting the Zabūr before they were saddled. And he would never eat except from the earnings of his manual work."

عَنْ هَمَّامٍ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ: خُفِّفَ عَلى دَاوُدَ عَلَيْهِ السَّلامُ القُرْآنُ فَكانَ يأمُرُ بِدَوَابِّهِ فَتُسْرَجُ فَيَقْرَأُ القُرْآنَ قَبْلَ أنْ تُسْرَجَ دَوَابُّهُ، ولا يأكُلُ إلاَّ مِنْ عَمَلِ يَدِهِ. رَوَاهُ مُوسَى بنُ عُقْبَةَ، عَنْ صَفْوَانَ، عَنْ عَطَاءِ بنِ يَسَارٍ، عَنْ أبى هُرَيْرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم.

629. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: Allāh's Apostle ﷺ was informed that I used to say: "By Allāh, I will fast all the days and pray all the nights as long as I live." On that, Allāh's Apostle ﷺ asked me, "Are you the one who says: 'I will fast all the days and pray all the nights as long as I live?'" I said, "Yes, I have said it." He said, "You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten time, and so the fasting of three days a month equals the fasting of a year." I said, "O Allāh's Apostle! I can fast more than this." He said, "Fast on alternate days and this was the fasting of David which is the most moderate sort of fasting." I said, "O Allāh's Apostle! I can fast more than that." He said, "There is nothing better than that."

٦٢٩ ـ حدَّثنَا يَحْيَى بنُ بُكَيْرٍ: حدَّثنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابنِ شِهابٍ: أنَّ سَعِيدَ بنَ المُسَيَّبِ أخْبَرَهُ وأبا سَلَمَةَ بنَ عَبْدِ الرَّحْمَنِ: أنَّ عَبْدَ اللهِ بنَ عَمْرٍو رَضِىَ اللهُ تَعالى عَنْهُما قالَ: أُخْبِرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أنِّى أقُولُ واللهِ لأَصُومَنَّ النَّهارَ ولأَقُومَنَّ اللَّيْلَ ما عِشْتُ، فَقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: أنْتَ الَّذِى تَقُولُ: واللهِ لأَصُومَنَّ النَّهارَ ولأَقُومَنَّ اللَّيْلَ ما عِشْتُ؟ قُلْتُ: قَدْ قُلْتُهُ، قالَ: إنَّكَ لا تَسْتَطِيعُ ذَلكَ، فَصُمْ وأفْطِرْ، وقُمْ ونَمْ، وصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أيَّامٍ فإنَّ الحَسَنَةَ بِعَشْرِ أمْثالِها، وذَلكَ مِثْلُ صِيَامِ الدَّهْرِ. فَقُلْتُ: إنِّى أُطِيقُ أفْضَلَ مِنْ ذَلكَ يا رَسُولَ اللهِ، قالَ: فَصُمْ يَوْماً وأفْطِرْ

يَوْمَيْنِ. قالَ: قُلْتُ إنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قالَ: فَصُمْ يَوْمًا و أَفْطِرْ يَوْمًا، و ذَلِكَ صِيَامُ دَاوُدَ و هُوَ أَعْدَلُ الصِّيَامِ. قُلْتُ: إنِّي أُطِيقُ أَفْضَلَ مِنْهُ يا رَسُولَ اللهِ، قالَ: لا أَفْضَلَ مِنْ ذَلِكَ.

630. Narrated ʿAbdullāh bin ʿAmr bin Al-ʿAṣ : The Prophet said to me, " I have been informed that you pray all the nights and observe fast all the days; is this true ? " I replied, " Yes." He said, " If you do so, your eyes will be weak and you will get bored. So fast three days a month, for this will be the fasting of a whole year, or equal to the fasting of a whole year." I said, "I find myself able to fast more." He said, " Then fast like the fasting of (the Prophet) David who used to fast on alternate days and would not flee on facing the enemy."

٦٣٠ ـ حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا حَبِيبُ بن أبي ثَابِتٍ، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ قالَ: قالَ لي النَّبِيُّ صلى اللهُ عليهِ وسلَّم: أَلَمْ أُنَبَّأْ أَنَّكَ تَقُومُ اللَّيْلَ و تَصُومُ النَّهارَ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: فإنَّكَ إذَا فَعَلْتَ ذَلِكَ هَجَمَتِ العَيْنُ و نَفِهَتِ النَّفْسُ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أيَّامٍ فَذَلِكَ صَوْمُ الدَّهْرِ أَوْ كَصَوْمِ الدَّهْرِ. قُلْتُ: إنِّي أَجِدُنِي، قالَ مِسْعَرٌ: يَعْنِي قُوَّةً، قالَ: فَصُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلامُ، و كانَ يَصُومُ يَوما و يُفْطِرُ يَوْما ولا يَفِرُّ إذَا لاقَى.

(34) CHAPTER. The most beloved prayer to Allāh was the prayer of (the Prophet) David, and the most beloved fasting to Allāh was the fasting of (the Prophet) David. He used to sleep the (first half) of the night and pray for one third of it and sleep one-sixth of it, and he used to fast on alternate days.

بابٌ ـ أَحَبُّ الصَّلاةِ إلى اللهِ صَلاةُ دَاوُدَ، و أَحَبُّ الصِّيَامِ إلى اللهِ صِيَامُ دَاوُدَ، كانَ يَنامُ نِصْفَ اللَّيْلِ و يَقُومُ ثُلُثَهُ و يَنَامُ سُدُسَهُ، و يَصُومُ يَوْمًا و يُفْطِرُ يَوْما. قالَ عَلِيٌّ. وهُوَ قَوْلُ عائِشَةَ: ما أَلْفاهُ السَّحَرُ عِنْدِي إلاَّ نائما.

ʿAisha said, "When the Prophet ﷺ was in my house, he always slept before dawn (after performing the Night Prayer)."

631. Narrated ʿAbdullāh bin ʿAmr رضي الله عنهما : Allāh's Apostle ﷺ said to me, "The most beloved fasting to Allāh was the fasting of (the Prophet) David who used to fast on alternate days. And the most beloved prayer to Allāh was the prayer of David who used to sleep for (the first) half of the night and pray for 1/3 of it and (again) sleep for a sixth of it."

٦٣١ - حَدَّثَنَا قُتَيْبَةُ بنُ سَعْدٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بنِ دِينَارٍ ، عَنْ عَمْرِو بنِ أَوْسٍ الثَّقَفِىِّ : سَمِعَ عَبْدَ اللهِ بنَ عَمْرٍو قَالَ : قَالَ لى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أَحَبُّ الصِّيَامِ إلى اللهِ صِيَامُ دَاوُدَ ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا . وأَحَبُّ الصَّلَاةِ إلى اللهِ صَلَاةُ دَاوُدَ ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ .

(35) CHAPTER. The Statement of Allāh تعالى :—

'And remember Our Servant
David, the man of strength,
For he ever turned to Allāh
.... (upto) ....
And Sound Judgement in speech
And decision.' (38 : 17-20)

(Explanation of a few Quranic words not translated.)

بَابٌ - وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الأَيْدِ إِنَّهُ أَوَّابٌ - إلى قَوْلِهِ - وَفَصْلَ الخِطَابِ -

: قَالَ مُجَاهِدٌ : الفَهْمُ فى القَضَاءِ - وَهَلْ أَتَاكَ نَبَأُ الخَصْمِ - إلى وَلَا تُشْطِطْ : لَا تُسْرِفْ - وَاهْدِنَا إلى سَوَاءِ الصِّرَاطِ - إِنَّ هَذَا أَخى لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً - يُقَالُ لِلْمَرْأَةِ نَعْجَةٌ وَيُقَالُ لَهَا أَيْضًا شَاةٌ - وَلى نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا - مِثْلُ - وَكَفَلَهَا زَكَرِيَّاءُ - ضَمَّهَا - وَعَزَّنى : غَلَبَنى ، صَارَ أَعَزَّ مِنِّى ، أَعْزَزْتُهُ جَعَلْتُهُ عَزِيزًا - فى الخِطَابِ - يُقَالُ المُحَاوَرَةُ - قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إلى نِعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الخُلَطَاءِ ، الشُّرَكَاءِ ، لَيَبْغى - إلى

قَوْلِهِ ـ إِنَّما فَتَنَّاهُ ـ قالَ ابنُ عَبَّاسٍ: اخْتَبَرْناهُ. وقَرَأَ عُمَرُ فَتَّنَّاهُ بِتَشْدِيدِ التَّاءِ ـ فَاسْتَغْفَرَ رَبَّهُ وخَرَّ رَاكِعاً وأَنابَ ـ.

632. Narrated Mujāhid: I asked Ibn ʿAbbās, "Should we perform a prostration on reciting Surat-Ṣād?" He recited (the Sura) including: 'And among his progeny, David, Solomon ...... (upto) ...... copy the guidance they received.' (6 : 84-90). And then he said, "Your Prophet ﷺ is amongst those people who have been ordered to follow them (i. e. the preceding apostles).

٦٣٢ ـ حَدَّثَنا مُحَمَّدٌ: حَدَّثَنا سَهْلُ ابنُ يُوسُفَ قالَ: سَمِعْتُ العَوَّامَ، عَنْ مُجَاهِدٍ قالَ: قُلْتُ لابْنِ عَبَّاسٍ: أَنَسْجُدُ فِى ص ـ؟ فَقَرَأَ ـ ومِنْ ذُرِّيَّتِهِ داوُدَ وسُلَيمانَ ـ حَتَّى أَتَى ـ فَبِهُدَاهُمُ اقْتَدِهْ ـ فَقالَ: نَبِيُّكُمْ صلى اللهُ عليهِ وسلَّم مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ.

633. Narrated Ibn ʿAbbās رضي الله عنهما: The prostration in Sura-Ṣād is not amongst the compulsory prostrations, though I saw the Prophet ﷺ prostrating on reciting it.

The Statement of Allāh تعالى :—

To David We gave Solomon (for
a son).
How excellent in Our service!
Ever did he turn (to Us).'
(38 : 30)

And His Statement :—

'And grant me a kingdom which
(it may be),
Suits not another after me.'
(38 : 35)

And His Statement :—

'And they followed those Devils
who used to

٦٣٣ ـ حَدَّثَنا مُوسَى بنُ إِسماعِيلَ: حَدَّثَنا وُهَيْبٌ: حَدَّثَنا أَيوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: لَيْسَ ص مِنْ عَزائِمِ السُّجُودِ، ورَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَسْجُدُ فِيها.

قَوْلُ اللهِ تَعالى ـ ووَهَبْنا لِداوُدَ سُلَيمانَ نِعْمَ العَبْدُ إِنَّهُ أَوَّابٌ، ـ الرَّاجِعُ: المُنِيبُ. وقَوْلُهُ ـ هَبْ لِى مُلْكاً لايَنْبَغِى لأَحَدٍ مِنْ بَعْدِى ـ وقَوْلُهُ ـ واتَّبَعُوا ما تَتْلُوا الشَّياطِينُ عَلَى مُلْكِ سُلَيمانَ ـ ولِسُلَيمانَ الرِّيحَ غُدُوُّها شَهْرٌ ـ ورَوَاحُها شَهْرٌ ـ وأَسَلْنا لَهُ عَينَ القِطْرِ: أَذَبْنا لَهُ عَينَ الحَدِيدِ ـ ومِنَ الجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ومَنْ يَزِغْ مِنْهُمْ

Study during the time of Solomon.'
(2 : 102)

And His Statement :—

' And to Solomon (We made) the wind (obedient) :
Its early morning (stride) was a month's journey ;
And its evening (stride) was a month's journey.
And We made a Font of molten brass to flow for him ;
And those were Jinns that worked in front of him
By the Leave of his Lord ; and if any of them turned
Aside from Our Command, We made him taste of the Penalty of the Blazing Fire.
They worked for him as he desired, (making) Arches,
Images, Basons as large as reservoirs and (cooking)
Cauldrons fixed (in their places) : Work, O sons of
David, with thanks ! But few of My servants are grateful.
Then, when We decreed (Solomon's) death,
Nothing showed them his death except a little worm
Of the earth, which kept (slowly) gnawing away at his staff :
So when he fell down, the Jinns saw plainly that
If they had known the unseen, they would not have carried
In the Humiliating Penalty (of their Task).' (34 : 12-14)

(Explanation of a few Quranic words not translated.)

عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ - يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ. قَالَ مُجَاهِدٌ: بُنْيَانٌ مَا دُونَ القُصُورِ، وَتَمَاثِيلَ وَجِفَانٍ كَالجَوَابِ - كَالحِيَاضِ لِلإِبِلِ. وَقَالَ ابنُ عَبَّاسٍ: كَالجَوْبَةِ مِنَ الأَرْضِ - وَقُدُورٍ رَاسِيَاتٍ - اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِىَ الشَّكُورُ - فَلَمَّا قَضَيْنَا عَلَيْهِ المَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الأَرْضِ: الأَرْضَةُ، تَأْكُلُ مِنْسَأَتَهُ: عَصَاهُ، فَلَمَّا خَرَّ - إِلَى قَوْلِهِ - فى العَذَابِ المُهِينِ - حُبَّ الخَيْرِ عَنْ ذِكْرِ رَبِّى فَطَفِقَ مَسْحًا بِالسُّوقِ وَالأَعْنَاقِ، يَمْسَحُ أَعْرَافَ الخَيْلِ وَعَرَاقِيبَهَا. الأَصْفَادُ: الوَثَاقُ. قَالَ مُجَاهِدٌ: الصَّافِنَاتُ: صَفَنَ الفَرَسُ، رَفَعَ إِحْدَى رِجْلَيْهِ حَتَّى يَكُونَ عَلَى طَرَفِ الحَافِرِ. الجِيَادُ: السِّرَاعُ. جَسَدًا: شَيْطَانًا. رُخَاءً: طَيِّبَةً حَيْثُ أَصَابَ: حَيْثُ شَاءَ. فَامْنُنْ: أَعْطِ. بِغَيْرِ حِسَابٍ: بِغَيْرِ حَرَجٍ.

634. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allāh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the prayer of my brother Solomon: 'And grant me a kingdom which (it may be), suits not another after me,' (38:35) so I let him go cursed."

٦٣٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: أَنَّ عِفْرِيتًا مِنَ الْجِنِّ تَفَلَّتَ الْبَارِحَةَ لِيَقْطَعَ عَلَيَّ صَلَاتِي فَأَمْكَنَنِي اللهُ مِنْهُ فَأَخَذْتُهُ فَأَرَدْتُ أَنْ أَرْبُطَهُ عَلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ دَعْوَةَ أَخِي سُلَيْمَانَ - رَبِّ هَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي - فَرَدَدْتُهُ خَاسِئًا. عِفْرِيتٌ: مُتَمَرِّدٌ مِنْ إِنْسٍ أَوْ جَانٍّ مِثْلُ زِبْنِيَةٍ جَمَاعَتُهَا الزَّبَانِيَةُ.

635. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Solomon (the son of) David said, 'Tonight I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for Allāh's Cause.' His companion said, 'If Allāh will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet ﷺ further said, "If the Prophet Solomon had said it (i. e. 'If Allāh will') he would have begotten children who would have fought in Allāh's Cause."

[(Shu aib and Ibn Abī Az-Zinād said, "Ninety (women) is more correct (than seventy)."]

٦٣٥ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللهِ، فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ وَلَمْ تَحْمِلْ شَيْئًا إِلَّا وَاحِدًا سَاقِطًا إِحْدَى شِقَّيْهِ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللهِ. قَالَ شُعَيْبٌ وَابْنُ أَبِي الزِّنَادِ: تِسْعِينَ وَهُوَ أَصَحُّ.

636. Narrated Abū Dhar رضي الله عنه : I said, "O Allāh's Apostle! Which mosque was built first?" He replied, "Al-Masjid-ul-Harām." (1) I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqṣā (i. e. Jerusalem)." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."

٦٣٦ ـ حدَّثَنِى عُمَرُ بنُ حَفْصٍ: حدَّثَنا أبي: حدَّثَنا الأعْمَشُ: حدَّثَنا إبْرَهِيمُ التَّيْمِيُّ، عَنْ أبِيهِ، عَنْ أبِى ذَرَّ رَضِىَ اللهُ عَنْهُ قالَ: قُلْتُ يا رَسُولَ اللهِ، أيُّ مَسْجِدٍ وُضِعَ أوَّلُ؟ قالَ: المَسْجِدُ الحَرَامُ، قُلْتُ: ثُمَّ أيٌّ؟ قالَ: ثُمَّ المَسْجِدُ الأقْصَى، قُلْتُ: كَمْ كانَ بَيْنَهُما؟ قالَ: أرْبَعُونَ، ثُمَّ قالَ: حَيْثُما أدْرَكَتْكَ الصَّلاةُ فَصَلِّ والأرْضُ لكَ مَسْجِدٌ.

637. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "My example and the example of the people is like that of a person who lit a fire and let the butterflies and these insects fall in it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon bin David عليهما السلام and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allāh be

٦٣٧ ـ حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ: حدَّثَنا أبُو الزِّنادِ عَنْ عبدالرحمن حدَّثَهُ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: مَثَلي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نارًا فَجَعَلَ الفَرَاشُ وهذِهِ الدَّوَابُّ تَقَعُ فى النَّارِ. و قالَ: كانَتِ امْرَأتانِ مَعَهُما ابْناهُما جاءَ الذِّئْبُ فَذَهَبَ بابنِ إحْدَاهُما فَقالَتْ صاحِبَتُها: إنَّما ذَهَبَ بابْنِكِ، و قالَتِ الأُخْرَى: إنَّما ذَهَبَ بابْنِكِ، فَتَحاكَمَتا إلى دَاوُدَ فَقَضَى بِهِ لِلكُبْرَى، فَخَرَجَتا عَلى سُلَيْمانَ بنِ دَاوُدَ عَلَيْهِما السَّلامُ فأخْبَرَتاهُ فَقالَ: ائْتُونى بالسِّكِّينِ أشُقُّهُ

---

(1) The "Ka ba" at Mecca.

merciful to you! Don't do, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady."

بَيْنَهُمَا . فَقَالَتِ الصُّغْرَى : لَا تَفْعَلْ يَرْحَمُكَ اللهُ ، هُوَ ابْنُهَا ، فَقَضَى بِهِ لِلصُّغْرَى . قَالَ أَبُو هُرَيْرَةَ : وَ اللهِ إِنْ سَمِعْتُ بِالسِّكِّينِ إِلَّا يَوْمَئِذٍ و مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ .

(36) CHAPTER. The Statement of Allāh تَعَالَى :—

'We bestowed wisdom on Luqmān :
Show your gratitude to Allāh,
He who thanks (Allāh) does really
profit himself,
And if one is ungrateful, Allāh is
free of all wants,
Worthy of all praises.
Behold, Luqmān said to his son by
way of advice :
"O my son, associate None in
worship to Allāh,
For Shirk[1] is indeed a great injustice." ' (31 : 12-13)

بَابُ قَوْلِ اللهِ تَعَالَى ـ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ ـ إِلَى قَوْلِهِ ـ عَظِيمٌ ـ وَلَا تُصَعِّرْ : الإِعْرَاضُ بِالْوَجْهِ .

638. Narrated ʿAbdullāh رضي الله عنه : When the Verse :—

'Those who believe and mix not
their beliefs with injustice.'

was revealed, the companions of the Prophet ﷺ said, "Who amongst us has not mixed his belief with injustice ?" Then Allāh revealed :—

'Associate None in worship to Allāh,
For Shirk is indeed a great injustice.'

٦٣٨ ـ حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ قَالَ : لَمَّا نَزَلَتْ ـ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ ـ قَالَ أَصْحَابُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : أَيُّنَا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ ، فَنَزَلَتْ ـ لَا تُشْرِكْ بِاللهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ـ

---

(1) Shirk : See the glossary.

639. Narrated 'Abdullāh رضي الله عنه : When the Verse :—

> 'Those who believe and mix not
> their beliefs with injustice,'

was revealed, the Muslims felt it very hard on them and said, "O Allāh's Apostle! Who amongst us does not do injustice to himself?" He replied, "The Verse does not mean this. But injustice means to associate others in worship to Allāh ; for Shirk (1) is indeed great injustice."

(37) CHAPTER :—'Set forth to them by way of a parable, the (story) of the companions of the village,

Behold, there came apostles to it.' (36 : 13)

(Explanation of a few Quranic words not translated.)

(38) CHAPTER. The Statement of Allāh تعالى :—

'(This is) a recital
Of the Mercy of your Lord
To His Servant Zakariyā... (upto)...
On none by that name
Have We conferred distinction before.' (19 : 2-7)
'He said : "O my Lord!
How shall I have a son
When my wife is barren

٦٣٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ - الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ - شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللهِ، أَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ قَالَ: لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ - يَا بُنَيَّ لَا تُشْرِكْ بِاللهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ -.

بَابٌ - وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ - الآيَةَ - فَعَزَّزْنَا - قَالَ مُجَاهِدٌ: شَدَّدْنَا. وَقَالَ ابْنُ عَبَّاسٍ: طَائِرُكُمْ: مَصَائِبُكُمْ.

بَابٌ قَوْلِ اللهِ تَعَالَى - ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا - إِلَى قَوْلِهِ - لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا - قَالَ ابْنُ عَبَّاسٍ: مِثْلًا، يُقَالُ رَضِيًّا: مَرْضِيًّا، عُتِيًّا: عَصِيًّا، عَتَا يَعْتُو - قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا - إِلَى قَوْلِهِ - ثَلَاثَ لَيَالٍ سَوِيًّا - وَيُقَالُ صَحِيحًا - فَخَرَجَ عَلَى

---

(1) See the glossary.

And I have grown quite decrepit
From old age...... (upto)......''
(You shall speak to no man)
For three nights.' (19 : 8-10)
' So Zakarīyā came out
To his people from his chamber :
He told them by signs
To celebrate Allāh's Praises
In the morning
And in the evening.
(To his son came the Command) :
O Yaḥyā ! Take hold
Of the Book with might....(upto)...
And the day when he
Will be raised up
To life (again).' (19 : 11-15)

قَوْمِهِ مِنَ المِحْرَابِ فأَوْحَى إلَيهِمْ أَنْ سَبِّحُوا بُكْرَةً وعَشِيًّا ـ فأَوْحَى: فأشارَ ـ يا يَحْيَى خُذِ الكِتابَ بِقُوةٍ ـ إلى قَوْلِهِ ـ ويَوْمَ يُبْعَثُ حَيًّا ـ حَفِيًّا: لَطِيفا. عاقِرًا: الذَّكَرُ والأُنْثَى سَوَاءٌ.

640. Narrated Mālik bin Ṣaʿṣaʿa that the Prophet ﷺ talked to them about the night of his Ascention to the Heavens. He said, "(Then Gabriel took me) and rose up till he reached the second heaven where he asked for the gate to be opened, but somebody asked, ' Who is it ?' Gabriel replied, ' I am Gabriel.' It was asked, ' Who is accompanying you ? ' He replied, ' Muḥammad.' It was asked, ' Has he been called ? ' He said, ' Yes.' When we reached the second heaven, I saw Yaḥyā (i. e. John) and Jesus who were cousins. Gabriel said, ' These are Yaḥyā and Jesus, so greet them.' I greeted them and they returned the greeting saying, ' Welcome, O Pious Brother and Pious Prophet ! ' "

٦٤٠ ـ حدَّثنَا هُدْبَةُ بنُ خالِدٍ: حدَّثنا هَمَّامُ بنُ يَحْيَى: حدَّثنا قَتادَةُ، عَنْ أنَسِ بنِ مالكٍ، عَنْ مالكِ بنِ صَعْصَعَةَ: أنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّم حدَّثهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ: ثُمَّ صَعِدَ حتَّى أتَى السَّماءَ الثَّانِيَةَ فاسْتَفْتَحَ، قِيلَ: مَنْ هذَا؟ قالَ: جِبْرِيلُ، قِيلَ: ومَنْ مَعَكَ؟ قالَ: مُحَمَّدٌ، قِيلَ: وقَدْ أُرْسِلَ إلَيْهِ؟ قالَ: نَعَمْ، فلَمَّا خلَصْتُ فإذَا يَحْيَى وعِيسَى وهُما ابْنا خالةٍ. قالَ: هذَا يَحْيَى وعِيسَى فسَلِّمْ علَيهِما، فسَلَّمْتُ فرَدَّا ثُمَّ قالا مَرْحَبا بالأخِ الصَّالحِ والنَّبِيِّ الصَّالحِ.

(39) CHAPTER. The Statement of Allāh تعالى :—

> ' Relate in the Book (the story of)
> Mary, when she withdrew from
> her family to a place in the east.'
> (19 : 16)
>
> ' Behold ! The angels said :
> " O Mary ! Allāh gives you
> Glad tidings of a Word from
> Him." ' (3 : 45)
>
> ' Allāh did choose Adam and Noah,
> the family of Abraham, and the
> family of ʿImrān above all the people
> ...... (upto) ......
> For Allāh provides sustenance to
> whom He pleases,
> Without measure.' (3 : 33-37)

Ibn ʿAbbās said, "The believers among the families of Abraham, ʿImrān, Yāsīn and Muhammad ﷺ (are meant here). Allāh says : ' Without doubt, among men, the nearest to Abraham are those who follow him, those who follow him are the believers."

بابُ قَوْلِ اللهِ تَعالى - واذْكُرْ فى الكِتابِ مَرْيَمَ إذ انْتَبَذَتْ مِنْ أهْلِها مَكانًا شَرْقِيًّا - إذْ قالَتِ المَلائِكَةُ يا مَرْيَمُ إنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ - إنَّ اللهَ اصْطَفى آدَمَ ونُوحًا وآلَ إبْراهِيمَ وآلَ عِمْرانَ عَلى العالَمِينَ - إلى قَوْلِهِ - يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ - قالَ ابنُ عَبَّاسٍ: وآلُ عِمْرانَ: المُؤْمِنُونَ مِنْ آلِ إبْراهِيمَ وآلِ عِمْرانَ وآلِ ياسِينَ وآلِ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم يَقُولُ: إنَّ أوْلى النَّاسِ بإبْراهِيمَ لَلَّذِينَ اتَّبَعُوهُ وهُمُ المُؤْمِنُونَ، ويُقالُ آلُ يَعْقُوبَ أهْلُ يَعْقُوبَ فإذا صَغَّرُوا آلَ رَدُّوهُ إلى الأصْلِ قالُوا أُهَيْلٌ.

641. Narrated Saʿīd bin Al-Musaiyab: Abū Huraira رضي الله عنه said, " I heard Allāh's Apostle ﷺ saying, ' There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.' " Then Abū Huraira recited :—

> ' And I commend her and her off-
> spring to Your

٦٤١ - حدَّثَنا أبُو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَنِي سَعِيدُ بنُ المُسَيَّبِ قالَ: قالَ أبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: ما مِنْ بَنِي آدَمَ مَوْلُودٌ إلاَّ يَمَسُّهُ الشَّيْطانُ حِينَ يُولَدُ فَيَسْتَهِلُّ صارِخًا مِنْ مَسِّ الشَّيْطانِ غَيْرَ مَرْيَمَ وابْنِها. ثُمَّ يَقُولُ أبُو هُرَيْرَةَ -

Protection from the Evil One, the
Rejected.' (3 : 36)

(40) CHAPTER:—

'Behold! The angels said:
"O Mary! Allāh has chosen you
...... (upto) ......
As to which of them
Should be charged
With the care of Mary.' (3 : 42-44)

(Explanation of a few Quranic words not translated.)

642. Narrated 'Alī رضي الله عنه: I heard the Prophet ﷺ saying, "Mary, the daughter of 'Imrān, was the best among the women (of the world of her time) and Khadīja is the best amongst the women (of this nation)."

(41) CHAPTER. The Statement of Allāh ﷻ:—

'Behold! The angels said:
"O Mary! Allāh gives you glad
tidings
Of a Word from Him called Messiah,
Jesus, son of Mary ...... (upto) ......
If He decrees a thing,
He says unto it only:
Be! and it is.' (3 : 45-47)

(Explanation of a few Quranic words not translated.)

وإنّى أُعيذُها بكَ وذرّيّتَها منَ الشّيطانِ الرّجيمِ - .

بابٌ - وإذْ قالتِ الملائكةُ يا مريمُ إنّ اللهَ اصطفاكِ - الآيةَ إلى قولِهِ - أيُّهُمْ يكفُلُ مريمَ

يُقالُ: يكفُلُ: يضُمُّ، كفَلَها: ضمّها، مخفّفةٌ ليسَ مِنْ كفالةِ الدُّيونِ وشِبْهِها .

٦٤٢ - حدّثني أحمدُ بنُ أبي رجاءٍ: حدّثنا النّضرُ، عنْ هِشامٍ قالَ: أخبرَني أبي قالَ: سمعْتُ عبدَ اللهِ بنَ جعفرٍ قالَ: سمعْتُ عليًّا رضيَ اللهُ عنهُ يقولُ: سمعْتُ النّبيَّ صلى اللهُ عليهِ وسلّمَ يقولُ: خيرُ نسائِها مريمُ ابنةُ عِمرانَ، وخيرُ نسائِها خديجةُ .

بابُ قوْلِ اللهِ تعالى - إذْ قالتِ الملائكةُ يا مريمُ إنّ اللهَ يُبشّرُكِ بكلمةٍ منهُ اسمُهُ المسيحُ عيسى ابنُ مريمَ - إلى قولِهِ - كُنْ فيكونُ -

يُبْشِرُكِ ويُبشّرُكِ واحدٌ. وجيهًا: شريفًا. وقالَ إبراهيمُ: المسيحُ: الصِّدّيقُ، وقالَ مجاهدٌ: الكهلُ: الحليمُ. والأكْمَهُ: مَنْ يُبصِرُ بالنّهارِ ولا يُبصِرُ باللّيلِ. وقالَ غيرُهُ: مَنْ يُولدُ أعمى.

643. Narrated Abū Musā Al-Ashʿarī ؓ : The Prophet ﷺ said, "The superiority of ʿAisha to other ladies is like the superiority of Tharīd (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of ʿImrān and Āsiya, the wife of Pharaoh."

Narrated Abū Huraira ؓ : I heard Allāh's Apostle ﷺ saying, "Amongst all those women who ride camels (i. e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." Abū Huraira added, "Mary bint ʿImrān never rode a camel."

(42) CHAPTER. The Statement of Allāh ﷻ :—

'O People of the Scriptures !
Commit no excess
In your religion...... (upto)
(And Enough is Allāh)
As a Disposer of affairs.' (4 : 71)

(Explanation of a few Quranic words not translated.)

٦٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ مُرَّةَ الهَمْدَانِىَّ يُحَدِّثُ عَنْ أَبِى مُوسَى الأَشْعَرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ، كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ. وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِى يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِى سَعِيدُ بْنُ المُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ، أَحْنَاهُ عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ فِى ذَاتِ يَدِهِ. يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ: وَلَمْ تَرْكَبْ مَرْيَمُ بِنْتُ عِمْرَانَ بَعِيراً قَطُّ. تَابَعَهُ ابْنُ أَخِى الزُّهْرِىِّ وَإِسْحَاقُ الكَلْبِىُّ عَنِ الزُّهْرِىِّ.

بَابُ قَوْلِهِ تَعَالَى - يَا أَهْلَ الكِتَابِ لاَ تَغْلُوا فِى دِينِكُمْ - إِلَى - وَكِيلاً - قَالَ أَبُو عُبَيْدٍ: كَلِمَتُهُ كُنْ فَكَانَ. وَقَالَ غَيْرُهُ: وَرُوحٌ مِنْهُ أَحْيَاهُ فَجَعَلَهُ رُوحاً، وَلاَ تَقُولُوا ثَلاَثَةٌ.

644. Narrated ʿUbāda رضي الله عنه : The Prophet ﷺ said, "If anyone certifies that None has the right to be worshipped but Allāh Alone Who has no partners, and that Muḥammad is His Slave and His Apostle, and that Jesus is Allāh's Slave and His Apostle and His Word which He bestowed on Mary and a Soul from Him, and that Paradise is true, and Hell is true, Allāh will admit him into Paradise with the deeds which he has done even if those deeds were few." (Junāda, the sub-narrator said, "ʿUbāda added, 'Such a person can enter Paradise through any of its eight gates he likes.' ")

٦٤٤ ـ حَدَّثَنَا صَدَقَةُ بنُ الفَضْلِ: حَدَّثَنا الوَلِيدُ، عَنِ الأَوْزَاعِيِّ: حَدَّثَنِي عُمَيرُ بنُ هانِيءٍ قالَ: حَدَّثَنِي جُنادَةُ ابنُ أبي أُمَيَّةَ، عَنْ عُبادَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: مَنْ شَهِدَ أنْ لا إلَهَ إلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ وأنَّ مُحَمَّداً عَبْدُهُ ورَسُولُهُ وأنَّ عِيسَى عَبْدُ اللهِ ورَسُولُهُ وكَلِمَتُهُ ألقَاهَا إلى مَرْيَمَ ورُوحٌ مِنْهُ، والجَنَّةُ حَقٌّ والنَّارُ حَقٌّ، أدْخَلَهُ اللهُ الجَنَّةَ عَلَى ما كانَ مِنَ العملِ. قالَ الوَلِيدُ: حَدَّثَنِي ابنُ جابِرٍ، عَنْ عُمَيرٍ، عَنْ جُنادَةَ وزَادَ: من أبْوَابِ الجَنَّةِ الثَّمانِيَةِ أيَّها شَاءَ.

(43) CHAPTER. The Statement of Allāh تعالى :—

> ' Relate in the Book (the story of)
> Mary, (1)
> When she withdrew from her family
> ………' (19 : 16)

(Explanation of a few Quranic words not translated.)

بابُ قَوْلِ اللهِ تَعالى ـ واذْكُرْ فِي الكِتابِ مَرْيَمَ إذِ انْتَبَذَتْ مِنْ أهْلِهَا ـ

فَنَبَذْناهُ: ألقَيْناهُ. اعْتَزَلَتْ شَرْقِيّاً ممَّا يَلِي الشَّرْقَ، فأجاءَها: أفْعَلْتُ مِنْ جِئْتُ، ويُقالُ: ألجأها اضْطَرَّها. تَسَّاقَطْ: تَسْقُطْ. قَصِيّاً: قاصِياً. فَرِيّاً: عَظِيماً. قالَ ابنُ عَبَّاسٍ: نِسْياً: لمْ أكُنْ شَيْئاً. وقالَ غَيرُهُ: النِّسْيُ: الحَقِيرُ، وقالَ

---

(1) Mary was presumably of a priestly family, her mother was called Ḥannah (Anne in English) the wife of ʿImrān. Elizabeth, the mother of John, the Baptist (i.e. Yaḥya) the son of Zakariyā, was a cousin of Mary. Mary gave birth to Jesus and therefore John and Jesus were cousins by blood.

أَبُو وَائِلٍ: عَلِمَتْ مَرْيَمُ أَنَّ التَّقِىَّ ذُو نُهْيَةٍ حِينَ قَالَتْ - إِنْ كُنْتَ تَقِيًّا - قَالَ وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِى إِسْحَاقَ، عَنِ الْبَرَاءِ: سَرِيًّا: نَهْرٌ صَغِيرٌ بِالسُّرْيَانِيَّةِ.

645. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "None spoke in cradle but three: (The first was) Jesus, (the second was) a man from Banī Isrāel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?'" (He went on praying and did not answer her.) His mother said, "O Allāh! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and caused him to commit illegal sexual intercourse with her and she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered the prayer, and then came to the child and said, 'O child! Who is your father?'. The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following

٦٤٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِى هُرَيْرَةَ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ: لَمْ يَتَكَلَّمْ فِى الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَكَانَ فِى بَنِى إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّى جَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَقَالَ: أُجِيبُهَا أَوْ أُصَلِّى فَقَالَتِ: اللَّهُمَّ لَا تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ الْمُومِسَاتِ. وَكَانَ جُرَيْجٌ فِى صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأَةٌ فَكَلَّمَتْهُ فَأَبَى فَأَتَتْ رَاعِيًا فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلَامًا فَقَالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟ فَقَالَ: الرَّاعِى، قَالُوا: نَبْنِى صَوْمَعَتَكَ مِنْ ذَهَبٍ. قَالَ: لَا، إِلَّا مِنْ طِينٍ. وَكَانَتِ امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِى إِسْرَائِيلَ فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ فَقَالَتِ: اللَّهُمَّ اجْعَلِ ابْنِى مِثْلَهُ فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ،

story) A lady from Bani Israel was nursing her child at her breast when a handsome rider passed by her. She said, ' O Allāh ! Make my child like him.' On that the child left her breast, and facing the rider said, ' O Allāh ! Do not make me like him.' The child then started sucking her breast again. [(Abū Huraira said, " As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.")] After a while they passed by a lady slave and she (i. e. the child's mother) said, ' O Allāh ! Do not make my child like this (slave girl) ! , On that the child left her breast and said, 'O Allāh ! Make me like her.' When she asked why, the child replied, ' The rider is one of the tyrants while this slave girl is falsely accused of theft and illegal sexual intercourse.' ''

فَقَالَ: اللَّهُمَّ لا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ. قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَمُصُّ إِصْبَعَهُ. ثُمَّ مُرَّ بِأَمَةٍ فَقَالَتْ: اللَّهُمَّ لا تَجْعَلِ ابْنِي مِثْلَ هَذِهِ، فَتَرَكَ ثَدْيَهَا فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ لَهُ ذَلِكَ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الجَبَابِرَةِ وهَذِهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَيْتِ، ولَمْ تَفْعَلْ.

646. Narrated Hishām from Ma'mar as below.

٦٤٦ ـ حَدَّثَنِي إِبْرَاهِيمُ بنُ مُوسَى: أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ ح.

647. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " I met Moses on the night of my Ascention to heaven." The Prophet ﷺ then described him saying, as I think, " He was a tall person with lank hair as if he belonged to the people of the tribe of Shanū'a." The Prophet ﷺ further said, " I met Jesus." The Prophet ﷺ described him saying, "He was one of moderate height and was red-faced as if he had just come out of a

٦٤٧ ـ وحَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بنُ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: لَيْلَةَ أُسْرِيَ بِي لَقِيتُ مُوسَى، قَالَ: فَنَعَتَهُ فَإِذَا رَجُلٌ حَسِبْتُهُ قَالَ مُضْطَرِبٌ، رَجِلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ. قَالَ: ولَقِيتُ عِيسَى

bathroom. I saw Abraham whom I resembled more than any of his children did." The Prophet ﷺ further said, "(That night) I was given two cups; one full of milk and the other full of wine. I was asked to take either of them which I liked, and I took the milk and drank it. On that it was said to me, 'You have chosen the (symbol) of religion. If you had taken the wine, your (Muslim) nation would have gone astray.'"

فَنَعَتَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فقالَ: رَبْعَةٌ أحمَرُ كأنَّما خرَجَ مِنْ دِيماسٍ يَعْنِي الحَمَّامَ. ورَأيْتُ إبْرَاهِيمَ وأنا أشْبَهُ ولَدِهِ بِهِ، قالَ: وأُتِيتُ بإناءَيْنِ: أحَدُهُما لَبَنٌ والآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ أيَّهُما شِئْتَ، فأخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدِيتَ الفِطْرَةَ أو أصَبْتَ الفِطْرَةَ. أما إنَّكَ لَوْ أخَذْتَ الخَمْرَ غَوَتْ أُمَّتُكَ.

648. Narrated Ibn ʿUmar رضي الله عنهما: The Prophet ﷺ said, "I saw Moses, Jesus and Abraham (on the night of my Ascention to the heavens). Jesus was of red complexion, curly hair and a broad chest. Moses was of brown complexion, straight hair and tall stature as if he was from the people of Az-Zuṭṭ."

٦٤٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: أخْبَرَنا إسْرائيلُ: أخْبَرَنا عُثْمانُ بنُ المُغِيرَةِ، عَنْ مُجاهِدٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنهُما قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: رَأيْتُ عِيسَى ومُوسَى وإبْرَاهِيمَ. فأمَّا عِيسَى فأحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ. وأمَّا مُوسَى فآدَمُ جَسِيمٌ سَبِطٌ كأنَّهُ مِنْ رِجالِ الزُّطِّ.

649. Narrated ʿAbdullāh رضي الله عنه: The Prophet ﷺ mentioned the Messiaḥ Ad-Dajjāl (i. e. Pseudo-Christ) in front of the people saying, "Allāh is not one-eyed while Messiaḥ Ad-Dajjāl is blind in the right eye and his eye looks like a prominent grape (i.e. a grape that is not in a normal position on its cluster). While sleeping near the Kaʿba last night, I saw in my dream a man of brown colour and his hair was so long that it fell between his shoulders. His hair was lank and water was

٦٤٩ - حدَّثَنا إبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنا أبُو ضَمْرَةَ: حدَّثَنا مُوسَى، عَنْ نافِعٍ قالَ عَبْدُ اللهِ: ذَكَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَوْماً بَيْنَ ظَهْرَانَي النَّاسِ المَسِيحَ الدَّجَّالَ فقالَ: إنَّ اللهَ لَيْسَ بأعْوَرَ، ألاَ إنَّ المَسِيحَ الدَّجَّالَ أعْوَرُ العَيْنِ اليُمْنَى كأنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ وأرَانِي اللَّيْلَةَ عِنْدَ الكَعْبَةِ فِي المَنامِ فإذا رجُلٌ آدَمُ كأحْسَنِ ما يُرَى مِنْ

dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaʿba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qaṭan (i.e. an infidel) in such a way as nobody I know of resembles him. He was placing his hands on the shoulders of a person while performing Ṭawāf around the Kaʿba. I asked, 'Who is this?' They replied, 'The Messiaḥ, Ad-Dajjāl.' "

أَدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعْرِ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا الْمَسِيحُ بْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدًا قَطِطًا أَعْوَرَ عَيْنِ الْيُمْنَى كَأَشْبَهِ مَنْ رَأَيْتُ بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ فَقُلْتُ: مَنْ هَذَا: قَالُوا: الْمَسِيحُ الدَّجَّالُ، تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ.

650. Narrated Sālim from his father: No, By Allāh, the Prophet ﷺ did not tell that Jesus was of red complexion but said, "While I was asleep circumambulating the Kaʿba (in my dream), suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked, 'Who is this?' The people said, 'He is the son of Mary.' Then I looked round to see a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a prominent grape. I asked, 'Who is this?' They replied, 'This is Ad-Dajjāl.' The one who bore the most resemblance to him among the people, was Ibn Qaṭan." (Az-Zuhrī said, "He (i.e. Ibn Qaṭan) was a man from the tribe Khuzaʿa who died in the pre-Islamic period.")

٦٥٠ ـ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَا وَاللَّهِ مَا قَالَ النَّبِيُّ صلى الله عليه وسلم لِعِيسَى أَحْمَرُ، وَلَكِنْ قَالَ: بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ فَإِذَا رَجُلٌ آدَمُ، سَبْطُ الشَّعْرِ يُهَادَى بَيْنَ رَجُلَيْنِ يَنْطِفُ رَأْسُهُ مَاءً، أَوْ يُهَرَاقُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأْسِ أَعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَّالُ، وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ، قَالَ الزُّهْرِيُّ: رَجُلٌ مِنْ خُزَاعَةَ هَلَكَ فِي الْجَاهِلِيَّةِ.

651. Narrated Abū Huraira رضى الله عنه : I heard Allāh's Apostle ﷺ saying, "I am the nearest of all the people to the son of Mary, and all the prophets are paternal brothers, and there has been no prophet between me and him (i. e. Jesus)."

٦٥١ ـ حَدَّثَنَا أَبُو اليَمانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : أَنَّ أَبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُول : أَنا أَوْلَى النَّاسِ بابنِ مَرْيَمَ والأَنْبِياءُ أَوْلادُ عَلاَّتٍ ، لَيْسَ بَيْنِى وبَيْنَه نَبِىٌّ .

652. Narrated Abū Huraira رضى الله عنه : Allāh's Apostle ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The prophets are paternal brothers; their mothers are different, but their religion is one."

٦٥٢ ـ حَدَّثَنَا مُحَمَّدُ بنُ سِنان : حَدَّثَنا فُلَيْح بنُ سُلَيْمانَ : حَدَّثَنا هِلال ابن عَلِىّ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ أَبى عَمْرَةَ ، عَنْ أَبى هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أَنا أَوْلَى النَّاسِ بِعِيسَى ابنِ مَرْيَمَ فى الدُّنْيا والآخِرَةِ ، والأَنْبِياءُ إِخْوَةٌ لِعَلاَّت ، أُمَّهاتُهُمْ شَتَّى و دِينُهُمْ واحِدٌ . و قالَ إِبْرَاهِيمُ بنُ طَهْمانَ ، عَنْ مُوسَى ابنِ عُقْبَةَ ، عَنْ صَفْوانَ بن سُلَيْمٍ ، عَنْ عطاءِ بنِ يَسارٍ ، عَنْ أَبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم .

653. Narrated Abū Huraira رضى الله عنه : The Prophet ﷺ said, "Jesus, seeing a man stealing, asked him, 'Did you steal?' He said, 'No, by Allāh, except Whom there is None who has the right to be worshipped.' Jesus said, 'I believe in Allāh and suspect my eyes.'"

٦٥٣ ـ حَدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنا عَبْدُ الرَّزَّاق : أَخْبَرَنا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أَبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ : رَأَى عِيسَى رَجُلاً يَسْرِقُ فَقالَ لَهُ : أَسَرَقْتَ ؟ قالَ : كَلاَّ و اللهِ الذى لا إِلَهَ إِلا اللهُ ،

فَقَالَ عِيسَى : آمَنْتُ بِاللهِ، وَ كَذَّبْتُ عَيْنِي ۔

654. Narrated ʿUmar ؓ : I heard the Prophet ﷺ saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, (1), for I am only a Slave. So, call me the Slave of Allāh and His Apostle."

٦٥٤ ـ حَدَّثَنَا الحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ الزُّهْرِيَّ يَقُولُ : أَخْبَرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ، عَنِ ابنِ عَبَّاسٍ : سَمِعَ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ عَلَى المِنْبَرِ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : لا تُطْرُونِي كما أطْرَتِ النَّصَارَى ابنَ مَرْيَمَ فإنَّما أنا عَبْدٌ فَقُولُوا : عَبْدُ اللهِ وَ رَسُولُهُ .

655. Narrated Abū Mūsā Al-Ashʿarī ؓ : Allāh's Apostle ﷺ said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allāh) and obeys his masters, he too will get a double reward."

٦٥٥ ـ حَدَّثَنَا مُحَمَّدُ بنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا صَالِحُ بنُ حَيَّ أنَّ رَجُلًا من أهْلِ خُرَاسَانَ قالَ للشَّعْبِيِّ، فَقَالَ الشَّعْبِيُّ : أَخْبَرَنِي أَبُو بُرْدَةَ، عَنْ أبي مُوسَى الأشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إذَا أدَّبَ الرجُلُ أمَتَهُ فأحْسَنَ تَأدِيبَها، و عَلَّمَها فأحْسَنَ تَعْلِيمَها ثُمَّ أعْتَقَها فتَزَوَّجَها كانَ لَهُ أجْرَانِ. وَ إذَا آمَنَ الرَّجُلُ بِعِيسَى، ثُمَّ آمَنَ بِي فَلَهُ أجْرَانِ. والعَبْدُ إذَا اتَّقَى رَبَّهُ و أطاعَ مَوَالِيَهُ فَلَهُ أجْرَانِ ۔

656. Narrated Ibn ʿAbbās ؓ : Allāh's Apostle ﷺ said, "You will be

٦٥٦ ـ حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ، عَنِ المُغِيرَةِ بنِ النُّعْمانِ،

---

(1) The Christians over-praised Jesus till they took him as a God besides Allāh.

resurrected (and assembled) bare-footed, naked and uncircumcised." The Prophet ﷺ then recited the Divine Verse :—

> 'Even as We produced the first creation,
> So shall We reproduce it : A promise
> We have undertaken.
> Truly shall We fulfil it.'
> (21 : 104)

He added, "The first to be dressed will be Abraham. Then some of my companions will be taken to the right and to the left. I will say : 'My companions !' It will be said, 'They had been renegades since you left them.' I will then say what the Pious Slave Jesus, the son of Mary said : 'And I was a witness over them while I dwelt amongst them ; when You did take me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves, and if you forgive them, You are the Exalted in power and the Wise.'"
(5 : 120-121)

Narrated Qabīsa, "Those were the apostates who renegaded from Islam during the Caliphate of Abū Bakr رضي الله عنه who fought them".

(44) CHAPTER. The advent (descent) of Jesus, son of Mary عَلَيْهِمَا السَّلَام .

657. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "By Him

عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قال: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً ثُمَّ قَرَأَ - كما بَدَأْنا أَوَّلَ خَلْقٍ نُعِيدُهُ وعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ - فأوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ ثُمَّ يُؤْخَذُ بِرِجَالٍ مِنْ أَصْحَابِي ذَاتَ الْيَمِينِ وذَاتَ الشِّمَالِ، فأقُولُ: أَصْحَابِي، فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلى أَعْقَابِهِمْ مُنْذُ فارَقْتَهُمْ فأَقُولُ كما قَالَ الْعَبْدُ الصالِحُ عِيسَى ابنُ مَرْيَمَ - وكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرقِيبَ عَلَيْهِمْ وأَنْتَ عَلى كُلِّ شَيْءٍ شَهِيدٌ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ - قَالَ مُحَمَّدُ بْنُ يُوسُفَ الْفِرَبْرِيُّ: ذُكِرَ عَنْ أَبِي عَبْدِ اللهِ، عَنْ قَبِيصَةَ قَالَ: هُمُ الْمُرْتَدُّونَ الَّذِينَ ارْتَدُّوا عَلى عَهْدِ أَبِي بَكْرٍ فَقَاتَلَهُمْ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ -

بَابٌ - نُزُولُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ -

٦٥٧ - حدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حدَّثَنَا أَبِي، عَنْ

in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you as a Just Ruler; he will break the Cross and kill the pigs and there will be no Jizya (i. e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allāh (in prayer) will be better than the whole world and whatever is in it." Abū Huraira added: "If you wish, you can recite (this Verse of the Holy Book):—

> ' And there is none
> Of the people of the Book (Scriptures)
> But must believe in him (i.e. Jesus as a human being)
> Before his death;
> And on the Day of Judgement
> He will be a witness
> Against them.' (4 : 159)

صالحٍ، عَنِ ابنِ شِهابٍ: أنَّ سَعِيدَ بنَ المُسَيِّبِ: سَمِعَ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: والَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أنْ يَنْزِلَ فِيكُمُ ابنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ ويَقْتُلَ الخِنْزِيرَ، ويَضَعَ الحَرْبَ، ويَفِيضَ المالُ حتَّى لا يَقْبَلَهُ أحَدٌ، حتَّى تَكُونَ السَّجْدَةُ الواحِدَةُ خَيْرٌ مِنَ الدُّنْيا وما فِيها. ثُمَّ يَقُولُ أبُو هُرَيْرَةَ: واقْرَؤُوا إنْ شِئْتُمْ - وإنْ مِنْ أهْلِ الكِتابِ إلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ويَوْمَ القِيامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا -

658. Narrated Abū Huraira: Allāh's Apostle said, "How will you be when the son of Mary (i. e. Jesus) descends amongst you while one of your own men is your leader."

٦٥٨ - حدَّثَنا ابنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابنِ شِهابٍ، عَنْ نافِعٍ مَوْلَى أبي قَتادَةَ الأنْصارِيِّ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: كَيْفَ أنْتُمْ إذا نَزَلَ ابنُ مَرْيَمَ فِيكُمْ وإمامُكُمْ مِنْكُمْ؟ تابَعَهُ عُقَيْلٌ والأوْزاعِيُّ.

(45) CHAPTER. What has been said about Banī Israel.

بابُ ما ذُكِرَ عَنْ بَنِي إسْرائِيلَ.

659. Narrated Rab'i bin Hirash:

٦٥٩ - حدَّثَنا مُوسَى بنُ إسْماعِيلَ:

ʿUqba bin ʿAmr said to Ḥudhaifa, "Won't you relate to us of what you have heard from Allāh's Apostle ﷺ ?" He said, "I heard him saying, 'When Al-Dajjāl appears, he will have fire and water along with him. What the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold water.'" Ḥudhaifa added, "I also heard him saying, 'From among the people preceding your generation, there was a man whom the angel of death visited to capture his soul. (So his soul was captured and when he was resurrected) he was asked if he had done any good deed.' He replied, 'I don't remember any good deed.' He was asked to think it over. He said, 'I do not remember, except that I used to trade with the people in the world and I used to give a respite to the rich and forgive the poor (among my debtors).' So Allāh made him enter Paradise." Ḥudhaifa further said, "I also heard him saying, 'Once there was a man on his death-bed, who, losing every hope of surviving, said to his family: When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea. They did so, but Allāh collected his particles and

حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: قَالَ عُقْبَةُ ابْنُ عَمْرٍو لِحُذَيْفَةَ: أَلَا تُحَدِّثُنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم؟ قَالَ: إِنِّى سَمِعْتُهُ يَقُولُ: إِنَّ مَعَ الدَّجَّالِ إِذَا خَرَجَ مَاءً وَنَارًا، فَأَمَّا الَّتِى يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِى يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِى الَّذِى يَرَى أَنَّهَا نَارٌ فَإِنَّهُ عَذْبٌ بَارِدٌ. قَالَ حُذَيْفَةُ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلًا كَانَ فِيمَنْ كَانَ قَبْلَكُمْ أَتَاهُ الْمَلَكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ: هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ: مَا أَعْلَمُ، قِيلَ لَهُ: انْظُرْ، قَالَ: مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّى كُنْتُ أُبَايِعُ النَّاسَ فِى الدُّنْيَا وَأُجَازِيهِمْ فَأُنْظِرُ الْمُوسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ، فَأَدْخَلَهُ اللهُ الْجَنَّةَ، قَالَ: وَسَمِعْتُهُ يَقُولُ: إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ فَلَمَّا يَئِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ إِذَا أَنَا مُتُّ فَاجْمَعُوا لِى حَطَبًا كَثِيرًا وَأَوْقِدُوا فِيهِ نَارًا حَتَّى إِذَا أَكَلَتْ لَحْمِى وَخَلَصَتْ إِلَى عَظْمِى فَامْتَحَشَتْ فَخُذُوهَا فَاطْحَنُوهَا، ثُمَّ انْظُرُوا يَوْمًا رَاحًا فَاذْرُوهُ فِى الْيَمِّ، فَفَعَلُوا فَجَمَعَهُ اللهُ فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ فَغَفَرَ اللهُ لَهُ. قَالَ عُقْبَةُ بْنُ عَمْرٍو: وَأَنَا سَمِعْتُهُ

asked him : Why did you do so ? He replied : For fear of You. So Allāh forgave him.' "

'Uqba bin 'Amr said, " I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds)."

يَقُولُ ذَاكَ وَكَانَ نَبَّاشًا .

660. Narrated 'Aisha and Ibn 'Abbās رضي الله عنهم : On his death-bed Allāh's Apostle ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. While in that state (of putting and removing the sheet) he said, " May Allāh's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i. e. the Jews and Christians) had done.

٦٦٠ - حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنِي مَعْمَرٌ وَيُونُسُ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ قَالَا : لَمَّا نَزَلَ بِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم طَفِقَ يَطْرَحُ خَمِيصَةً عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ : وَهُوَ كَذَلِكَ ، لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ، يُحَذِّرُ مَا صَنَعُوا .

661. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " The Israelis used to be ruled and guided by prophets : Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, " O Allāh's Apostle ! What do you order us (to do) ? " He said, " Obey the one who will be given the pledge of allegiance first. (1) Fulfil their (i. e. the

٦٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ فُرَاتٍ الْقَزَّازِ ، قَالَ : سَمِعْتُ أَبَا حَازِمٍ ، قَالَ : قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ : كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي ،

---

(1) If the homage of allegiance is given to a Caliph and after a while another caliph is given the homage by some members of the society, the common Muslims should abide by the homage given to the first Caliph, for the election of the second is invalid.

Caliphs') rights, for Allāh will ask them about (any short-comings) in ruling those Allāh has put under their guardianship."

وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ، أَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ.

662. Narrated Abū Saʿid ؓ : The Prophet ﷺ said, " You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a lizard, you too will go there." We said, " O Allāh's Apostle ! Do you mean the Jews and the Christians ? " He replied, " Whom else?" (Meaning, of course, the Jews and the Christians.)

٦٦٢ حَدَّثَنَا سَعِيدُ بْنُ أَبِى مَرْيَمَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِى زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِى سَعِيدٍ رَضِىَ اللهُ عَنْهُ: أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم قَالَ: لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ. قُلْنَا: يَا رَسُولَ اللهِ، الْيَهُودَ وَالنَّصَارَى؟ قَالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: فَمَنْ؟

663. Narrated Anas ؓ : The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the Jews and the Christians. But Bilāl was ordered, " Pronounce the words of the Adhan (i. e. call for the prayer) twice and the Iqāma once only." (1)

٦٦٣ ـ حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِى قِلَابَةَ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: ذَكَرُوا النَّارَ وَالنَّاقُوسَ فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الأَذَانَ وَأَنْ يُوتِرَ الإِقَامَةَ.

664. Narrated ʿĀisha ؓ that she used to hate that one should keep his hands on his flanks while praying. She said that the Jews used to do so.

٦٦٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِى الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِىَ

---

(1) The suggestion that they should use fire or a bell to announce the time of the prayer was rejected, and the Adhan was adopted instead.

اللهُ عَنها : كانَتْ تَكْرَهُ أنْ يَجْعَلَ الْمُصَلِّى يَدَهُ فى خاصِرَتِهِ و تَقُولُ إنَّ الْيَهُودَ تَفْعَلُهُ ، تابَعَهُ شُعْبَةُ ، عَنِ الأعْمَشِ .

٦٦٥ ـ حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنا لَيْثٌ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنهُما ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : إنَّما أجَلُكُمْ فى أجَلِ مَنْ خَلا مِنَ الأُمَمِ ، ما بَيْنَ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ . و إنَّما مَثَلُكُمْ و مَثَلُ اليهُودِ والنَّصارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالاً فَقالَ : مَنْ يَعْمَلُ لى إلى نِصْفِ النَّهارِ عَلى قِيراطٍ قِيراطٍ ؟ فَعَمِلَتِ اليهُودُ إلى نِصْفِ النَّهارِ عَلى قِيراطٍ قِيراطٍ . ثُمَّ قالَ : مَنْ يَعْمَلُ لى مِنْ نِصْفِ النَّهارِ إلى صَلاةِ العَصْرِ عَلى قِيراطٍ قِيراطٍ ؟ فَعَمِلَتِ النَّصارَى مِنْ نِصْفِ النهارِ إلى صَلاةِ العَصْرِ عَلى قِيراطٍ قِيراطٍ . ثُمَّ قالَ : مَن يَعْمَلُ لى مِنْ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ عَلى قِيراطَيْنِ قِيراطَيْنِ ؟ قالَ : ألا فأنْتُمُ الذينَ تَعْمَلُونَ مِنْ صَلاةِ العَصْرِ إلى مَغْرِبِ الشَّمْسِ . ألا لَكُمُ الأجْرُ مَرَّتَيْنِ . فَغَضِبَتِ اليهُودُ و النَّصارَى فَقالُوا : نَحْنُ أكْثَرُ عَمَلاً ، و أقَلُّ عَطاءً ، قالَ اللهُ : هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا ؟ قالُوا : لا ، قالَ : فإنَّهُ فَضْلى أُعْطِيهِ مَنْ شِئْتُ .

665. Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Your period (i. e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the ʿAṣr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some labourers and asked them, 'Who will work for me till midday for one Qirāṭ each ?' The Jews worked for half a day for one Qirāṭ each. The person asked, 'Who will do the work for me from midday to the time of the ʿAṣr (prayer) for one Qirāṭ each ?' The Christians worked from midday till the ʿAṣr prayer for one Qirāṭ. Then the person asked, 'Who will do the work for me from the ʿAṣr till sunset for two Qirāṭs each ?'" The Prophet ﷺ added, "It is you (i.e. Muslims) who are doing the work from the ʿAṣr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allāh said, 'Have I been unjust to you as regards your rights ?' They said, 'No.' So Allāh said, 'Then it is My Blessing which I bestow on whomever I like.'"

666. Narrated Ibn ʿAbbās ﵄: I heard ʿUmar ﵁ saying, "May Allāh Curse so-and-so! Doesn't he know that the Prophet ﷺ said, 'May Allāh curse the Jews for, though they were forbidden (to eat) fat, they liquified it and sold it.'"

٦٦٦ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَاتَلَ اللهُ فُلاَنًا، أَلَمْ يَعْلَمْ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قَالَ: لَعَنَ اللهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَّلُوهَا فَبَاعُوهَا. تَابَعَهُ جَابِرٌ وَأَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

667. Narrated ʿAbdullāh bin ʿAmr ﵄: The Prophet ﷺ said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Banī Isrāel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire."

٦٦٧ ـ حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ ابْنُ مَخْلَدٍ: أَخْبَرَنَا الأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

668. Narrated Abū Huraira ﵁: Allāh's Apostle ﷺ said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i. e. dye your grey hair and beards)."

٦٦٨ ـ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ.

669. Narrated Jundub: Allāh's Apostle ﷺ said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its

٦٦٩ ـ حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنِي حَجَّاجٌ: حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ قَالَ: حَدَّثَنَا جُنْدُبُ بْنُ عَبْدِ اللهِ فِي هَذَا

pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah عَزَّ وَجَلَّ said, 'My Slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.'"

The tale of a leper, a bald man and a blind man.

670. Narrated Abū Huraira that he heard Allāh's Apostle ﷺ saying, "Allāh willed to test three Israelis who were a leper, a blind man and a bald-headed man. So, he sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me (because of my dirt).' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allāh bless you in possessing it.'

المَسْجِدِ وما نَسِينا مُنْذُ حدَّثَنا وما نَخْشَى أنْ يَكُونَ جُنْدُبٌ كَذَبَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: كانَ فِيمَنْ كانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزِعَ فأخَذَ سِكِّينًا فَحَزَّ بِها يَدَهُ فَما رَقَأَ الدَّمُ حتَّى ماتَ، قالَ اللهُ عزَّ وجلَّ: بادَرَنى عَبْدِى بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الجَنَّةَ.

(حَدِيثُ أبْرَصَ وأقْرَعَ وأعْمَى)

٦٧٠ - حدَّثَنا أحْمَدُ بنُ اسحاقَ: حدَّثَنا عَمْرُو بنُ عاصِمٍ: حدَّثَنا هَمَّامٌ: حدَّثَنا إسحاقُ بنُ عَبْدِ اللهِ قالَ: حدَّثَنِى عَبْدُ الرَّحْمَنِ بنُ أبى عَمْرَةَ: أنَّ أبا هُرَيْرَةَ حدَّثَهُ: أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم ح. و حدَّثَنِى مُحَمَّدٌ: حدَّثَنا عَبْدُ اللهِ بنُ رَجاءٍ: أخْبَرَنا هَمَّامٌ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ قالَ: أخْبَرَنى عَبْدُ الرَّحْمَنِ بنُ أبِى عَمْرَةَ أنَّ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ حدَّثَهُ: أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: إنَّ ثَلاثَةً فى بَنِى إسْرائِيلَ: أبْرَصَ و أعْمَى و أقْرَعَ، بَدا للهِ عَزَّ وَجَلَّ أنْ يَبْتَلِيَهُمْ فَبَعَثَ إلَيْهِمْ مَلَكًا فأتى الأبْرَصَ فَقالَ: أىُّ شَىْءٍ أحَبُّ إلَيْكَ؟ قالَ: لَوْنٌ حَسَنٌ وجِلْدٌ حَسَنٌ، قَدْ قَذِرَنى النَّاسُ، قالَ:

The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allāh bless you in having it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allāh may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allāh gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and propagated so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allāh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination. The man replied, 'I have many obligations (so I cannot give you).'

فَمَسَحَهُ فَذَهَبَ عَنْهُ، فَأُعْطِيَ لَوْنًا حَسَنًا وَجِلْدًا حَسَنًا. فَقَالَ: وَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ، أَوْ قَالَ الْبَقَرُ، هُوَ شَكَّ فِى ذَلِكَ إِنَّ الأَبْرَصَ وَالأَقْرَعَ قَالَ أَحَدُهُمَا الإِبِلُ وَقَالَ الآخَرُ الْبَقَرُ، فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَقْرَعَ فَقَالَ: أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ هَذَا عَنِّى، قَدْ قَذِرَنِى النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ، وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ. قَالَ: فَأَعْطَاهُ بَقَرَةً حَامِلاً، وَقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمَى فَقَالَ: أَىُّ شَىْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: يَرُدُّ اللهُ إِلَىَّ بَصَرِى فَأُبْصِرُ بِهِ النَّاسَ، قَالَ: فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ. قَالَ: فَأَىُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأَعْطَاهُ شَاةً وَالِدًا. فَأُنْتِجَ هَذَانِ وَوَلَّدَ هَذَا فَكَانَ لِهَذَا وَادٍ مِنْ إِبِلٍ، وَلِهَذَا وَادٍ مِنْ بَقَرٍ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ. ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِى صُورَتِهِ وَهَيْئَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ تَقَطَّعَتْ بِهِ الْحِبَالُ فِى سَفَرِهِ فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ ثُمَّ بِكَ. أَسْأَلُكَ بِالَّذِى أَعْطَاكَ اللَّوْنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ بَعِيرًا أَتَبَلَّغُ عَلَيْهِ فِى سَفَرِى. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ. فَقَالَ لَهُ: كَأَنِّى

The angel said, 'I think I know you; were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my fore-fathers.' The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

Then the angel, disguised in the shape of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allāh make you as you were before.'

The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allāh gave me back my eye-sight; I was poor and Allāh made me rich; so take anything you wish from my property. By Allāh, I will not praise you for leaving anything (you need) of my property which you may take for Allāh's Cause.' The angel replied, 'Keep your property with you. You (i. e. 3 men) have been tested and Allāh is pleased with you and is

أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ؟ فَقِيرًا فَأَعْطَاكَ اللهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ. وَأَتَى الأَقْرَعَ فِى صُورَتِهِ وَهَيْئَتِهِ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا. فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ. وَأَتَى الأَعْمَى فِى صُورَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ وَتَقَطَّعَتْ بِىَ الْحِبَالُ فِى سَفَرِى فَلَا بَلَاغَ الْيَوْمَ إِلَّا بِاللهِ ثُمَّ بِكَ. أَسْأَلُكَ بِالَّذِى رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِى سَفَرِى، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللهُ عَلَىَّ بَصَرِى، وَفَقِيرًا فَقَدْ أَغْنَانِى. فَخُذْ مَا شِئْتَ فَوَاللهِ لَا أَحْمَدُكَ الْيَوْمَ بِشَىْءٍ أَخَذْتَهُ لِلهِ. فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا ابْتُلِيتُمْ فَقَدْ رَضِىَ عَنْكَ وَسَخِطَ عَلَى صَاحِبَيْكَ - أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ - الْكَهْفُ: الْفَتْحُ فِى الْجَبَلِ. وَالرَّقِيمُ: الْكِتَابُ، مَرْقُومٌ: مَكْتُوبٌ مِنَ الرَّقْمِ. رَبَطْنَا عَلَى قُلُوبِهِمْ: أَلْهَمْنَاهُمْ صَبْرًا. شَطَطًا: إِفْرَاطًا. الْوَصِيدُ: الْفِنَاءُ وَجَمْعُهُ وَصَائِدُ وَوُصُدٌ. وَيُقَالُ الْوَصِيدُ الْبَابُ، مُؤْصَدَةٌ مُطْبَقَةٌ، آصَدَ الْبَابَ وَأَوْصَدَ. بَعَثْنَاهُمْ: أَحْيَيْنَاهُمْ. أَزْكَى: أَكْثَرُ رَيْعًا - فَضَرَبَ اللهُ عَلَى آذَانِهِمْ فَنَامُوا - رَجْمًا بِالْغَيْبِ -:

angry with your two companions.' "

(Allāh's Statement) :—

> " Or do you reflect that the companions of the cave and of the inscription (were wonders amongst Our Signs) ? ' (18 : 9)

(Explanation of a few Quranic words not translated.)

The tale of the cave.

Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they had to enter a cave. The entrance of the cave got closed while they were inside. They said to each other, ' O you ! Nothing can save you except the truth, so each of you should ask Allāh's Help by referring to such a deed as he thinks he did sincerely (i. e, just for gaining Allāh's Pleasure).' So one of them said, ' O Allāh! You know that I had a labourer who worked for me for one Faraq (i. e. three Sa s) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), ' Go to those cows and drive them away.' He said to me, ' But you have to pay me only a Faraq of rice.' I said to him, ' Go to those cows and take them, for they are the product of that

لَمْ يَسْتَبِنْ . وقالَ مُجاهِدٌ : تَقْرِضُهُمْ : تَتْرُكُهُمْ .

(حَدِيثُ الغار)

٦٧١ حدَّثَنا إسماعِيلُ بنُ خَلِيلٍ : أخْبرَنا عَلى بنُ مُسْهِرٍ ، عَنْ عُبَيْدِ اللهِ ابنِ عُمَرَ ، عَنْ نافعٍ عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : بَيْنَما ثَلاثَةُ نَفَرٍ مِمَّنْ كانَ قَبْلَكُمْ يَمْشُونَ إذْ أصابَهُمْ مَطَرٌ فأوَوْا إلى غارٍ فانْطَبَقَ عَلَيهِمْ ، فَقالَ بَعْضُهُمْ لِبَعْضٍ : إنَّهُ و اللهِ يا هَؤُلاءِ لا يُنْجِيكُمْ إلاّ الصِّدْقُ ، فَلْيَدْعُ كُلُّ رَجُلٍ مِنكُمْ بِما يَعْلَمُ أنَّهُ قَدْ صَدَقَ فِيهِ . فَقالَ واحِدٌ مِنهُمْ : اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ كانَ لى أجِيرٌ عَمِلَ لى على فَرَقٍ من أرُزٍّ فَذَهَبَ و تَرَكَهُ وإنِّى عَمَدْتُ إلى ذَلكَ الفَرَقِ فَزَرَعْتُهُ فَصَارَ من أمْرِهِ أنِّى اشْتَرَيْتُ مِنْهُ بَقَرًا ، و أنَّهُ أتانى يَطْلُبُ أجْرَهُ فَقُلْتُ : أعْمِدْ إلى تِلْكَ البَقَرِ فَسُقْها ، فَقالَ لى : إنَّما لى عِنْدَكَ فَرَقٌ مِنْ أرُزٍّ ، فَقُلْتُ لَهُ : أعْمِدْ إلى

Faraq (of rice).' So he drove them. O Allāh ! If You consider that I did that for fear of You, then save us.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allāh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e.my family) drink unless my parents had drunk first. So I disliked to wake them up and disliked that they should sleep without drinking it and become weak for lack of food. I kept on waiting (for them to wake) till it dawned. O Allāh ! If You consider that I did that for fear of You, save us.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allāh ! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinārs (i. e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allāh, and do not deflower me but legally.' I got up and left the hundred Dinars (for her). O Allāh ! If You consider that I did that for fear of You, save us.' So Allāh saved them and they came out (of the cave).'' (This Hadith indicates that one can only ask Allāh for help directly or

تِلْكَ الْبَقَرِ فَإِنَّهَا مِنْ ذَلِكَ الْفَرَقِ، فَسَاقَهَا. فَإِنْ كُنْتَ تَعْلَمُ أَنِّى فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَانْسَاخَتْ عَنْهُمُ الصَّخْرَةُ فَقَالَ الآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِى أَبَوَانِ شَيْخَانِ كَبِيرَانِ فَكُنْتُ آتِيهِمَا كُلَّ لَيْلَةٍ بِلَبَنِ غَنَمٍ لِى، فَأَبْطَأْتُ عَلَيْهِمَا لَيْلَةً فَجِئْتُ وَقَدْ رَقَدَا وَأَهْلِى وَعِيَالِى يَتَضَاغَوْنَ مِنَ الْجُوعِ، وَكُنْتُ لاَ أَسْقِيهِمْ حَتَّى يَشْرَبَ أَبَوَاىَ فَكَرِهْتُ أَنْ أُوقِظَهُمَا وَكَرِهْتُ أَنْ أَدَعَهُمَا فَيَسْتَكِنَّا لِشَرْبَتِهِمَا. فَلَمْ أَزَلْ أَنْتَظِرُ حَتَّى طَلَعَ الْفَجْرُ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّى فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَانْسَاخَتْ عَنْهُمُ الصَّخْرَةُ حَتَّى نَظَرُوا إِلَى السَّمَاءِ. فَقَالَ الآخَرُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ كَانَ لِى ابْنَةُ عَمٍّ مِنْ أَحَبِّ النَّاسِ إِلَىَّ وَأَنِّى رَاوَدْتُهَا عَنْ نَفْسِهَا فَأَبَتْ إِلاَّ أَنْ آتِيَهَا بِمِائَةِ دِينَارٍ، فَطَلَبْتُهَا حَتَّى قَدَرْتُ فَأَتَيْتُهَا بِهَا فَدَفَعْتُهَا إِلَيْهَا فَأَمْكَنَتْنِى مِنْ نَفْسِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: اتَّقِ اللَّهَ وَلاَ تَفُضَّ الْخَاتَمَ إِلاَّ بِحَقِّهِ فَقُمْتُ وَتَرَكْتُ الْمِائَةَ الدِّينَارِ. فَإِنْ كُنْتَ تَعْلَمُ أَنِّى فَعَلْتُ ذَلِكَ مِنْ خَشْيَتِكَ فَفَرِّجْ عَنَّا، فَفَرَّجَ اللَّهُ عَنْهُمْ فَخَرَجُوا.

through his performed good deeds. But to ask Allāh through dead or absent prophets, saints, spirits, holy men, angels etc. is absolutely forbidden in Islām and it is a kind of Heresy and ask them directly is a kind of Shirk (1)).

(46) CHAPTER :—

بابٌ :ـ

672. Narrated Abū Huraira ؓ : that he heard Allāh's Apostle ﷺ saying, " While a lady was nursing her child, a rider passed by and she said, ' O Allāh ! Don't let my child die till he becomes like this (rider).' The child said, ' O Allāh! Don't make me like him,' and then returned to her breast (sucking it). (After a while) they passed by a lady who was being pulled and teased (by the people). The child's mother said, ' O Allāh ! Do not make my child like her.' The child said, ' O Allāh ! Make me like her.' Then he said, ' As for the rider, he is an infidel, while the lady is accused of illegal sexual intercourse (falsely) and she says : It is sufficient that Allāh knows the truth.' "

٦٧٢ ـ حدَّثنا أبو اليمان : أخبرَنا شُعيبٌ : حدَّثنا أبو الزِّناد ، عن عبدِ الرَّحمن : حدَّثه أنَّه سمع أبا هُريرةَ رَضيَ اللهُ عنهُ : أنَّه سمع رَسولَ اللهِ صلى اللهُ عليهِ وسلَّم يقولُ : بينَا امرأةٌ تُرضِعُ ابنَها إذْ مرَّ بِها راكبٌ وهيَ تُرضِعُه فقالتْ : اللَّهُمَّ لا تُمِتِ ابني حتَّى يكونَ مثلَ هذا ، فقالَ : اللَّهُمَّ لا تجعلْني مثلَه . ثُمَّ رجعَ في الثَّدْيِ ، و مُرَّ بامرأةٍ تُجَرَّرُ و يُلْعَبُ بِها فقالتْ : اللَّهُمَّ لا تجعلْ ابني مثلَها ، فقالَ : اللَّهُمَّ اجعلْني مثلَها . فقالَ : أمَّا الرَّاكبُ فإنَّهُ كافرٌ و أمَّا المرأةُ فإنَّهم يقولونَ لها تزني ، و تقولُ حَسْبِيَ اللهُ . و يقولونَ : تَسرِقُ ، و تقولُ حَسْبِيَ اللهُ .

673. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " While a dog

٦٧٣ ـ حدَّثنا سعيدُ بنُ تَليدٍ : حدَّثنا ابنُ وهبٍ قالَ : أخبرَني جريرُ بنُ

---

(1) Shirk : (Opposite of Tauhīd) (See the glossary) is a sin which is not forgiven by Allāh and the one who does it shall be thrown in the Hell-Fire for ever.

was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So Allah forgave her because of that good deed."

674. Narrated Ḥumaid bin ʿAbdur-Raḥmān that he heard Muʿawiya bin Abī Sufyān (talking) on the pulpit in the year when he performed the Ḥajj. He took a tuft of hair that was in the hand of an orderly and said, "O people of Medīna! Where are your learned men? I heard the Prophet ﷺ forbidding such a thing as this (i. e. false hair) and he used to say, 'The Israelīs were destroyed when their ladies practised this habit (of using false hair to lengthen their locks).' "

675. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Amongst the people preceding you there used to be 'Muḥaddithūn' (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a divine power), and if there are any such persons amongst my followers, it is ʿUmar bin Al-Khaṭṭāb."

حازِمٍ، عَنْ أيُّوبَ، عَنْ مُحَمَّدِ بنِ سِيرِينَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: بَيْنَما كَلْبٌ يُطِيفُ بِرَكِيَّةٍ كادَ يَقْتُلُهُ العَطَشُ إذْ رَأَتْهُ بَغِيٌّ مِنْ بَغايا بَني إسْرائِيلَ فَنَزَعَتْ مُوقَها فَسَقَتْهُ فَغُفِرَ لَها بِهِ.

٦٧٤ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: عَنْ مالِكٍ، عَنِ ابنِ شِهابٍ، عَنْ حُمَيْدِ ابنِ عَبْدِ الرَّحْمَنِ: أنَّهُ سَمِعَ مُعاوِيَةَ ابنَ أبي سُفْيانَ عامَ حَجَّ عَلى المِنْبَرِ، فَتَناوَلَ قُصَّةً مِنْ شَعْرٍ وكانَتْ في يَدِ حَرَسِيٍّ فَقالَ: يا أهْلَ المَدِينَةِ، أيْنَ عُلَماؤُكُمْ؟ سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَنْهَى عَنْ مِثْلِ هذهِ ويَقُولُ إنَّما هَلَكَتْ بَنُو إسْرائِيلَ حِينَ اتَّخَذَ هذهِ نِساؤُهُمْ.

٦٧٥ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ بنُ سَعْدٍ، عَنْ أبيهِ، عَنْ أبي سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّهُ قَدْ كانَ فِيما مَضَى قَبْلَكُمْ مِنَ الأُمَمِ مُحَدَّثُونَ، وإنَّهُ إنْ كانَ في أُمَّتي هذهِ مِنْهُمْ فإنَّهُ عُمَرُ بنُ الخَطَّابِ.

676. Narrated Abū Saʿid Al-Khudri رضي الله عنه : The Prophet ﷺ said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allāh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. When he was found to be one span closer to the village (he was going to), he was forgiven."

٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: كانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ إِنْسَانًا. ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: تَوْبَةٌ؟ قالَ: لا، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ. فَقَالَ لَهُ رَجُلٌ: أئْتِ قَرْيَةَ كَذَا وكَذَا، فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ نَحْوَهَا فَاخْتَصَمَتْ فِيهِ مَلائِكَةُ الرَّحْمَةِ ومَلائِكَةُ الْعَذَابِ، فَأَوْحَى اللهُ إِلَى هذِهِ أَنْ تَقَرَّبِي، وأَوْحَى اللهُ إِلَى هذِهِ أَنْ تَبَاعَدِي، وقالَ: قِيسُوا مَا بَيْنَهُمَا فَوُجِدَ إِلَى هذِهِ أَقْرَبَ بِشِبْرٍ فَغُفِرَ لَهُ.

677. Narrated Abū Huraira رضي الله عنه : Once Allāh's Apostle ﷺ offered the morning prayer and then faced the people and said, "While a man was driving a cow, he suddenly rode over it and beat it. The cow said, 'We have not been created for this, but we have been created for ploughing.'" On that the people said astonishingly, "Glorified be Allāh! A

٦٧٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: صَلَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم صَلاةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: بَيْنَا رَجُلٌ يَسُوقُ بَقَرَةً إِذْ رَكِبَهَا فَضَرَبَهَا، فَقَالَتْ: إِنَّا

cow speaks!" The Prophet ﷺ said, "I believe this, and Abū Bakr and ʿUmar too, believe it, although neither of them was present there. While a person was amongst his sheep, a wolf attacked and took one of the sheep. The man chased the wolf till he saved it from the wolf, where-upon the wolf said, 'You have saved it from me; but who will guard it on the day of the wild beasts when there will be no shepherd to guard them except me (because of riots and afflictions)?'" The people said surprisingly, "Glorified be Allāh! A wolf speaks!" The Prophet ﷺ said, "But I believe this, and Abū Bakr and ʿUmar too, believe this, although neither of them was present there."

لَمْ نُخْلَقْ لِهَذَا إِنَّمَا خُلِقْنَا لِلْحَرْثِ ، فَقَالَ النَّاسُ : سُبْحَانَ اللهِ بَقَرَةٌ تَكَلَّمُ ! فَقَالَ : فَإِنِّى أُؤْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا ثَمَّ . وَبَيْنَمَا رَجُلٌ فِى غَنَمِهِ إِذْ عَدَا الذِّئْبُ فَذَهَبَ مِنْهَا بِشَاةٍ فَطَلَبَ حَتَّى كَأَنَّهُ اسْتَنْقَذَهَا مِنْهُ ، فَقَالَ لَهُ الذِّئْبُ : هَذَا اسْتَنْقَذْتَهَا مِنِّى ، فَمَنْ لَهَا يَوْمَ السَّبُعِ ؟ يَوْمَ لَا رَاعِىَ لَهَا غَيْرِى ؟ فَقَالَ النَّاسُ : سُبْحَانَ اللهِ ، ذِئْبٌ يَتَكَلَّمُ ! قَالَ : فَإِنِّى أُؤْمِنُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا ثَمَّ . وَحَدَّثَنَا عَلِىٌّ : حَدَّثَنَا سُفْيَانُ ، عَنْ مِسْعَرٍ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِى سَلَمَةَ ، عَنْ أَبِى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم مِثْلَهُ .

678. Narrated Abū Huraira ﵁: Allāh's Apostle ﷺ said, "A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller, 'Take your gold, as I have bought only the land from you, but I have not bought the gold from you.' The (former) owner of the land said, 'I have sold you the land with everything in it.' So both of them took their case before a man who asked, 'Do you have children?' One of them said, 'I have a boy.' The other said, 'I have a girl.' The man said, 'Marry the girl to the boy and spend the

٦٧٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ فَوَجَدَ الرَّجُلُ الَّذِى اشْتَرَى الْعَقَارَ فِى عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ . فَقَالَ لَهُ الَّذِى اشْتَرَى الْعَقَارَ : خُذْ ذَهَبَكَ مِنِّى ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الْأَرْضَ ، وَلَمْ أَبْتَعْ مِنْكَ الذَّهَبَ . وَقَالَ الَّذِى لَهُ الْأَرْضُ : إِنَّمَا بِعْتُكَ الْأَرْضَ وَمَا فِيهَا . فَتَحَاكَمَا إِلَى رَجُلٍ ،

money on both of them and give the rest of it in charity.' "

فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ. قَالَ: أَنْكِحُوا الغُلَامَ الجَارِيَةَ. وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا.

679. Narrated Usāma bin Zaid رضي الله عنه : Allāh's Apostle ﷺ said, " Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i. e. plague)."

٦٧٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ، وَعَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: الطَّاعُونُ رِجْسٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ. فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهَا. وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ. قَالَ أَبُو النَّضْرِ: لَا يُخْرِجْكُمْ إِلَّا فِرَارًا مِنْهُ.

680. Narrated 'Āisha رضي الله عنها , the wife of the Prophet ﷺ : I asked Allāh's Apostle ﷺ about the plague. He told me that it was a Punishment sent by Allāh on whom he wished, and Allāh made it a source of mercy for the faithful believers, for if one in the time of an epidemic plague, stays in his country patiently hoping for Allāh's Reward and believing that

٦٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الفُرَاتِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَتْ: سَأَلْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم عَنِ الطَّاعُونِ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يَبْعَثُهُ

nothing will befall him except what Allāh has written for him, he will get the reward of a martyr."

اللهُ عَلى مَنْ يَشاءُ، وأنَّ اللهَ جَعَلَهُ رَحْمَةً المُؤْمِنِينَ، لَيْسَ مِنْ أحَدٍ يَقَعُ الطاعُونُ فَيَمْكُثُ فى بَلَدِهِ صابِرًا مُحْتَسِبًا يَعْلَمُ أنَّهُ لا يُصِيبُهُ إلاَّ ما كَتَبَ اللهُ لَهُ إلاَّ كانَ لَهُ مِثْلُ أجْرِ شَهِيدٍ .

681. Narrated 'Āisha رضي الله عنها : The people of Quraish worried about the lady from Bani Makhzūm who had committed theft. They asked, "Who will intercede for her with Allāh's Apostle ﷺ ?" Some said, "No one dare to do so except Usāma bin Zaid, the beloved one to Allāh's Apostle ﷺ ." When Usāma spoke about that to Allāh's Apostle ﷺ . Allāh's Apostle ﷺ said (to him), "Do you try to intercede for somebody in a case connected with Allāh's Prescribed Punishments ?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allāh's Legal punishment on him. By Allāh, if Fāṭima, the daughter of Muḥammad ﷺ stole, I would cut off her hand."

٦٨١ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا لَيْثٌ، عَنِ ابنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها : أنَّ قُرَيْشًا أهَمَّهُمْ شأنُ المَرْأةِ المخْزُومِيَّةِ التى سَرَقَتْ فَقالُوا: ومَنْ يُكَلِّمُ فِيها رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ فَقالُوا: ومَنْ يَجْتَرِئُ عَلَيْهِ إلاَّ أسامَةُ بنُ زَيْدٍ حِبُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟. فَكَلَّمَهُ أسامَةُ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أتَشْفَعُ فى حَدٍّ مِنْ حُدُودِ اللهِ ؟ ثُمَّ قامَ فاخْتَطَبَ ثُمَّ قالَ : إنَّما أهْلَكَ الذينَ قَبْلَكُمْ أنَّهُمْ كانَ إذا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وإذا سَرَقَ فِيهِمُ الضَّعِيفُ أقامُوا عَلَيْهِ الحَدَّ. وايمُ اللهِ لَوْ أنَّ فاطِمَةَ ابْنَةَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَها .

682. Narrated Ibn Mas'ūd رضي الله عنه : I heard a person reciting a (Quranic) Verse in a certain way, and I had heard the Prophet ﷺ reciting the same Verse in a different way. So I took him to the Prophet ﷺ and informed him of that,

٦٨٢ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا عَبْدُ المَلِكِ بنُ مَيْسَرَةَ قالَ : سَمِعْتُ النَّزّالَ بنَ سَبْرَةَ الهِلالِىَّ، عَنِ ابنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قالَ : سَمِعْتُ رَجُلاً قَرَأ آيَةً وسَمِعْتُ النَّبِىَّ

but I noticed the sign of disapproval on his face, and then he said, "Both of you are correct, so don't differ, for when the nations before you differed, they were destroyed."

683. Narrated ʿAbdullāh ؓ : As if I saw the Prophet ﷺ talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allāh ! Forgive my nation, for they have no knowledge."

684. Narrated Abū Saʿīd ؓ : The Prophet ﷺ said, "Amongst the people preceding your age, there was a man whom Allāh had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you ? They replied, 'You have been a good father.' He said, 'I have never done a single good deed ; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allāh عَزَّ وَجَلَّ gathered his particles and asked (him), 'What made you do so ?' He replied, 'Fear of You.' So Allāh bestowed His Mercy upon him."

صلى اللهُ عليهِ وسلَّم يَقْرَأُ خِلافَها، فَجِئْتُ بِهِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فأخْبَرْتُهُ فَعَرَفْتُ في وَجْهِهِ الكَرَاهِيَةَ وقالَ: كِلاكُما مُحْسِنٌ ولا تَخْتَلِفُوا فإنَّ مَنْ كانَ قَبْلَكُمُ اخْتَلَفُوا فَهَلَكُوا .

٦٨٣ - حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ قالَ : حدَّثَني شَقِيقٌ : قالَ عَبْدُ اللهِ : كأنِّي أنْظُرُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَحْكِي نَبِيًّا مِنَ الأنْبِياءِ ضَرَبَهُ قَوْمُهُ فأدْمَوْهُ وهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ ويَقُولُ : اللَّهُمَّ اغْفِرْ لِقَوْمِي فإنَّهُمْ لا يَعْلَمُونَ .

٦٨٤ - حدَّثَنا أبو الوَلِيدِ : حدَّثَنا أبُو عَوانَةَ ، عَنْ قَتادَةَ ، عَنْ عُقْبَةَ بنِ عَبْدِ الغافِرِ ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أنَّ رَجُلاً كانَ قَبْلَكُمْ رَغَسَهُ اللهُ مالاً فقالَ لِبَنِيهِ لمَّا حُضِرَ : أيَّ أبٍ كُنْتُ لَكُمْ ؟ قالُوا : خَيْرُ أبٍ ، قالَ : فإنِّي لَمْ أعْمَلْ خَيْرًا قَطُّ فإذا مُتُّ فأحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُّونِي في يَوْمٍ عاصِفٍ ، فَفَعَلُوا . فجَمَعَهُ اللهُ عزَّ وجَلَّ فَقالَ : ما حَمَلَكَ ؟ قالَ مَخافَتُكَ ، فَتَلَقَّاهُ رَحْمَتُهُ . وقالَ مُعاذٌ : حدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ : سَمِعْتُ عُقْبَةَ بنَ عَبْدِ الغافِرِ : سَمِعْتُ أبا سَعِيدٍ الخُدْرِيَّ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

685. Narrated Ribi' bin Hirash : 'Uqba said to Hudhaifa, "Won't you narrate to us what you heard from Allah's Apostle ﷺ ?" Hudhaifa said, "I heard him saying, 'Death approached a man and when he had no hope of surviving, he said to his family, 'When I die, gather for me much wood and build a fire (to burn me). When the fire has eaten my flesh and reached my bones, take the bones and grind them and scatter the resulting powder in the sea on a hot (or windy) day.' (That was done.) But Allah collected his particles and asked (him), 'Why did you do so ?' He replied, 'For fear of You.' So Allah forgave him."

٦٨٥ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ عَبْدِ المَلِكِ بنِ عُمَيرٍ ، عَنْ رِبْعِيِّ بنِ حِرَاشٍ قَالَ : قَالَ عُقْبَةُ لِحُذَيفَةَ : أَلاَ تُحَدِّثُنَا مَا سَمِعْتَ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ؟ قَالَ : سَمِعْتُهُ يَقُولُ : إِنَّ رَجُلاً حَضَرَهُ المَوْتُ لَمَّا أَيِسَ مِنَ الحَيَاةِ أَوْصَى أَهْلَهُ إِذَا مُتُّ فَاجْمَعُوا لِى حَطَبًا كَثِيرًا ، ثُمَّ أَوْرُوا نَارًا ، حَتَّى إِذَا أَكَلَتْ لَحْمِى وَ خَلَصَتْ إِلى عَظْمِى فَخُذُوهَا فَاطْحَنُوهَا فَذَرُّونِى فِى اليَمِّ فِى يَوْمٍ حَارٍّ أَوْ رَاحٍ . فَجَمَعَهُ اللهُ فَقَالَ : لِمَ فَعَلْتَ ؟ قَالَ : خَشْيَتَكَ ، فَغَفَرَ لَهُ . قَالَ عُقْبَةُ : وَ أَنَا سَمِعْتُهُ يَقُولُ .

686. Narrated 'Abdul Malik as above, saying, "On a windy day."

٦٨٦ ـ حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا عَبْدُ المَلِكِ وَ قَالَ : فِى يَوْمٍ رَاحٍ .

687. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

٦٨٧ ـ حَدَّثَنَا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ : حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعْدٍ ، عَنِ ابنِ شِهَابٍ ، عَنْ عُبَيدِ اللهِ بنِ عَبْدِ اللهِ ابنِ عُتْبَةَ ، عَنْ أَبِى هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ : كَانَ الرَّجُلُ يُدَايِنُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ : إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ لَعَلَّ اللهَ أَنْ يَتَجَاوَزَ عَنَّا ، قَالَ : فَلَقِىَ اللهَ فَتَجَاوَزَ عَنْهُ .

688. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "A man used to do sinful deeds, and when death came to him, he said to his sons, 'After my death, burn me and then crush me, and scatter the powder in the air, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else.' When he died, his sons did accordingly. Allah ordered the earth saying, 'Collect what you hold of his particles.' It did so, and behold! There was the man standing. Allah asked (him), 'What made you do what you did?' He replied, 'O my Lord! I was afraid of You.' So Allah forgave him."

Another narrator said, "The man said, 'Fear of You, O Lord!'"

٦٨٨ - حدّثني عبدُ الله بنُ مُحمّد: حدّثنا هشامٌ: أخبرنا معمرٌ، عن الزُّهريّ، عن حُميد بن عبد الرّحمن، عن أبي هُريرةَ رضيَ اللهُ عنهُ، عن النّبيّ صلى الله عليه وسلّم قالَ: كانَ رجلٌ يُسرفُ على نفسِه فلمّا حضرَهُ الموتُ قالَ لبنيه: إذا أنا مُتُّ فأحرِقوني ثُمَّ اطحنُوني ثُمَّ ذرُّوني في الرّيحِ، فوَاللهِ لئنْ قدَرَ اللهُ عليَّ ليُعذّبنّي عذابًا ما عذّبهُ أحدًا. فلمّا ماتَ فُعِلَ به ذلكَ فأمرَ اللهُ الأرضَ فقالَ: اجمعي ما فيكِ منهُ، ففعلتْ. فإذا هوَ قائمٌ فقالَ: ما حملكَ على ما صنعتَ؟ قالَ: يا ربِّ خشيتُكَ، فغفرَ لهُ، وقالَ غيرُهُ: مخافتُكَ يا ربِّ.

689. Narrated ʿAbdullah bin ʿUmar ؓ : Allah's Apostle ﷺ said, "A lady was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

٦٨٩ - حدّثني عبدُ الله بنُ مُحمّد ابنِ أسماءَ: حدّثنا جُويريةُ بنُ أسماءَ، عن نافعٍ، عن عبدِ الله بنِ عُمرَ رضيَ اللهُ عنهُما: أنّ رسولَ الله صلى الله عليه وسلّم قالَ: عُذّبتِ امرأةٌ في هرّةٍ سجنتْها حتّى ماتتْ فدخلتْ فيها النّارَ، لا هيَ أطعمتْها ولا سقتْها إذْ حبستْها، ولا هيَ تركتْها تأكلُ منْ خشاشِ الأرضِ.

690. Narrated Abu Masʿud, ʿUqba : The Prophet ﷺ said, "One of the sayings of the prophets which the people

٦٩٠ - حدّثنا أحمدُ بنُ يونسَ، عن زُهيرٍ: حدّثنا منصورٌ، عن رِبعيِّ ابنِ حِراشٍ: حدّثنا أبو مسعودٍ عُقبةُ

have got, is, 'If you do not feel ashamed, do whatever you like.' "

قالَ: قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ: إذَا لَمْ تَسْتَحِ فافْعَلْ ما شِئْتَ.

691. Narrated Abū Mus'ūd رضي الله عنه: The Prophet ﷺ said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, do whatever you like.' "

٦٩١ ـ حدَّثَنَا آدَمُ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ: سَمِعْتُ رِبْعِيَّ بنَ حِرَاشٍ يُحَدِّثُ عَنْ أبى مَسْعُودٍ قالَ: قالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ: إذَا لَمْ تَسْتَحِ فاصْنَعْ ما شِئْتَ.

692. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection."

٦٩٢ ـ حدَّثَنَا بِشْرُ بنُ مُحَمَّدٍ: أخْبَرَنا عُبَيْدُ اللهِ: أخْبَرَنا يُونُسُ، عَنِ الزُّهْرِىِّ: أخْبَرَنى سالِمٌ: أنَّ ابنَ عُمَرَ حَدَّثَهُ أنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم قالَ: بَيْنَما رَجُلٌ يَجُرُّ إزَارَهُ مِنَ الخُيَلاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ فى الأرْضِ إلى يَوْمِ القِيامَةِ. تابَعَهُ عَبْدُ الرَّحْمَنِ ابنُ خالِدٍ، عَنِ الزُّهْرِىِّ.

693. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "We will be the last, but we will be the foremost on the Day of Resurrection, but all nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the

٦٩٣ ـ حدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ: حدَّثَنا وُهَيْبٌ قالَ: حدَّثَنى ابنُ طاوُسٍ، عَنْ أبِيهِ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيامَةِ، بَيْدَ كُلُّ أُمَّةٍ أُوتُوا الكِتابَ مِنْ قَبْلِنا وأُوتِينا مِنْ بَعْدِهِمْ، فَهَذا اليَوْمُ الذى اخْتَلَفُوا فِيهِ، فَغَدًا لِلْيَهُودِ

Christians. It is incumbent on every Muslim to wash his head and body on a Day (i. e. Friday) (at least) in every seven days."

694. Narrated Sa'id bin Al-Musaiyab: When Mu'awiya bin Abi Sufyan came to Medina for the last time, he delivered a sermon before us. He took out a tuft of hair and said, "I never thought that someone other than the Jews would do such a thing (i. e. use false hair). The Prophet ﷺ named such a practice, 'Az-Zur' (i. e. falsehood)," meaning the use of false hair.

وَبَعْدَ غَدٍ لِلنَّصَارَى، عَلَى كُلِّ مُسْلِمٍ فِى كُلِّ سَبْعَةِ أَيَّامٍ يَوْمٌ يَغْسِلُ رَأْسَهُ وَجَسَدَهُ .

٦٩٤ ـ حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ بْنُ أَبِى سُفْيَانَ الْمَدِينَةَ آخِرَ قَدْمَةٍ قَدِمَهَا فَخَطَبَنَا فَأَخْرَجَ كُبَّةً مِنْ شَعَرٍ فَقَالَ: مَا كُنْتُ أُرَى أَنَّ أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ ؟ إِنَّ النَّبِىَّ صلى الله عليه وسلم سَمَّاهُ الزُّورَ، يَعْنِى الْوِصَالَ فِى الشَّعَرِ . تَابَعَهُ غُنْدَرٌ عَنْ شُعْبَةَ .

In the name of Allāh,
the most Beneficent, the most Merciful

(1) CHAPTER. The virtues (and merits of the Prophet ﷺ and his companions), and the Statement of Allāh تعالى :—

'O Mankind! We created
You from a single (pair)
Of a male and a female,
And made you into
Nations and tribes, that
You may know each other
Not that you may despise
(Each other). Verily,
The most honourable of you
In the Sight of Allāh,
Is (he who is) the most Allāh-fearing
(Righteous) of you.
And Allāh has full knowledge,
And is Well-acquainted
(With all things).' (49 : 13)

And Allāh's Statement :—

'Be afraid of Allāh,
Through Whom you demand
Your mutual (rights),
And of severing the bonds of kinship,
For Allāh ever watches over you.'
(4 : 1)

The prohibition of bad customs of the Period of Ignorance.

بسم الله الرحمن الرحيم

بابُ المناقِبِ و قَوْلِ اللهِ تعالى - يا أيها النَّاسُ إنَّا خلَقْناكُمْ مِنْ ذَكَرٍ وأُنْثى وجَعَلْناكُمْ شُعُوبا وقَبائِلَ لِتَعارَفُوا إنَّ أكْرَمَكُمْ عِنْدَ اللهِ أتْقاكُمْ - الآية وقَوْلُهُ - واتَّقُوا اللهَ الذى تَساءَلُونَ بِهِ والأرْحامَ إنَّ اللهَ كانَ عَلَيْكُمْ رَقِيبا - وما يُنْهَى عَنْ دَعْوَى الجاهِلِيَّةِ . الشُّعُوبُ: النَّسَبُ البَعِيدُ . والقَبائِلُ: دُونَ ذَلكَ .

695. Narrated Ibn ʿAbbās رضي الله عنهما regarding the Verse:—

> 'And (We) made you into Shu ub
> and Qaba il'

that Shuʿūb means the big Qabāʾil (i. e. tribes) while the Qabāʾil (i.e. tribes) means the branch tribes.

696. Narrated Abū Huraira رضي الله عنه: Once Allāh's Apostle ﷺ was asked, "Who is the most honourable amongst the people?" He said, "The most righteous (i.e. Allāh-fearing) amongst you." They said, "We do not ask you about this." He said, "Then Joseph, the prophet of Allāh."

697. Narrated Kulaib bin Wāʾil: I asked Zainab bint Abī Salama (i. e. daughter of the wife of the Prophet ﷺ), "Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?" She replied, "Yes, he belonged to the tribe of Muḍar and was from the offspring of An-Naḍr bin Kināna."

698. Narrated Kulaib: I was told by the Rabiba (i. e. daughter of the wife of the Prophet ﷺ) who, I think, was Zainab, that the Prophet ﷺ forbade the utensils (of wine called) Ad-Dubba, Al-Hantam, Al-Muqaiyar and Al-Muzaffat.

٦٩٥ ـ حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْكَاهِلِيُّ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ـ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ ـ قَالَ: الشُّعُوبُ: الْقَبَائِلُ الْعِظَامُ، وَالْقَبَائِلُ: الْبُطُونُ.

٦٩٦ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَالَ: قِيلَ يَا رَسُولَ اللهِ: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتْقَاهُمْ. قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: فَيُوسُفُ نَبِيُّ اللهِ.

٦٩٧ ـ حَدَّثَنِي قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا كُلَيْبُ بْنُ وَائِلٍ قَالَ: حَدَّثَتْنِي رَبِيبَةُ النَّبِيِّ صلى اللهُ عليه وسلّم زَيْنَبُ ابْنَةُ أَبِي سَلَمَةَ قَالَ: قُلْتُ لَهَا أَرَأَيْتِ النَّبِيَّ صلى اللهُ عليه وسلّم أَكَانَ مِنْ مُضَرَ؟ قَالَتْ: مِمَّنْ كَانَ إِلاَّ مِنْ مُضَرَ؟ مِنْ بَنِي النَّضْرِ ابْنِ كِنَانَةَ.

٦٩٨ ـ حَدَّثَنَا مُوسَى: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا كُلَيْبٌ: حَدَّثَتْنِي رَبِيبَةُ النَّبِيِّ صلى اللهُ عليه وسلّم وأَظُنُّهَا زَيْنَبَ قَالَتْ: نَهَى رَسُولُ اللهِ صلى اللهُ عليه وسلّم عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُقَيَّرِ

I said to her, "Tell me as to which tribe the Prophet ﷺ belonged; was he from the tribe of Muḍar?" She replied, "He belonged to the tribe of Muḍar and was from the offspring of An-Naḍr bin Kināna."

699. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islām if they comprehend religious knowledge. You see that the best amongst the people in this respect (i. e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i. e. a hypocrite)."

700. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are of different natures: The best amongst them in the pre-Islamic period are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i. e. of ruling) is he who hates it (i. e. the idea of ruling) most, till he is given the pledge of allegiance."

والمُزَفَّتِ. وقُلْتُ لَهَا: أَخْبِرِينِي. النَّبِيُّ صلى اللهُ عليه وسلَّم مِمَّنْ كانَ؟ مِنْ مُضَرَ كانَ؟ قالَتْ: فَمِمَّنْ كانَ إلاَّ مِنْ مُضَرَ؟ كانَ مِنْ وَلَدِ النَّضْرِ بنِ كِنانَةَ.

٦٩٩ - حدَّثَنِي إسحَاقُ بنُ إبْرَاهِيمَ: أخْبَرَنَا جَرِيرٌ، عَنْ عُمارَةَ، عَنْ أبي زُرْعَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم قال: تَجِدُونَ النَّاسَ مَعادِنَ، خِيارُهُمْ فى الجاهِلِيَّةِ خِيارُهُمْ فى الإسْلامِ إذَا فَقِهُوا. وتَجِدُونَ خَيْرَ النَّاسِ فى هذَا الشَّأنِ أشَدَّهُمْ لَهُ كَرَاهِيَةً. وتَجِدُونَ شَرَّ النَّاسِ ذَا الوَجْهَيْنِ: الذى يَأْتى هَؤُلاءِ بِوَجْهٍ ويأتى هَؤُلاءِ بِوَجْهٍ.

٧٠٠ - حدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنَا المُغِيرَةُ، عَنْ أبي الزِّنادِ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ: النَّاسُ تَبَعٌ لِقُرَيْشٍ فى هذَا الشَّأنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وكافِرُهُمْ تَبَعٌ لِكافِرِهِمْ. والنَّاسُ مَعادِنُ: خِيارُهُمْ فى الجاهِلِيَّةِ خِيارُهُمْ فى الإسْلامِ إذَا فَقِهُوا. تَجِدُونَ مِنْ خَيْرِ النَّاسِ أشَدَّهُمْ كَرَاهِيَةً لِهذَا الشَّأنِ حَتَّى يَقَعَ فِيهِ.

701. Narrated Ṭawūs: Ibn ʿAbbās ؓ recited the Quranic Verse:—

'Except the love of those near of kin.' (42 : 23)

Saʿīd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ﷺ." Ibn ʿAbbās said, "There was not a single house (i.e. sub-tribe) of Quraish but had a kinship to the Prophet ﷺ and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relation between me (i.e. Muḥammad ﷺ) and you.'"

٧٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي عَبْدُ المَلِكِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: إِلَّا المَوَدَّةَ فى القُرْبَى، قَالَ: فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قُرْبَى مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم، فَقَالَ: إِنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا وَلَهُ فِيهِ قَرَابَةٌ، فَنَزَلَتْ فِيهِ - إِلَّا أَنْ تَصِلُوا قَرَابَةً بَيْنِي وَبَيْنَكُمْ -.

702. Narrated Abū Masʿūd ؓ: The Prophet ﷺ said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabīʿa and Muḍar."

٧٠٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ يَبْلُغُ بِهِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ: مِنْ هاهُنَا جَاءَتِ الفِتَنُ نَحْوَ المَشْرِقِ، والجَفَاءُ وغِلَظُ القُلُوبِ فى الفَدَّادِينَ أَهْلِ الوَبَرِ عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ والبَقَرِ فى رَبِيعَةَ ومُضَرَ.

703. Narrated Abū Huraira ؓ: I heard Allāh's Apostle ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite i.e. the Yemenites are well-known for their true belief and wisdom)." Abū ʿAbdullāh (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the

٧٠٣ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: الفَخْرُ والخُيَلاءُ فى الفَدَّادِينَ أَهْلِ الوَبَرِ، والسَّكِينَةُ فى أَهْلِ الغَنَمِ، والإِيمَانُ يَمَانٍ، والحِكْمَةُ يَمَانِيَةٌ. قَالَ

Kaʿba, and Shā᾿m was called so because it is situated to the left of the Kaʿba." (1)

أَبُو عَبْدِ اللهِ : سُمِّيَتِ الْيَمَنَ لِأَنَّهَا عَنْ يَمِينِ الْكَعْبَةِ ، وَالشَّامَ عَنْ يَسَارِ الْكَعْبَةِ . وَالْمَشْأَمَةُ : الْمَيْسَرَةُ ، وَالْيَدُ الْيُسْرَى : الشُّؤْمَى ، وَالْجَانِبُ الْأَيْسَرُ : الْأَشْأَمُ .

(2) CHAPTER. Virtues of Quraish.

بَابُ مُنَاقِبِ قُرَيْشٍ .

704. Narrated Muḥammad bin Jubair bin Mutʿim, that while he was with a delegation from Quraish to Muʿāwiya, the latter heard the news that ʿAbdullāh bin ʿAmr bin Al-ʿĀṣ said that there would be a king from the tribe of Qaḥṭān. On that Muʿāwiya became angry, got up and then praised Allāh as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allāh's Apostle ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh's Apostle ﷺ saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as long as they abide by the laws of the religion.'"

٧٠٤ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : كَانَ مُحَمَّدُ ابْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ فَغَضِبَ مُعَاوِيَةُ . فَقَامَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ . ثُمَّ قَالَ : أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالاً مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللهِ وَلَا تُؤْثَرُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، فَأُولَئِكَ جُهَّالُكُمْ فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا . فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ .

705. Narrated Ibn ʿUmar رضي الله عنهما : The Prophet ﷺ said, "Authority of

٧٠٥ ـ حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ : سَمِعْتُ أَبِي ، عَنِ

---

(1) The Arabic words for right and left have great resemblance to the words 'Yemen and Shā᾿m.'

ruling will remain with Quraish, even if only two of them remained."

706. Narrated Jubair bin Muṭ'im: 'Uthmān bin 'Affān رضي الله عنه went (to the Prophet ﷺ) and said, "O Allāh's Apostle! You gave property to Banī Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet ﷺ said, "Only Banī Hāshim and Banī al-Muṭṭalib are one thing (as regards family status)."

Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair went with some women of the tribe of Banī Zuhra to 'Āisha who used to treat them nicely because of their relation to Allāh's Apostle ﷺ.

707. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "The tribe of Quraish, the Anṣār, the (people of the tribe of) Juhaina, Muzaina, Aslam, Ashja' and Ghifār are my disciples and have no protectors expcept Allāh and His Apostle."

ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لا يَزالُ هذا الأمْرُ في قُرَيْشٍ ما بَقِيَ مِنْهُمُ اثْنانِ .

٧٠٦ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ ، عَنِ ابنِ المُسَيَّبِ ، عَنْ جُبَيْرِ ابنِ مُطْعِمٍ قالَ : مَشَيْتُ أنا و عُثْمانُ بنُ عَفَّانَ فَقالَ : يا رَسُولَ اللهِ ، أعْطَيْتَ بَنِي المطَّلِبِ و تَرَكْتَنا وإنَّما نَحْنُ و هُمْ مِنْكَ بِمَنْزِلَةٍ واحِدَةٍ ؟ . فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّما بَنُو هاشِمٍ و بَنُو المُطَّلِبِ شَيْءٌ واحِدٌ . وقالَ اللَّيْثُ : حدَّثَني أبُو الأسْوَدِ مُحَمَّدٌ : عَنْ عُرْوَةَ بنِ الزُّبَيْرِ قالَ : ذَهَبَ عَبْدُ اللهِ ابنُ الزُّبَيْرِ مَعَ أُناثٍ مِنْ بَنِي زُهْرَةَ إلى عائِشَةَ وكانَتْ أرَقَّ شَيْءٍ لِقَرابَتِهِمْ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم .

٧٠٧ ـ حدَّثَنا أبُو نُعَيْمٍ : حدَّثَنا سُفْيانُ ، عَنْ سَعْدٍ ح . قالَ يَعْقُوبُ بنُ إبْراهِيمَ : حدَّثَنا أبي عَنْ أبِيهِ قالَ : حدَّثَني عبدُ الرَّحمنِ بنُ هُرْمُزَ الأعْرَجُ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : قُرَيْشٌ والأنْصارُ وجُهَيْنَةُ ومُزَيْنَةُ وأسْلَمُ وأشْجَعُ وغِفارُ مَوالَيَّ ، لَيْسَ لَهُمْ مَوْلًى دُونَ اللهِ ورَسُولِهِ .

708. Narrated ʿUrwa bin Az-Zubair: ʿAbdullāh bin Az-Zubair was the most beloved person to ʿĀisha excluding the Prophet ﷺ and Abū Bakr, and he in his turn, was the most devoted to her. ʿAisha used not to withhold the money given to her by Allāh, but she used to spend it in charity. (ʿAbdullāh) bin Az-Zubair said, "ʿAisha should be stopped from doing so." (When ʿĀisha heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to ʿAbdullāh bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraish and particularly the two uncles of Allāh's Apostle ﷺ to intercede with her, but she refused (to talk to him). Az-Zuhriyūn, the uncles of the Prophet ﷺ, including ʿAbdur-Rahman bin Al-Aswad bin ʿAbd Yaghūth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. ʿĀisha manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow, so that I might have done it easily."(1)

٧٠٨ ـ حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حَدَّثَنا اللَّيْثُ قالَ: حَدَّثَنِي أبُو الأسْوَدِ، عَنْ عُرْوَةَ بنِ الزُّبَيرِ قالَ: كانَ عَبْدُ اللهِ ابنُ الزُّبَيرِ أحَبَّ البَشَرِ إلى عائِشَةَ بَعْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وأبي بَكْرٍ، وكانَ أبَرَّ النَّاسِ بِها. وكانَتْ لا تُمْسِكُ شَيْئًا مِمَّا جاءها مِنْ رِزْقِ اللهِ تَصَدَّقَتْ، فَقالَ ابنُ الزُّبَيرِ: يَنْبَغِي أنْ يُؤْخَذَ عَلَى يَدَيها، فَقالَتْ: أيُؤْخَذُ عَلَى يَدَيَّ؟ عَلَيَّ نَذْرٌ إنْ كَلَّمْتُهُ. فاسْتَشْفَعَ إلَيها بِرِجالٍ مِنْ قُرَيْشٍ وبأخْوالِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم خاصَّةً فامْتَنَعَتْ. فَقالَ لهُ الزُّهْرِيُّونَ: أخْوالُ النَّبِيِّ صلى اللهُ عليهِ وسلَّم مِنْهُمْ عَبْدُ الرَّحْمٰنِ بنُ الأسْوَدِ بنِ عَبْدِ يَغُوثَ، والمِسْوَرُ بنُ مَخْرَمَةَ: إذا اسْتَأذَنَّا فاقْتَحِمِ الحِجابَ. فَفَعَلَ، فأرْسَلَ إلَيها بِعَشْرِ رِقابٍ فأعْتَقَتْهُمْ، ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ حَتَّى بَلَغَتْ أرْبَعِينَ. فَقالَتْ: وَدِدْتُ أنِّي جَعَلْتُ حِينَ حَلَفْتُ عَمَلًا أعْمَلُهُ فأفْرُغَ مِنْهُ.

---

(1) ʿĀisha did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.

(3) CHAPTER. The Qur'ān was revealed in the language of Quraish.

709. Narrated Anas رضي الله عنه : ʿUthmān called Zaid bin Thābit, ʿAbdullāh bin Az-Zubair, Saʿīd bin Al-ʿĀs and ʿAbdur-Raḥmān bin Al-Ḥārith bin Hishām, and then they copied the manuscripts of the Holy Qur'ān in a whole book in several copies. ʿUthmān said to the three Quraishī persons, "If you differ with Zaid bin Thābit on any point of the Qur'ān, then write it in the language of Quraish, as the Qur'ān was revealed in their language." So they acted accordingly. (Zaid bin Thābit was an Anṣārī and not from Quraish).

(4) CHAPTER. The descent of the Yemenites from Ishmael. Among such Yemenites are the tribe of Aslam bin Afṣa bin Ḥāritha bin ʿĀmir from Khuzāʿa.

710. Narrated Salama رضي الله عنه : Allāh's Apostle ﷺ passed by some people from the tribe of Aslam practising archery. He said, "O children of Ishmael! Throw (arrows), for your father was an archer. I am on the side of Bani so-and-so," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet ﷺ said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-and-so?" He said, "Throw, for I

باب نَزَلَ القُرْآنُ بِلِسَانِ قُرَيْشٍ.

٧٠٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّ عُثْمَانَ دَعَا زَيْدَ بْنَ ثَابِتٍ، وَعَبْدَ اللهِ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ العَاصِ، وَعَبْدَ الرَّحْمَنِ بْنَ الحَارِثِ بْنِ هِشَامٍ فَنَسَخُوهَا فِى المَصَاحِفِ. وَقَالَ عُثْمَانُ لِلرَّهْطِ القُرَشِيِّينَ الثَّلَاثَةِ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِى شَىْءٍ مِنَ القُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، فَفَعَلُوا ذَلِكَ.

باب نِسْبَةِ اليَمَنِ إِلَى إِسْمَاعِيلَ مِنْهُمْ أَسْلَمُ بْنُ أَفْصَى بْنِ حَارِثَةَ بْنِ عَمْرِو بْنِ عَامِرٍ مِنْ خُزَاعَةَ.

٧١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، حَدَّثَنَا سَلَمَةُ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم عَلَى قَوْمٍ مِنْ أَسْلَمَ يَتَنَاضَلُونَ بِالسُّوقِ. فَقَالَ: ارْمُوا بَنِى إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِى فُلَانٍ، لِأَحَدِ الفَرِيقَيْنِ. فَأَمْسَكُوا بِأَيْدِيهِمْ. فَقَالَ: مَا لَهُمْ؟ قَالُوا: وَكَيْفَ نَرْمِى وَأَنْتَ مَعَ

am with all of you."

بَنِى فُلانٍ ؟ قالَ : ارمُوا و أنا مَعَكُمْ كُلِّكُمْ .

(5) CHAPTER :—

بابٌ : ـ

711. Narrated Abū Dhar ﵁ : The Prophet ﷺ said, "If somebody claims to be the son of any other than his real father knowingly, he but disbelieves in Allāh, and if somebody claims to belong to some folk to whom he does not belong, let such a person take his place in the (Hell) Fire."

٧١١ ـ حدَّثَنا أبُو مَعْمَرٍ : حدَّثَنا عَبْدُ الوارِثِ ، عَنِ الحُسَيْنِ ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ : حدَّثَنِى يَحْيَى ابنُ يَعْمَرَ أنَّ أبا الأسْوَدِ الدِّيلِى حدَّثَهُ عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ : أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أبِيهِ و هُوَ يَعْلَمُهُ إلا كَفَرَ باللهِ ، ومَنِ ادَّعَى قَوْماً لَيْسَ لَهُ فِيهِمْ نَسَبٌ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ .

712. Narrated Wāthila bin Al-Asqaʿ: Allāh's Apostle ﷺ said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

٧١٢ ـ حدَّثَنا عَلِيُّ بنُ عَيَّاشٍ : حدَّثَنا حَرِيزٌ قالَ : حدَّثَنِى عَبْدُ الواحِدِ ابنُ عَبْدِ اللهِ النَّصْرِيُّ قالَ : سَمِعْتُ واثِلَةَ بنَ الأسْقَعِ يَقُولُ : قالَ رَسُولُ اللهِ صَلى اللهُ عليهِ وسلَّم : إنَّ مِنْ أعْظَمِ الفِرَى أنْ يَدَّعِيَ الرَّجُلُ إلى غَيْرِ أبِيهِ ، أوْ يُرِى عَيْنَهُ ما لمْ تَرَ ، أوْ يَقُولَ عَلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ما لمْ يَقُلْ .

713. Narrated Ibn ʿAbbās ﵄ : The delegates of ʿAbd-ul-Qais came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! We are from the tribe of Rabiʿa and the infidels of Muḍar tribe stand between us and you, so that we cannot

٧١٣ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا حَمَّادٌ ، عَنْ أبي جَمْرَةَ قالَ : سَمِعْتُ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَقُولُ : قَدِمَ وفْدُ عَبْدِ القَيْسِ عَلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالُوا : يا رَسُولَ اللهِ إنَّا مِنْ هذا

come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us." The Prophet ﷺ said, "I order you to observe four things and forbid you (to do) four things:

(I order you) to believe in Allāh certifying that None has the right to be worshipped except Allāh; to offer the prayer; to pay the Zakāt; and to give one-fifth of the war booty to Allāh. And I forbid you to use Ad-Dubba, Al-Ḥantam, An-Naqīr and Al-Muzaffat." (These are names of utensils in which alcoholic drinks were served.)

الحَيَّ مِنْ رَبِيعَةَ ، قَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَ فَلَسْنَا نَخْلُصُ إِلَيْكَ إِلاَّ فِى كُلِّ شَهْرٍ حَرَامٍ ، فَلَوْ أَمَرْتَنَا بِأَمْرٍ نَأْخُذُهُ عَنْكَ وَنُبَلِّغُهُ مَنْ وَرَاءَنَا ، قَالَ صلى اللهُ عليهِ وسلَّم : آمُرُكُمْ بِأَرْبَعَةٍ وأنهاكُمْ عَنْ أَرْبَعَةٍ : الإِيمَانِ بِاللهِ شَهَادَةِ أَنْ لا إِلَهَ إِلاَّ اللهُ، وَإِقَامِ الصَّلاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وأَنْ تُؤَدُّوا إِلى اللهِ خُمُسَ مَا غَنِمْتُمْ . وأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالحَنْتَمِ ، وَالنَّقِيرِ ، وَالمُزَفَّتِ .

714. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : I heard Allāh's Apostle ﷺ on the pulpit saying, "Verily, afflictions (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

٧١٤ ـ حدَّثَنَا أَبُو اليَمانِ ، أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ وَهُوَ عَلَى المِنْبَرِ : أَلا إِنَّ الفِتْنَةَ هاهُنَا ، يُشِيرُ إِلى المَشْرِقِ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطانِ .

(6) CHAPTER. The mention of the tribes of Aslam, Ghifār, Muzaina, Juhaina, and Ashjaʿ

بابُ ذِكْرِ أَسْلَمَ وَغِفارَ وَمُزَيْنَةَ جُهَيْنَةَ وَأَشْجَعَ .

715. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The tribes of Quraish, Al-Anṣar, Juhaina, Muzaina, Aslam, Ghifār and Ashjaʿ are my helpers, and they have no protector (i.e. Master) except Allāh and His Apostle."

٧١٥ ـ حدَّثَنَا أَبُو نُعَيْمٍ : حدَّثَنَا سُفْيَانُ ، عَنْ سَعْدٍ ، عَنْ عَبْدِ الرَّحْمَنِ ابنِ هُرْمُزَ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم :

قُرَيْشٌ و الأَنْصَارُ وجُهَيْنَةُ و مُزَيْنَةُ
و أَسْلَمُ و غِفارُ و أَشْجَعُ مَوَالِىَّ: لَيْسَ
لَهُمْ مَوْلًى دُونَ اللهِ و رَسُولِه.

716. Narrated ʿAbdullāh (bin ʿUmar رضي الله عنهما): While Allāh's Apostle ﷺ was on the pulpit, he said, "May Allāh forgive the tribe of Ghifār! And may Allāh save the tribe of Aslam! The tribe of ʿUsaiya have disobeyed Allāh and His Apostle."

٧١٦ - حدَّثَنِى مُحَمَّدُ بنُ غُرَيْرٍ
الزُّهْرِىُّ: حدَّثَنا يَعْقُوبُ بنُ إِبْرَاهِيمَ،
عَنْ أَبِيهِ، عَنْ صَالِحٍ: حدَّثَنا نافِعٌ: أَنَّ
عَبْدَ اللهِ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه
وسلَّم قالَ عَلى المِنْبَرِ: غِفارٌ غَفَرَ اللهُ
لهَا، و أَسْلَمُ سالَمَها اللهُ، و عُصَيَّةُ عَصَت
اللهَ و رَسُولَهُ.

717. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "May Allāh save the tribe of Aslam, and may Allāh forgive the tribe of Ghifār!"

٧١٧ - حدَّثَنِى مُحَمَّدٌ: أَخْبَرَنَا
عَبْدُ الوَهَّابِ الثَّقَفِىُّ، عَنْ أَيُّوبَ، عَنْ
مُحَمَّدٍ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ،
عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ: أَسْلَمُ
سالَمَها اللهُ، و غِفارٌ غَفَرَ اللهُ لهَا.

718. Narrated Abū Bakra رضي الله عنه: The Prophet ﷺ said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifār are better than the tribes of Banī Tamīm, Banī Asad, Banī ʿAbdullāh bin Ghatafān and Banī ʿAmir bin Ṣaʿṣaʿa?" A man said, "May they be hopeless losers." The Prophet ﷺ added, "(Yes), they are better than the tribes of Banī Tamīm, Banī Asad, Banī ʿAbdullāh bin Ghatafān and Banī ʿAmir bin Saʿsaʿa."

٧١٨ - حدَّثَنا قَبِيصَةُ: حدَّثَنا
سُفْيانُ. و حدَّثَنِى مُحَمَّدُ بنُ بَشَّارٍ:
حدَّثَنا ابنُ مَهْدِىٍّ، عَنْ سُفْيانَ، عَنْ
عَبْدِ المَلِكِ بنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ
ابنِ أَبِى بَكْرَةَ عَنْ أَبِيهِ قالَ: قالَ النَّبِىُّ
صلى اللهُ عَلَيْهِ وسَلَّمَ: أَرَأَيْتُم إِنْ كانَ
جُهَيْنَةُ و مُزَيْنَةُ و أَسْلَمُ و غِفارُ خَيْرًا
مِنْ بَنِى تَمِيمٍ و بَنِى أَسَدٍ و مِنْ بَنِى
عَبْدِ اللهِ بنِ غَطَفانَ و مِنْ بَنِى عامِرِ
ابنِ صَعْصَعَةَ فَقالَ رَجُلٌ: خابُوا

719. Narrated Abu Bakra ؓ : Al-Aqraʿ bin Hābis said to the Prophet ﷺ "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifār, Muzaina." (Ibn Abī Yaʿqūb is in doubt whether Al-Aqraʿ added, 'And Juhaina.') The Prophet ﷺ said, "Don't you think that the tribes of Aslam, Ghifār, Muzaina (and also perhaps) Juhaina are better than the tribes of Banī Tamīm, Banī ʿĀmir, Asad, and Ghatafān?" Somebody said, "May they be hopeless losers!" The Prophet ﷺ said, "Yes, by Him in Whose Hands my life is, they (i. e. the former) are better than they (i.e. the latter)."

Abū Huraira ؓ said, "(The Prophet ﷺ said), '(The people of) Banī Aslam, Ghifār and some people of Muzaina (or some people of Juhaina or Muzaina) are better in Allāh's Sight (or on the Day of Resurrection) than the tribes of Asad, Tamīm, Hawāzin and Ghatafān.'"

(7) CHAPTER. The mention of Qahtān tribe.

وَخَسِرُوا . فَقَالَ : هُمْ خَيْرٌ مِنْ بَنِي تَمِيمٍ ، وَمِنْ بَنِي أَسَدٍ ، وَمِنْ بَنِي عَبْدِ اللهِ بْنِ غَطَفَانَ ، وَمِنْ بَنِي عَامِرِ ابْنِ صَعْصَعَةَ .

٧١٩ ـ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرَةَ ، عَنْ أَبِيهِ : أَنَّ الأَقْرَعَ ابْنَ حَابِسٍ قَالَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم : إِنَّمَا بَايَعَكَ سُرَّاقُ الحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ ، وَأَحْسِبُهُ وَجُهَيْنَةَ ابْنُ أَبِي يَعْقُوبَ شَكَّ قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَأَحْسِبُهُ وَجُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ ، خَابُوا وَخَسِرُوا . قَالَ : نَعَمْ ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ لأَخْيَرُ مِنْهُمْ . حَدَّثَنَا سُلَيْمَانُ ابْنُ حَرْبٍ ، عَنْ حَمَّادٍ ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ : أَسْلَمُ وَغِفَارُ وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ ، أَوْ قَالَ : شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللهِ أَوْ قَالَ يَوْمَ القِيَامَةِ ، مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازِنَ وَغَطَفَانَ .

بابُ ذِكْرِ قَحْطَانَ . حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ قَالَ : حَدَّثَنِي

Narrated Abū Huraira ﵁ : The Prophet ﷺ said, " The Hour will not be established unless a man from the tribe of Qaḥṭān appears, driving the people with his stick."

سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ .

(8) CHAPTER. What is forbidden of the custom of the pre-Islamic period.

بَابُ مَا يُنْهَى مِنْ دَعْوَةِ الجَاهِلِيَّةِ .

720. Narrated Jābir ﵁ : We were in the company of the Prophet ﷺ in a Ghazwa. A large number of emigrants joined him and among the emigrants there was a person who used to play jokes (or play with spears) ; so he (jokingly) stroked an Ansari man on the hip. The Anṣārī got so angry that both of them called their people. The Anṣārī said, "Help, O Anṣār!" And the emigrant said, "Help, O emigrants! " The Prophet ﷺ came out and said, "What is wrong with the people of this call of the Ignorant People? " Then he said, "What is the matter with them ? " So he was told about the stroke of the emigrant to the Anṣārī. The Prophet ﷺ said, "Stop this (i.e. appeal for help) for it is an evil call." ʿAbdullāh bin Ubaī bin Salūl (a hypocrite) said, "The emigrants have called and (gathered against us) ; so when we return to Medīna, surely, the more honourable people will expel therefrom the meaner. " Upon that ʿUmar said, "O Allāh's Prophet ! Shall we not kill this evil person (i. e. ʿAbdullāh bin Ubaī bin

٧٢٠ حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مَخْلَدُ ابْنُ يَزِيدَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: غَزَوْنَا مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَّابٌ فَكَسَعَ أَنْصَارِيًّا فَغَضِبَ الْأَنْصَارِيُّ غَضَبًا شَدِيدًا حَتَّى تَدَاعَوْا . وَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ . فَخَرَجَ النَّبِيُّ صلى اللهُ عليه وسلَّم فَقَالَ: مَا بَالُ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ ؟ ثُمَّ قَالَ: مَا شَأْنُهُمْ ؟ فَأُخْبِرَ بِكَسْعَةِ الْمُهَاجِرِيِّ الْأَنْصَارِيَّ . قَالَ: فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: دَعُوهَا فَإِنَّهَا خَبِيثَةٌ . وَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنِ سَلُولَ: قَدْ تَدَاعَوْا عَلَيْنَا، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ . فَقَالَ عُمَرُ: أَلَا نَقْتُلُ يَا نَبِيَّ اللهِ هَذَا الْخَبِيثَ،

Salūl)?" The Prophet ﷺ said, "(No), lest the people should say that Muḥammad kills his companions."

لِعَبْدِ اللهِ . فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لا يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ .

721. Narrated ʿAbdullāh (bin Masʿūd) ؓ: The Prophet ﷺ said, "Whoever slaps his face or tears the bosom of his dress, or calls the calls of the Period of Ignorance, is not from us."

٧٢١ - حدَّثَنِي ثَابِتُ بْنُ مُحَمَّدٍ: حدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ. وعَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لَيْسَ مِنَّا مَنْ ضَرَبَ الخُدُودَ وشَقَّ الجُيُوبَ ودَعَا بِدَعْوَى الجَاهِلِيَّةِ .

(9) CHAPTER. The story of Khuzaʿa.

بابُ قِصَّةِ خُزَاعَةَ .

722. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "ʿAmr bin Luḥai bin Qamʿa bin Khindif was the father of Khuzaʿa."

٧٢٢ - حدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حدَّثَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: عَمْرُو بْنُ لُحَيِّ ابْنِ قَمَعَةَ بْنِ خِنْدِفَ أَبُو خُزَاعَةَ .

723. Narrated Saʿīd bin Al-Musaiyab: Al-Baḥira was an animal whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. As-Sāʾiba was an animal which they (i. e. infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abū Huraira ؓ said,

٧٢٣ - حدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: سَمِعْتُ سَعِيدَ بْنَ المُسَيَّبِ قالَ: البَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوَاغِيتِ ولا يَحْلُبُهَا أَحَدٌ مِنَ النَّاسِ. والسَّائِبَةُ الَّتِي كانُوا يُسَيِّبُونَهَا لآلِهَتِهِمْ فَلا يُحْمَلُ عَلَيْهَا

"The Prophet ﷺ said, 'I saw ‘Amr bin‘Āmir bin Luḥai Al-Khuzā‘ī dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).'"

(10) CHAPTER. The story of the conversion of Abū Dhar Al-Ghifārī to Islām.

724. Narrated Ibn ‘Abbās رضي الله عنهما: When the news of the advent of the Prophet ﷺ reached Abū Dhar, he said to his brother, "Ride to this valley and bring me the news of this man (i.e. the Prophet ﷺ) who claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me." His brother set out till he met the Prophet ﷺ and listened to his speech and returned to Abū Dhar and said to him, "I have seen him exhorting people to virtues and his speech was not like poetry." Abū Dhar said, "You have not satisfied what I wanted." So, he took his journey-food and a water-skin full of water and set out till he reached Mecca, where he went to the Mosque looking for the Prophet ﷺ, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when ‘Alī saw him and realised that he was a stranger. Abū Dhar followed him (to his house), but neither of them asked the other about

شَيْءٌ. قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: رَأَيْتُ عَمْرَو ابْنَ عَامِرِ بْنِ لُحَيٍّ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ.

بَابُ قِصَّةِ إِسْلَامِ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللهُ عَنْهُ.

٧٢٤ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا الْمُثَنَّى، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ صلى الله عليه وسلم قَالَ لِأَخِيهِ: ارْكَبْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَبَرُ مِنَ السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ ائْتِنِي. فَانْطَلَقَ الْأَخُ حَتَّى قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ لَهُ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ وَكَلَامًا مَا هُوَ بِالشِّعْرِ. فَقَالَ: مَا شَفَيْتَنِي مِمَّا أَرَدْتُ، فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ فَأَتَى الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ صلى الله عليه وسلم وَلَا يَعْرِفُهُ وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ، فَرَآهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَآهُ تَبِعَهُ فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ

anything till it was morning, when he carried his water-skin and food and went to the Mosque. He spent that day without being observed by the Prophet ﷺ till it was night, when he returned to his sleeping place. ʿAlī again passed by him and said, "Hasn't the man (i. e. Abū Dhar) recognised his dwelling place yet?" So, ʿAlī let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when ʿAlī had the same experience with him and Abū Dhar again stayed with him. ʿAlī then asked, "Won't you tell me what has brought you here?" He replied, "If you give me a promise and a convention that you will guide me, then I will tell you." When ʿAlī did, Abū Dhar informed him (of his purpose). ʿAlī said, "It is the Truth, and he (i. e. Muḥammad ﷺ) is Apostle of Allāh. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to the water-closet. If I go there, follow me till you enter the place that I will enter." Abū Dhar agreed and followed ʿAlī till he entered the place of the Prophet ﷺ and Abū Dhar entered with him. He then listened to the speech of the Prophet ﷺ and embraced Islam on that very spot. The Prophet ﷺ said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abū Dhar said, "By Him in Whose Hands

شَىْءٍ حتَّى أصْبَحَ . ثُمَّ احْتَمَلَ قِرْبَتَهُ وزَادَهُ إلى المَسْجِدِ وظَلَّ ذَلكَ اليَوْمَ ولا يَرَاهُ النَّبِىُّ صلى اللهُ عليهِ وسلَّم حتَّى أمْسَى فَعادَ إلى مَضْجَعِهِ . فَمَرَّ بِهِ عَلِىٌّ فَقالَ : ما أنالَ للرَّجُلِ أنْ يَعْلَمَ مَنزِلَهُ ؟ فأقامَهُ فَذَهَبَ بِهِ مَعَهُ لا يَسْأَلُ واحِدٌ مِنْهُما صاحِبَهُ عَنْ شَىْءٍ حتَّى إذَا كانَ يَوْمَ الثالِثِ فَعادَ عَلِىٌّ عَلَى مِثْلِ ذَلكَ فأقامَ مَعَهُ ثُمَّ قالَ : ألا تُحَدِّثُنى ما الذِى أقْدَمَكَ ؟ قالَ : إنْ أعْطَيْتَنِى عَهْدًا ومِيثاقًا لَتُرْشِدَنَّنِى فَعَلْتُ ، فَفَعَلَ . فأخْبَرَهُ قالَ : فإنَّهُ حَقٌّ وهُوَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فإذَا أصْبَحْتَ فاتَّبِعْنِى فإنِّى إنْ رَأَيْتُ شَيْئًا أخافُ عَلَيْكَ قُمْتُ كأنِّى أُرِيقُ الماءَ ، فإنْ مَضَيْتُ فاتَّبِعْنِى حتَّى تَدْخُلَ مَدْخَلِى . فَفَعَلَ فانْطَلَقَ يَقْفُوهُ حتَّى دَخَلَ عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم ودَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وأسْلَمَ مَكانَهُ . فَقالَ لَهُ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : ارْجِعْ إلى قَوْمِكَ فأخْبِرْهُمْ حتَّى يأتِيَكَ أمْرِى . قالَ : والذِى نَفْسِى بِيَدِهِ لأصْرُخَنَّ بِها بَيْنَ ظَهْرانَيْهِمْ . فَخَرَجَ حتَّى أتَى المَسْجِدَ فَنادَى بأعْلَى صَوْتِهِ : أشْهَدُ أنْ لا إلَهَ إلاَّ اللهُ ، وأنَّ مُحَمَّدًا رَسُولُ اللهِ . ثُمَّ قامَ القَوْمُ فَضَرَبُوهُ حتَّى أضْجَعُوهُ وأتَى العَبَّاسُ فأكَبَّ عَلَيْهِ ، قالَ : وَيْلَكُمْ ،

my life is! I will proclaim my conversion to Islam publicly amongst them (i.e. infidels)." He went out till he reached the Mosque and announced as loudly as possible, "I certify that None has the right to be worshipped but Allāh and that Muḥammad is Apostle of Allāh." The people then got up and beat him till they knocked him down. Al-ʿAbbās came and threw himself over him (to protect him) saying, "Woe to you! Don't you know that he is from Ghifār and that the route of your merchants is towards Shaʾm (i. e. through the place where his tribe dwells)?" Thus he saved him from them. Abū Dhar did the same on the next day and the people beat him again and Al-ʿAbbās threw himself over him (to save him as before).

The Story of Zam-zam

725. Narrated Abū Jamra: Ibn ʿAbbās said to us, "Shall I tell you the story of Abū Dhar's conversion to Islam?" We said, "Yes." He said, "Abū Dhar said: I was a man from the tribe of Ghifār. We heard that a man had appeared in Mecca, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allāh, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this

أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنَّ طَرِيقَ تُجَّارِكُمْ إِلَى الشَّأْمِ؟ فَأَنْقَذَهُ مِنْهُمْ. ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا فَضَرَبُوهُ وَصَارُوا إِلَيْهِ فَأَكَبَّ الْعَبَّاسُ عَلَيْهِ.

قِصَّةُ زَمْزَمَ

٧٢٥ - حَدَّثَنَا زَيْدٌ هُوَ ابْنُ أَخْزَمَ: قَالَ أَبُو قُتَيْبَةَ سَالِمُ بْنُ قُتَيْبَةَ: حَدَّثَنِي مُثَنَّى بْنُ سَعِيدٍ الْقَصِيرُ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: أَلَا أُخْبِرُكُمْ بِإِسْلَامِ أَبِي ذَرٍّ؟ قَالَ: قُلْنَا: بَلَى، قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ رَجُلًا مِنْ غِفَارٍ. فَبَلَغَنَا أَنَّ رَجُلًا قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ. فَقُلْتُ لِأَخِي: انْطَلِقْ إِلَى هَذَا الرَّجُلِ كَلِّمْهُ وَأْتِنِي بِخَبَرِهِ، فَانْطَلَقَ فَلَقِيَهُ ثُمَّ رَجَعَ فَقُلْتُ: مَا عِنْدَكَ؟ فَقَالَ: وَاللهِ لَقَدْ رَأَيْتُ رَجُلًا

little information.' So, I took a water-skin and a stick and proceeded towards Mecca. Neither did I know him (i. e. the Prophet ﷺ), nor did I like to ask anyone about him. I kept on drinking Zamzam water and staying in the Mosque. Then ‘Alī passed by me and said, ‘It seems you are a stranger?' I said, ‘Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the Mosque to ask about the Prophet ﷺ but no-one told me anything about him. Ali passed by me again and asked, ‘Hasn't the man recognised his dwelling place yet?' I said, ‘No.' He said, ‘Come along with me.' He asked me, ‘What is your business? What has brought you to this town?' I said to him, ‘If you keep my secret, I will tell you.' He said, ‘I will do.' I said to him, ‘We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' ‘Alī said (to Abū Dhar), ‘You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' ‘Alī proceeded and I accompanied him till he entered a place, and I entered

يَأْمُرُ بِالخَيْرِ وَيَنْهَى عَنِ الشَّرِّ. فَقُلْتُ لَهُ: لَمْ تَشْفِنِي مِنَ الخَبَرِ. قَالَ: فَأَخَذْتُ جِرَابًا وَعَصًا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ فَجَعَلْتُ لَا أَعْرِفُهُ وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ وَأَشْرَبُ مِنْ مَاءِ زَمْزَمَ وَأَكُونُ فِي المَسْجِدِ. قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَانْطَلِقْ إِلَى المَنْزِلِ، قَالَ: فَانْطَلَقْتُ مَعَهُ لَا يَسْأَلُنِي عَنْ شَيْءٍ وَلَا أُخْبِرُهُ. فَلَمَّا أَصْبَحْتُ غَدَوْتُ إِلَى المَسْجِدِ لِأَسْأَلَ عَنْهُ. وَلَيْسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ. قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: أَمَا نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدُ؟ قَالَ: قُلْتُ: لَا، قَالَ: انْطَلِقْ مَعِي. قَالَ: فَقَالَ: مَا أَمْرُكَ؟ وَمَا أَقْدَمَكَ هَذِهِ البَلْدَةَ؟ قَالَ: قُلْتُ لَهُ: إِنْ كَتَمْتَ عَلَيَّ أَخْبَرْتُكَ. قَالَ: فَإِنِّي أَفْعَلُ. قَالَ: قُلْتُ لَهُ: بَلَغَنَا أَنَّهُ قَدْ خَرَجَ هَاهُنَا رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيٌّ فَأَرْسَلْتُ أَخِي لِيُكَلِّمَهُ فَرَجَعَ وَلَمْ يَشْفِنِي مِنَ الخَبَرِ فَأَرَدْتُ أَنْ أَلْقَاهُ. فَقَالَ لَهُ: أَمَا إِنَّكَ قَدْ رَشَدْتَ. هَذَا وَجْهِي إِلَيْهِ فَاتَّبِعْنِي ادْخُلْ حَيْثُ أَدْخُلُ فَإِنِّي إِنْ رَأَيْتُ أَحَدًا أَخَافُهُ عَلَيْكَ قُمْتُ إِلَى الحَائِطِ كَأَنِّي أُصْلِحُ نَعْلِي وَامْضِ أَنْتَ. فَمَضَى وَمَضَيْتُ مَعَهُ حَتَّى دَخَلَ وَدَخَلْتُ مَعَهُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He said to me, 'O Abū Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my conversion to Islam publicly amongst them (i.e. the infidels).' Abū Dhar went to the Mosque, where some people from Quraish were present, and said, 'O the folk of Quraish! I certify that None has the right to be worshipped except Allāh, and I (also) certify that Muḥammad is Allāh's Slave and His Apostle.' (Hearing that) the Quraishi men said, 'Get at this Sabi (i. e. Muslim)!' They got up and beat me nearly to death. Al-ʿAbbās saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifār, although you trade and your communications are through the territory of Ghifār?' They therefore left me. The next morning I returned (to the Mosque) and said the same as I have said on the previous day. They again said, 'Get at this Ṣabi!' I was treated in the same way as on the previous day, and again Al-ʿAbbās found me and threw himself over me to protect me and told them the same as he had said the day before.' So, that was the conversion of Abū Dhar (may Allāh be Merciful to him) to Islam."

فَقُلْتُ لَهُ: اعْرِضْ عَلَيَّ الإِسْلامَ فَعَرَضَهُ فَأَسْلَمْتُ مَكَانِي. فَقَالَ لِي: يَا أَبَا ذَرٍّ، اكْتُمْ هَذَا الأَمْرَ، وَارْجِعْ إِلَى بَلَدِكَ. فَإِذَا بَلَغَكَ ظُهُورُنَا فَأَقْبِلْ. فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لأَصْرُخَنَّ بِهَا بَيْنَ أَظْهُرِهِمْ، فَجَاءَ إِلَى الْمَسْجِدِ وَقُرَيْشٌ فِيهِ فَقَالَ: يَا مَعْشَرَ قُرَيْشٍ، إِنِّي أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَقَالَ: قُومُوا إِلَى هَذَا الصَّابِئِ، فَقَامُوا فَضُرِبْتُ لأَمُوتَ فَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ ثُمَّ أَقْبَلَ عَلَيْهِمْ، فَقَالَ: وَيْلَكُمْ، تَقْتُلُونَ رَجُلاً مِنْ غِفَارٍ وَمَتْجَرُكُمْ وَمَمَرُّكُمْ عَلَى غِفَارٍ؟ فَأَقْلَعُوا عَنِّي. فَلَمَّا أَنْ أَصْبَحْتُ الْغَدَ رَجَعْتُ فَقُلْتُ مِثْلَ مَا قُلْتُ بِالأَمْسِ فَقَالُوا: قُومُوا إِلَى هَذَا الصَّابِئِ، فَصُنِعَ مِثْلَ مَا صُنِعَ بِالأَمْسِ وَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ وَقَالَ مِثْلَ مَقَالَتِهِ بِالأَمْسِ. قَالَ: فَكَانَ هَذَا أَوَّلَ إِسْلامِ أَبِي ذَرٍّ رَحِمَهُ اللهُ.

(11) CHAPTER. The story of Zamzam and the ignorance of the Arabs.

726. Narrated Ibn ʿAbbās رضي الله عنهما : If you wish to know about the ignorance of the Arabs, refer to Sūrat-al-Anʿām, after Verse No. 130 :—

> ' Lost are those who slay their children from folly without knowledge and forbid food which Allāh has provided for them, inventing (lies) against Allāh. They have indeed gone astray and heeded no guidance.' (4 : 140)

(12) CHAPTER. Whoever related himself to his forefathers either in Islam or in the pre-Islamic period.

Narrated Ibn ʿUmar and Abū Huraira رضي الله عنهم : The Prophet ﷺ said, " The honourable, the son of the honourable, the son of the honourable, the son of the honourable, i. e. Joseph, the son of Jacob, the son of Isaac, the son of Abraham, the Khalīl (1) of Allāh."

Narrated Al-Barāʿ رضي الله عنه : The Prophet ﷺ said, "I am the son of ʿAbdul-Muttalib."

727. Narrated Ibn ʿAbbās رضي الله عنهما : When the Verse :—

> ' And warn your tribe of near kindred,'

باب قصة زمزم وجهل العرب.

٧٢٦ - حدّثنا أبو النّعمان: حدّثنا أبو عوانة، عن أبي بشر، عن سعيد ابن جبير، عن ابن عبّاس رضي الله عنهما قال: إذا أسرّك أن تعلم جهل العرب فاقرأ ما فوق الثّلاثين ومائة في سورة الأنعام - قد خسر الّذين قتلوا أولادهم سفها بغير علم - إلى قوله - قد ضلّوا وما كانوا مهتدين -

باب من انتسب إلى آبائه في الإسلام والجاهليّة.

و قال ابن عمر و أبو هريرة عن النّبيّ صلى الله عليه وسلّم: إنّ الكريم ابن الكريم ابن الكريم ابن الكريم: يوسف بن يعقوب بن إسحاق بن إبراهيم خليل الله. و قال البراء، عن النّبيّ صلى الله عليه وسلّم: أنا ابن عبد المطّلب.

٧٢٧ - حدّثنا عمر بن حفص: حدّثنا أبي: حدّثنا الأعمش سليمان قال: حدّثنا عمرو بن مرّة، عن سعيد

---

(1) See the glossary.

was revealed, the Prophet ﷺ started calling (the ʿArab tribes), "O Banī Fihr, O Banī ʿAdi," mentioning first the various branch tribes of Quraish.

Narrated Ibn ʿAbbās ؓ : When the Verse :—

> 'And warn your tribe of near kindred '

was revealed, the Prophet ﷺ started calling every tribe by its name.

ابنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : لَمَّا نَزَلَتْ ـ وأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ـ جَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُنادِي : يا بَنِي فِهْرٍ ، يا بَنِي عَدِيٍّ ، بِبُطُونِ قُرَيْشٍ وقالَ لَنا قَبِيصَةُ : أَخْبَرَنا سُفْيانُ ، عَنْ حَبِيبِ ابنِ أَبي ثابِتٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ قالَ : لَمَّا نَزَلَتْ ـ وأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ـ جَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَدْعُوهُمْ قَبائِلَ قَبائِلَ .

728. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "O Banī ʿAbd Munāf ! Buy yourselves (1) from Allāh ; O Banī ʿAbdul-Muṭṭalib ! Buy yourselves from Allāh ; O the mother of Az-Zubair bin Al-ʿAwwām, the aunt of Allāh's Apostle ﷺ , and O Fāṭima bint Muhammad ! Buy yourselves from Allāh, for I cannot defend you before Allāh. You (both) can ask me from my property as much as you like."

٧٢٨ ـ حدَّثَنا أَبُو اليَمانِ : أَخْبَرَنا شُعَيْبٌ : أَخْبَرَنا أَبُو الزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : يا بَنِي عَبْدِ مَنافٍ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ ، يا بَنِي عَبْدِ المُطَّلِبِ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ ، يا أُمَّ الزُّبَيْرِ بنِ العَوَّامِ عَمَّةَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، يا فاطِمَةُ بِنْتَ مُحَمَّدٍ اشْتَرِيا أَنْفُسَكُما مِنَ اللهِ ، لا أَمْلِكُ لَكُما مِنَ اللهِ شَيْئاً . سَلانِي مِنْ مالِي ما شِئْتُما .

(13) **CHAPTER**. The son of some people's sister is considered as belonging to the same people ; and the freed slave

باب ـ ابنُ أُخْتِ القَوْمِ مِنْهُمْ ، ومَوْلَى القَوْمِ مِنْهُمْ .

---

(1) Buying oneself from Allāh means saving oneself from the Fire by leading a pious righteous life.

of some people belongs to those people (who have freed him).

729. Narrated Anas ؓ : The Prophet ﷺ sent for the Ansar (and when they came), he asked, " Is there any stranger amongst you ? " They said, " No, except the son of our sister." Allah's Apostle ﷺ said, " The son of the sister of some people belongs to them."

(14) CHAPTER. The story of the Ethiopians and the saying of the Prophet ﷺ , " O Bani Arfida ! "

730. Narrated 'Aisha that during the Mina days, Abu Bakr ؓ came to her, while there were two girls with her, beating drums, and the Prophet ﷺ was (lying) covering himself with his garment. Abu Bakr rebuked the two girls, but the Prophet ﷺ uncovered his face and said, " O Abu Bakr ! Leave them, for these are the days of Id (festival)." Those days were the days of Mina. 'Aisha added, " I was being screened by the Prophet ﷺ while I was watching the Ethiopians playing in the Mosque. 'Umar rebuked them, but the Prophet ﷺ said, " Leave them. O Bani Arfida ! Play, (for) you are in peace."

٧٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: دَعَا النَّبِىُّ صلى الله عليه وسلم الأَنْصَارَ فَقَالَ: هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟ قَالُوا: لا إِلاَّ ابْنُ أُخْتٍ لَنَا. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: ابنُ أُخْتِ الْقَوْمِ مِنْهُمْ.

بابُ قِصَّةِ الْحَبَشِ وَقَوْلِ النَّبِىِّ صلى اللهُ عليه وسلَّم: يا بَنِى أَرْفِدَةَ.

٧٣٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِىَ اللهُ عَنْهُ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فى أَيَّامِ مِنًى تُدَفِّفَانِ وَتَضْرِبَانِ وَالنَّبِىُّ صلى اللهُ عليهِ وسلَّم مُتَغَشٍّ بِثَوْبِهِ، فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم عَنْ وَجْهِهِ فَقَالَ: دَعْهُمَا يا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ وَتِلْكَ الأَيَّامُ أَيَّامُ مِنًى. وَقَالَتْ عَائِشَةُ: رَأَيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَسْتُرُنِى وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ فى الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ، فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: دَعْهُمْ، أَمْنًا بَنِى أَرْفِدَةَ، يَعْنِى مِنَ الأَمْنِ.

(15) CHAPTER. Whoever liked that his ancestors should not be abused.

731. Narrated ʿAisha رضي الله عنها : Once Hassan bin Thabit asked the permission of the Prophet ﷺ to lampoon (i. e. compose satirical poetry defaming) the infidels. The Prophet ﷺ said, "What about the fact that I have common descent with them?" Hassan replied, "I shall take you out of them as a hair is taken out of dough."

Narrated ʿUrwa : I started abusing Hassan in front of ʿAisha, whereupon she said, "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)."

(16) CHAPTER. What has been said about the names of Allah's Apostle ﷺ And the Statement of Allah عَزَّ وَجَلَّ :—

> 'Muhammad, Apostle of Allah and those who are with him, are strong against the unbelievers.' (48:29)

And His Statement :—

> '(And giving glad tidings of an Apostle)
> to come after me, whose name shall be Ahmad.' (61:6)

732. Narrated Jubair bin Mutʿim رضي الله عنه : Allah's Apostle ﷺ said, "I have five names : I am Muhammad and Ahmad ; I am Al-Mahi through whom Allah will eliminate infidelity ; I am Al-Hashir who will be the first to be resurrected, the people being resurrected there-

بَابُ مَنْ أَحَبَّ أَنْ لَا يُسَبَّ نَسَبُهُ

٧٣١ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِى شَيْبَةَ : حَدَّثَنَا عَبْدَةُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ : اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ النَّبِىَّ صلى الله عليه وسلَّم فِى هِجَاءِ الْمُشْرِكِينَ . قَالَ : كَيْفَ بِنَسَبِى فِيهِمْ ؟ قَالَ حَسَّانُ : لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ الْعَجِينِ . وَعَنْ أَبِيهِ ، قَالَ : ذَهَبْتُ أَسُبُّ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ : لَا تَسُبُّهُ فَإِنَّهُ كَانَ يُنَافِحُ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم .

بَابُ مَا جَاءَ فِى أَسْمَاءِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَقَوْلِهِ عَزَّ وَجَلَّ ـ مُحَمَّدٌ رَسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ ـ وَقَوْلِهِ ـ مِنْ بَعْدِى اسْمُهُ أَحْمَدُ ـ

٧٣٢ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ : حَدَّثَنِى مَعْنٌ ، عَنْ مَالِكٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ ، عَنْ أَبِيهِ رَضِىَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لِى خَمْسَةُ أَسْمَاءٍ :

after; and I am also Al-'Āqib (i. e. no prophet will appear after me)."

أَنَا مُحَمَّدٌ، وَ أَحْمَدُ، وَ أَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِى الْكُفْرَ. وَ أَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِى، وَ أَنَا الْعَاقِبُ.

733. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "Doesn't it astonish you how Allāh protects me from the Quraish's abusing and cursing? They abuse Mudhammam and curse Mudhammam while I am Muḥammad (and not Mudhammam)." (1)

٧٣٣ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى اللهُ عليهِ وسلَّم: أَلاَ تَعْجَبُونَ كَيْفَ يَصْرِفُ اللَّهُ عَنِّى شَتْمَ قُرَيْشٍ وَ لَعْنَهُمْ؟ يَشْتِمُونَ مُذَمَّمًا وَ يَلْعَنُونَ مُذَمَّمًا وَ أَنَا مُحَمَّدٌ.

(17) CHAPTER. The last of all the prophets.

بَابُ خَاتِمِ النَّبِيِّينَ صلى اللهُ عليهِ وسلَّم.

734. Narrated Jābir bin 'Abdullāh ؓ: The Prophet ﷺ said, "My similitude in comparison with the other prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty but say: 'But for the place of this brick (how splendid the house will be)!'"

٧٣٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا سَلِيمٌ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: مَثَلِى وَ مَثَلُ الأَنْبِيَاءِ، كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَ أَحْسَنَهَا إِلاَّ مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَ يَتَعَجَّبُونَ وَ يَقُولُونَ لَوْلاَ مَوْضِعُ اللَّبِنَةِ.

---

(1) 'Muḥammad' literally means 'highly praised,' while Mudhammam means 'greatly dispraised.' The infidels, out of hatred, refrained from calling the Prophet ﷺ by his right name; they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ.

735. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the prophets."

٨٣٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم قَالَ: إِنَّ مَثَلِي وَ مَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَ أَجْمَلَهُ إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَ يَعْجَبُونَ لَهُ وَ يَقُولُونَ: هَلاَّ وُضِعَتْ هٰذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَ أَنَا خَاتِمُ النَّبِيِّينَ.

(18) CHAPTER. The death of the Prophet ﷺ .

باب وَفَاةِ النَّبِيِّ صلى الله عليه وسلَّم.

736. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ died when he was sixty-three years old.

٧٣٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم تُوُفِّيَ وَ هُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ. وَقَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ.

(19) CHAPTER. The Kuniya (1) of the Prophet ﷺ .

باب كُنْيَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

737. Narrated Anas رضي الله عنه : While the Prophet ﷺ was in the market, a

٧٣٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ

---

(1) Kuṇiya means calling a man: O Father of so and so or a woman: O Mother of so and so and this is a custom of 'Arabs.

man called (somebody), "O Abū-l-Qāsim!" The Prophet ﷺ turned to him and said, "Name yourselves after me but do not call yourselves by my Kuniya." (1)

رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم في السُّوقِ. فقالَ رَجُلٌ: يا أبا القاسِمِ، فالتَفَتَ النَّبِيُّ صلى اللهُ عليه وسلَّم فقالَ: سَمُّوا باسمِي ولا تَكْتَنُوا بِكُنْيَتِي.

738. Narrated Jābir ؓ: The Prophet ﷺ said, "Name yourselves after me, but do not call yourselves by my Kuniya."

٧٣٨ - حدَّثَنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سالِمٍ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: تَسَمَّوْا باسمِي ولا تَكْتَنُوا بِكُنْيَتِي.

739. Narrated Abu Huraira ؓ: Abū-l-Qāsim ﷺ said, "Name yourselves after me, but do not call yourselves by my Kuniya."

٧٣٩ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثَنا سُفْيانُ، عَنْ أَيُّوبَ، عَنِ ابنِ سِيرِينَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: قالَ أبُو القاسِمِ صلى اللهُ عليه وسلَّم: سَمُّوا باسْمِي ولا تَكْتَنُوا بِكُنْيَتِي.

(20) CHAPTER :—

بابٌ :—

740. Narrated Al-Juʿaid bin ʿAbdur Rahmān: I saw As-Sā'ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allah's Apostle ﷺ. My aunt took me to him and said, 'O Allāh's Apostle! My nephew is sick; will you invoke Allāh

٧٤٠ - حدَّثَنا إسحاقُ بنُ إبراهِيمَ، أخبرَني الفضْلُ بنُ مُوسَى، عَنِ الجُعَيْدِ ابنِ عَبْدِ الرَّحمنِ: رَأَيْتُ السَّائِبَ بنَ يَزِيدَ ابنَ أَرْبَعٍ وتِسْعِينَ جَلْدًا مُعْتَدِلًا، فقالَ: قَدْ عَلِمْتُ ما مُتِّعْتُ بِهِ سَمْعِي وبَصَرِي إلاَّ بِدُعاءِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم: إنَّ خالَتِي ذَهَبَتْ بِي إليهِ،

---

(1) See the glossary.

for him ? ' So he invoked (Allāh) for me.''

(21) CHAPTER. The seal of Prophethood.

741. Narrated As-Sā'ib bin Yazīd : My aunt took me to Allāh's Apostle ﷺ and said, ''O Allāh's Apostle ! My nephew is sick.'' The Prophet ﷺ passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him, I saw the seal in between his shoulders.''

(22) CHAPTER. The description of the Prophet ﷺ .

742. Narrated 'Uqba bin Al-Ḥārith : (Once) Abū Bakr رضي الله عنه offered the 'Asr prayer and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on to his shoulders and said, '' Let my parents be sacrificed for your sake ! (You) resemble the Prophet ﷺ and not 'Ali,'' while 'Ali was smiling.

فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ ابْنَ أُخْتِي شَاكٍ فَادْعُ اللهَ، قَالَ فَدَعَا لِي.

بَابُ خَاتَمِ النُّبُوَّةِ.

٧٤١ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنَا حَاتِمٌ، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ ابْنَ أُخْتِي وَقِعٌ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ. وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ. قَالَ ابْنُ عُبَيْدِ اللهِ: الْحُجْلَةُ مِنْ حُجَلِ الْفَرَسِ الَّذِي بَيْنَ عَيْنَيْهِ. قَالَ إِبْرَاهِيمُ بْنُ حَمْزَةَ: مِثْلَ زِرِّ الْحَجَلَةِ.

بَابُ صِفَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

٧٤٢ ـ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّى أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ فَحَمَلَهُ عَلَى عَاتِقِهِ وَقَالَ: بِأَبِي شَبِيهٌ بِالنَّبِيِّ لَا شَبِيهٌ بِعَلِيٍّ، وَعَلِيٌّ يَضْحَكُ.

743. Narrated Abū Juḥaifa ﵁ : I saw the Prophet ﷺ , and Al-Ḥasan resembled him.

٧٤٣ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ : رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وَكَانَ الحَسَنُ يُشْبِهُهُ .

744. Narrated Ismā'īl bin Abī Khālid: I heard Abū Juḥaifa ﵁ saying, "I saw the Prophet ﷺ , and Al-Ḥasan bin 'Alī resembled him." I said to Abū Juḥaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

٧٤٤ ـ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا ابنُ فُضَيْلٍ : حَدَّثَنَا إِسْمَاعِيلُ بنُ أَبي خالِدٍ قَالَ : سَمِعْتُ أَبَا جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ : رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم وكانَ الحَسَنُ بنُ علىٍّ عَلَيْهِمَا السَّلامُ يُشْبِهُهُ . قُلْتُ لأبي جُحَيْفَةَ صِفْهُ لي ، قالَ : كانَ أَبْيَضَ قَدْ شَمِطَ . وأَمَرَ لَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِثَلاثَ عَشْرَةَ قَلُوصًا ، قالَ فَقُبِضَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم قَبْلَ أَنْ نَقْبِضَهَا .

745. Narrated Wahb, Abū Juḥaifa As-Sawwā'ī : I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

٧٤٥ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ رَجَاءٍ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبي إِسْحَاقَ عَنْ وَهْبٍ أَبي جُحَيْفَةَ السُّوَائِيِّ قالَ : رَأَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم ، ورَأَيْتُ بَيَاضًا مِنْ تَحْتِ شَفَتِهِ السُّفْلَى العَنْفَقَةَ .

746. Narrated Ḥarīz bin 'Uthmān that he asked 'Abdullāh bin Busr (i.e. the companion of the Prophet ﷺ), "Did you see the Prophet ﷺ when he was old?" He said, "He had a few white hairs between the lower lip and the chin."

٧٤٦ ـ حَدَّثَنَا عِصَامُ بنُ خالِدٍ : حَدَّثَنَا حَرِيزُ بنُ عُثْمانَ أنَّهُ سَألَ عَبْدَ اللهِ ابنَ بُسْرٍ صاحِبَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : أرَأَيْتَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كانَ شَيْخًا ؟ قالَ : كانَ في عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ .

747. Narrated Rabī‘a bin Abī ‘Abdur-Raḥmān : I heard Anas bin Mālik describing the Prophet ﷺ saying, "He was of medium height amongst the people, neither tall nor short ; he had a rosy colour, neither absolutely white nor deep brown ; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medīna for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard."

Rabī‘a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent."

٧٤٧ - حَدَّثَنَا ابنُ بُكَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ ابنِ أَبِي هِلالٍ، عَنْ رَبِيعَةَ بنِ أَبِي عَبدِالرَّحْمَنِ قَالَ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ يَصِفُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ: كَانَ رَبْعَةً مِنَ القَوْمِ، لَيْسَ بِالطَّوِيلِ ولا بِالقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيْسَ بِأَبْيَضَ أَمْهَقَ ولا آدَمَ. لَيْسَ بِجَعْدٍ قَطَطٍ ولا سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيْهِ وهُوَ ابنُ أَرْبَعِينَ فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ، وبِالمَدِينَةِ عَشْرَ سِنِينَ. فَقُبِضَ ولَيْسَ فى رَأْسِهِ ولِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ. قَالَ رَبِيعَةُ: فَرَأَيْتُ شَعْرًا مِنْ شَعَرِهِ فَإِذَا هُوَ أَحْمَرُ. فَسَأَلْتُ. فَقِيلَ احْمَرَّ مِنَ الطِّيبِ.

748. Narrated Anas ؓ : Allāh's Apostle ﷺ was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medīna for ten more years. When Allāh took him unto Him, there was scarcely twenty white hairs in his head and beard.

٧٤٨ - حَدَّثَنَا عَبْدُ اللهِ بنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بنُ أَنَسٍ، عَنْ رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لَيْسَ بِالطَّوِيلِ البَائِنِ، ولا بِالقَصِيرِ، ولا بِالأَبْيَضِ الأَمْهَقِ، ولَيْسَ بِالآدَمِ، ولَيْسَ بِالجَعْدِ القَطَطِ، ولا بِالسَّبْطِ: بَعَثَهُ اللهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وبِالمَدِينَةِ عَشْرَ سِنِينَ، فَتَوَفَّاهُ اللهُ ولَيْسَ فى رَأْسِهِ ولِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ.

749. Narrated Al-Barā (رضي الله عنه): Allāh's Apostle ﷺ was the handsomest of all the people, and had the best appearance. He was neither very tall nor short.

750. Narrated Qatāda: I asked Anas, "Did the Prophet ﷺ use to dye (his) hair?" He said, "No, for there were only a few white hairs on his temples."

751. Narrated Al-Barā (رضي الله عنه): The Prophet ﷺ was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person before."

752. Narrated Abū Isḥāq: Al-Barā was asked, "Was the face of the Prophet ﷺ (as bright) as a sword?" He said, "No, but (as bright) as a moon."

753. Narrated Abū Juhaifa (رضي الله عنه): Once Allāh's Apostle ﷺ went to

٧٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللهِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُ خَلْقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلا بِالْقَصِيرِ.

٧٥٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا: هَلْ خَضَبَ النَّبِيُّ صلى اللهُ عليه وسلَّم؟ قَالَ: لا، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

٧٥١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ لَمْ أَرَ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ. قَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ: إِلَى مَنْكِبَيْهِ.

٧٥٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: سُئِلَ الْبَرَاءُ: أَكَانَ وَجْهُ النَّبِيِّ صلى اللهُ عليه وسلَّم مِثْلَ السَّيْفِ؟ قَالَ: لا، بَلْ مِثْلَ الْقَمَرِ.

٧٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ مَنْصُورٍ أَبُو عَلِيٍّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ الأَعْوَرُ

Al-Baṭḥā at noon, performed the ablution, and offered a two Rak‘at Zuhr prayer and a two-Rak‘at ‘Aṣr prayer while a spear-headed stick was planted before him and the passersby were passing in front of it. (After the prayer), the people got up and held the hands of the Prophet ﷺ and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

بِالْمَصِّيصَةِ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِالْهَاجِرَةِ إلى الْبَطْحَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى الظُّهْرَ رَكْعَتَيْنِ. وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ. وَزَادَ فِيهِ عَوْنٌ، عَنْ أَبِيهِ عَنْ أَبِي جُحَيْفَةَ قَالَ: كَانَ يَمُرُّ مِنْ وَرَائِهَا الْمَارَّةُ. وَقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ يَدَيْهِ فَيَمْسَحُونَ بِهَا وُجُوهَهُمْ، قَالَ: فَأَخَذْتُ بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِي فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ، وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ.

754. Narrated Ibn ‘Abbās رضي الله عنهما : The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramaḍān when Gabriel met him. Gabriel عليه السلام used to meet him every night during Ramaḍān to revise the Qur’ān with him. Allāh's Apostle ﷺ then used to be more generous than the fast wind (in causing good).

٧٥٤ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ عَلَيْهِ السَّلامُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللهِ صلى الله عليهِ وسلَّم أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

755. Narrated ‘Aisha رضي الله عنها that Allāh's Apostle ﷺ came to her in a happy mood with his features glittering with joy, and said, " Have you not heard

٧٥٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ: عَنْ عُرْوَةَ، عَنْ

what the Qa'if (1) has said about Zaid and Usama? He saw their feet and remarked. These belong to each other." (i. e. They are father and son.).

عائشةَ رَضِيَ اللهُ عنها : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم دَخَلَ عَلَيها مَسْرُوراً تَبرُقُ أسارِيرُ وَجْهِهِ ، فقالَ : ألمْ تَسْمَعِي ما قالَ المُدْلِجِيُّ لِزَيْدٍ و أُسامةَ ورأى أقْدامَهما ؟ إنَّ بَعْضَ هذهِ الأقْدامِ مِنْ بَعْضٍ .

756. Narrated 'Abdullah bin Ka'b: I heard Ka'b bin Malik talking after his failure to join (the Ghazwa of) Tabuk. He said, "When I greeted Allah's Apostle ﷺ whose face was glittering with happiness, for whenever Allah's Apostle ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i. e. his happiness) from his face."

٧٥٦ - حدَّثَنا يَحْيى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ ، عَنْ عَبْدِ الرَّحمَنِ بنِ عَبْدِ اللهِ ابنِ كَعْبٍ : أنَّ عَبْدَ اللهِ بنَ كَعْبٍ قالَ : سَمِعْتُ كَعْبَ بنَ مالكٍ يُحدِّثُ حينَ تَخلَّفَ عَنْ تَبُوكَ ، قالَ : فلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم و هُوَ يَبرُقُ وجْهُهُ مِنَ السُّرُورِ ، وكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إذا سُرَّ اسْتَنارَ وجْهُهُ حتَّى كأنَّهُ قِطْعَةُ قَمَرٍ و كُنَّا نَعْرِفُ ذَلكَ مِنْهُ .

757. Narrated Abu Huraira ﵁: Allah's Apostle ﷺ said, "I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since the Creation."

٧٥٧ - حدَّثَنا قُتَيْبَةُ بنُ سعيدٍ : حدَّثَنا يَعْقُوبُ بنُ عَبْدِ الرَّحمَنِ ، عَنْ عَمْرٍو ، عَنْ سَعيدٍ المَقْبُرِي ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْناً فَقَرْناً حتَّى كُنْتُ مِنَ القَرْنِ الذي كُنْتُ مِنْهُ .

---

(1) Qa'if is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.

758. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allāh's Apostle ﷺ liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allāh's Apostle ﷺ parted his hair.

٧٥٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ. فَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُءُوسَهُمْ، وَكَانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ. فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم رَأْسَهُ.

759. Narrated ʿAbdullāh bin ʿAmr رضي الله عنهما : The Prophet ﷺ never used bad language neither habitually nor artificially. He used to say, "The best amongst you are those of the best character."

٧٥٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمْ يَكُنِ النَّبِيُّ صلى اللهُ عليه وسلَّم فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا.

760. Narrated ʿAisha رضي الله عنها : Whenever Allāh's Apostle ﷺ was given the choice of one of two matters, he would choose the easier, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allāh's Apostle ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allāh's Legal Bindings were outraged in which case he would take revenge for Allāh's Sake.

٧٦٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم لِنَفْسِهِ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمَ لله بِهَا.

761. Narrated Anas رضي الله عنه : I have never touched silk or Dibāj (i.e. thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ.

٧٦١ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : مَا مَسِسْتُ حَرِيرًا وَلَا دِيبَاجًا أَلْيَنَ مِنْ كَفِّ النَّبِيِّ صلى اللهُ عليه وسلَّم ، وَلَا شَمِمْتُ رِيحًا قَطُّ أَوْ عَرْفًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

762. Narrated Abū Sa'id Al-Khudri رضي الله عنه : The Prophet ﷺ was shier than a veiled virgin girl. (1)

٧٦٢ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ عَبْدِ اللهِ بْنِ أَبِي عُتْبَةَ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا .

763. Narrated Shu'ba a smilar Hadith (i. e. No. 762) with this addition : And if he (i. e. the Prophet ﷺ) disliked something, the sign of aversion would appear on his face.

٧٦٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَى وَابْنُ مَهْدِيٍّ قَالَا : حَدَّثَنَا شُعْبَةُ مِثْلَهُ ، وَإِذَا كَرِهَ شَيْئًا عُرِفَ فِي وَجْهِهِ .

764. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ never criticised any food (presented to him), but he would eat it if he liked it ; otherwise, he would leave it (without expressing his dislike).

٧٦٤ ـ حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ : أَخْبَرَنَا شُعْبَةُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : مَا عَابَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم طَعَامًا قَطُّ ، إِنِ اشْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ .

---

(1) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

765. Narrated ʿAbdullāh bin Mālik bin Buhaina Al-Asdī : When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair said, "The whiteness of his armpits.")

٧٦٥ - حدثنا قتيبة بن سعيد: حدثنا بكر بن مضر، عن جعفر بن ربيعة، عن الأعرج، عن عبد الله بن مالك بن بحينة الأسدي قال: كان النبي صلى الله عليه وسلم إذا سجد فرج بين يديه حتى نرى إبطيه؛ قال: وقال ابن بكير: حدثنا بكر: بياض إبطيه.

766. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ did not use to raise his arms in his invocations except in the Istisqa (i. e. invoking Allāh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

٧٦٦ - حدثنا عبد الأعلى بن حماد: حدثنا يزيد بن زريع: حدثنا سعيد، عن قتادة: أن أنسا رضي الله عنه حدثهم: أن رسول الله صلى الله عليه وسلم كان لا يرفع يديه في شيء من دعائه إلا في الاستسقاء فإنه كان يرفع يديه حتى يرى بياض إبطيه.

767. Narrated Abu Juḥaifa رضي الله عنه : By chance I went to the Prophet ﷺ at noon while he was at Al-Abṭaḥ (resting) in a tent. Bilāl came out (of the tent) and pronounced the Adhān for the prayer, and entering again, he brought out the water which was left after Allāh's Apostle ﷺ had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allāh's Apostle ﷺ came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet ﷺ offered a two-Rakʿāt Zuhr prayer and a

٧٦٧ - حدثنا الحسن بن الصباح: حدثنا محمد بن سابق: حدثنا مالك بن مغول قال: سمعت عون بن أبي جحيفة ذكر عن أبيه قال: دفعت إلى النبي صلى الله عليه وسلم وهو بالأبطح في قبة كان بالهاجرة، خرج بلال، فنادى بالصلاة، ثم دخل فأخرج فضل وضوء رسول الله صلى الله عليه وسلم فوقع الناس عليه يأخذون منه، ثم دخل فأخرج العنزة وخرج رسول الله صلى الله عليه وسلم كأني أنظر إلى وبيص ساقيه فركز العنزة، ثم صلى الظهر

two-Rakʿat ʿAsr prayer, while women and donkeys were passing in front of the Prophet ﷺ (beyond the stick).

768. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

Narrated ʿUrwa bin Az-Zubair : ʿĀisha رضي الله عنها said (to me), "Don't you wonder at Abū so-and-so (1) who came and sat by my dwelling and started relating the traditions of Allāh's Apostle ﷺ intending to let me hear that, while I was performing an optional prayer. He left before I finished my optional prayer. Had I found him still there, I would have said to him, 'Allāh's Apostle ﷺ never talked so quickly and vaguely as you do.' "

(23) CHAPTER. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep. (2) Jābir narrated it from the Prophet ﷺ .

769. Narrated Abū Salama bin ʿAbdur-Rahmān that he asked ʿĀisha رضي الله عنها .

رَكْعَتَيْنِ، وَالْعَصْرَ رَكْعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْحِمَارُ وَالْمَرْأَةُ .

٧٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّارُ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَحْصَاهُ . وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَلَا يُعْجِبُكَ أَبُو فُلَانٍ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي يُحَدِّثُ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم يُسْمِعُنِي ذَلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ .

بَابٌ - كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ. رَوَاهُ سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

٧٦٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ

---

(1) Abū Huraira.

(2) His eyes were closed while sleeping but he was conscious.

"How was the prayer of Allāh's Apostle ﷺ in the month of Ramaḍān?" She replied, "He used not to pray more than eleven Rakʿāt whether in Ramaḍān or in any other month. He used to offer four Rakʿāt .... let alone their beauty and length, and then four Rakʿāt......let alone their beauty and length. Afterwards he would offer three Rakʿāt. I said, 'O Allāh's Apostle! Do you go to bed before offering the Witr prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ صلى اللهُ عليه وسلم فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ، وَلَا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعَ رَكَعَاتٍ، فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا فَقُلْتُ: يَا رَسُولَ اللهِ تَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: تَنَامُ عَيْنَيَّ وَلَا يَنَامُ قَلْبِي.

770. Narrated Sharīk bin ʿAbdullāh bin Abī Namr: I heard Anas bin Mālik telling us about the night when the Prophet ﷺ was made to travel from the Kaʿba Mosque. Three persons (i.e. angels) came to the Prophet ﷺ before he was divinely inspired (as an Apostle), while he was sleeping in Al-Masjid-ul-Ḥarām. The first (of the three angels) said, "Which of them is he?"(1) The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of

٧٧٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ شَرِيكِ ابْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يُحَدِّثُنَا عَنْ لَيْلَةِ أُسْرِيَ بِالنَّبِيِّ صلى اللهُ عليه وسلم مِنْ مَسْجِدِ الْكَعْبَةِ، جَاءَهُ ثَلَاثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ، فَقَالَ أَوَّلُهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ؟ وَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ. فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاءُوا لَيْلَةً أُخْرَى فِيمَا يَرَى قَلْبُهُ وَالنَّبِيُّ صلى اللهُ عليه وسلم نَائِمَةٌ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ، وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ

---

(1) The Prophet ﷺ was sleeping between two persons then.

all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet ﷺ and ascended along with him to the Heaven.

(24) CHAPTER. The signs of Prophethood in Islam.

771. Narrated ʿImrān bin Ḥusain that they were with the Prophet ﷺ on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allāh's Apostle ﷺ used not to be awakened from his sleep, but he would wake by himself. ʿUmar woke up and then Abū Bakr sat by the side of the Prophet's head and started saying: 'Allāhu-Akbar', raising his voice till the Prophet ﷺ woke up, (and after travelling for a while) he dismounted and led us in the morning prayer. A man amongst the people failed to join us in the prayer. When the Prophet ﷺ had finished the prayer, he asked (the man), "O so-and-so! What prevented you from offering the prayer with us?" He replied, "I am Junub." Allāh's Apostle ﷺ ordered him to perform Tayammam with clean earth. The man then offered the prayer. Allāh's Apostle ﷺ ordered me and a few others to go ahead of him. We had become very thirsty. While we

قُلُوبُهُمْ . فَتَوَلَّاهُ جِبْرِيلُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ .

بَابُ عَلَامَاتِ النُّبُوَّةِ فِي الإِسْلَامِ .

حَدَّثَنَا أَبُو الوَلِيدِ : حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ : سَمِعْتُ أَبَا رَجَاءٍ قَالَ :

٧٧١ - حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي مَسِيرٍ فَأَدْلَجُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَّسُوا فَغَلَبَتْهُمْ أَعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ ، فَكَانَ أَوَّلَ مَنِ اسْتَيْقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ ، وَكَانَ لَا يُوقَظُ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ مَنَامِهِ حَتَّى يَسْتَيْقِظَ . فَاسْتَيْقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ حَتَّى اسْتَيْقَظَ النَّبِيُّ صلى الله عليه وسلم فَنَزَلَ وَصَلَّى بِنَا الغَدَاةَ . فَاعْتَزَلَ رَجُلٌ مِنَ القَوْمِ لَمْ يُصَلِّ مَعَنَا ، فَلَمَّا انْصَرَفَ قَالَ : يَا فُلَانُ ، مَا يَمْنَعُكَ أَنْ تُصَلِّيَ مَعَنَا ؟ قَالَ : أَصَابَتْنِي جَنَابَةٌ ، فَأَمَرَهُ أَنْ يَتَيَمَّمَ بِالصَّعِيدِ ، ثُمَّ صَلَّى وَجَعَلَنِي رَسُولُ اللهِ صلى الله عليه وسلم فِي رَكُوبٍ بَيْنَ يَدَيْهِ ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَزَادَتَيْنِ ، فَقُلْنَا لَهَا : أَيْنَ المَاءُ ؟

were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "How far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allāh's Apostle ﷺ." She asked, "What is Allāh's Apostle ﷺ?" So we brought her to Allāh's Apostle ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet ﷺ ordered that her two water-skins be brought and he rubbed the mouths of the water-skins. As we were thirsty, we drank till we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, "Bring what (foodstuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a prophet as the people claim." So Allāh guided the people of that village through that lady. She embraced Islam and they all embraced Islam.

فَقَالَتْ: إِنَّهُ لا مَاءَ، قُلْنَا: كَمْ بَيْنَ أَهْلِكِ وَ بَيْنَ الْمَاءِ؟ قَالَتْ: يَوْمٌ وَلَيْلَةٌ، فَقُلْنَا: انْطَلِقِي إِلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، قَالَتْ: وَ مَا رَسُولُ اللهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَحَدَّثَتْنَا غَيْرَ أَنَّهَا حَدَّثَتْهُ أَنَّهَا مُؤْتِمَةٌ، فَأَمَرَ بِمَزَادَتَيْهَا، فَمَسَحَ فِي الْعَزْلاوَيْنِ. فَشَرِبْنَا عِطَاشًا أَرْبَعِينَ رَجُلاً حَتَّى رَوِينَا، فَمَلأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَ إِدَاوَةٍ غَيْرَ أَنَّهُ لَمْ نَسْقِ بَعِيرًا وَهِيَ تَكَادُ تَمِضُّ مِنَ الْمِلْءِ، ثُمَّ قَالَ: هَاتُوا مَا عِنْدَكُمْ، فَجُمِعَ لَهَا مِنَ الْكِسَرِ وَ التَّمْرِ، حَتَّى أَتَتْ أَهْلَهَا. قَالَتْ: أَتَيْتُ أَسْحَرَ النَّاسِ، أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا، فَهَدَى اللهُ ذَاكَ الصِّرْمَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمَتْ وَ أَسْلَمُوا.

772. Narrated Anas رضي الله عنه: A bowl of water was brought to the Prophet ﷺ

٧٧٢ ـ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ

while he was at Az-Zawra. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatāda asked Anas, "How many people were you?" Anas replied, "Three-hundred or nearly three-hundred."

قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِإِنَاءٍ وَهُوَ بِالزَّوْرَاءِ فَوَضَعَ يَدَهُ فِى الإِنَاءِ فَجَعَلَ الإِنَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ القَوْمُ. قَالَ قَتَادَةُ: قُلْتُ لِأَنَسٍ، كَمْ كُنْتُمْ؟ قَالَ: ثَلَاثَ مِائَةٍ أَوْ زُهَاءَ ثَلَاثِ مِائَةٍ.

773. Narrated Anas bin Mālik رضي الله عنه: I saw Allāh's Apostle ﷺ at the time when the 'Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allāh's Apostle ﷺ and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it.

٧٧٣ ـ حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسحَاقَ بنِ عَبْدِ اللهِ بنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بن مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ عليهِ وسلَّم وَحَانَتْ صَلَاةُ العَصْرِ. فَالتُمِسَ الوَضُوءُ فَلَمْ يَجِدُوهُ فَأُتِيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِوَضُوءٍ فَوَضَعَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدَهُ فِى ذَلِكَ الإِنَاءِ فَأَمَرَ النَّاسَ أَنْ يَتَوَضَّئُوا مِنْهُ. فَرَأَيْتُ المَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ.

774. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ went out on one of his journeys with some of his companions. They went on walking till the time of the prayer became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet ﷺ took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the

٧٧٤ ـ حدَّثنا عَبْدُ الرَّحْمَنِ ابْنُ مُبَارَكٍ: حدَّثنا حَزْمٌ قَالَ: سَمِعْتُ الحَسَنَ قَالَ: حدَّثنا أَنَسُ بنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فِى بَعْضِ مَخَارِجِهِ وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ، فَانْطَلَقُوا يَسِيرُونَ فَحَضَرَتِ الصَّلَاةُ، فَلَمْ يَجِدُوا مَاءً يَتَوَضَّئُونَ. فَانْطَلَقَ رَجُلٌ مِنَ القَوْمِ فَجَاءَ بِقَدَحٍ

people), " Get up to perform the ablution." They started performing the ablution till all of them did it, and they were seventy or so persons.

775. Narrated Humaid : Anas bin Malik ﵁ said, " Once the time of the prayer became due and the people whose houses were close to the Mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet ﷺ , who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, " How many persons were they." He replied, " There were eighty men."

776. Narrated Sālim bin Abī Aj-Ja‘d : Jābir bin ‘Abdullāh ﵄ said, " The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, ' What is wrong with you ? ' They replied, ' We have no water either for performing ablution or

مِنْ مَاءٍ يَسِيرٍ فَأَخَذَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَتَوَضَّأَ ثُمَّ مَدَّ أَصَابِعَهُ الأَرْبَعَ عَلَى القَدَحِ . ثُمَّ قَالَ : قُومُوا فَتَوَضَّئُوا ، فَتَوَضَّأَ القَوْمُ حَتَّى بَلَغُوا فِيمَا يُرِيدُونَ مِنَ الوُضُوءِ ، وكانُوا سَبْعِينَ أَوْ نَحْوَهُ .

٧٧٥ ـ حدَّثَنَا عَبْدُ اللهِ بنُ مُنِيرٍ : سَمِعَ يَزِيدَ : أَخْبَرَنَا حُمَيْدٌ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : حَضَرَتِ الصَّلاةُ فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ مِنَ المَسْجِدِ يَتَوَضَّأُ وبَقِيَ قَوْمٌ . فَأُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ ، فَوَضَعَ كَفَّهُ فَصَغُرَ المِخْضَبُ أَنْ يَبْسُطَ فِيهِ كَفَّهُ فَضَمَّ أَصَابِعَهُ فَوَضَعَهَا فِى المِخْضَبِ فَتَوَضَّأَ القَوْمُ كُلُّهُمْ جَمِيعًا . قُلْتُ : كَمْ كانُوا ؟ قالَ : ثَمَانُونَ رَجُلاً .

٧٧٦ ـ حدَّثَنَا مُوسَى بنُ إسمَاعِيلَ : حدَّثَنَا عَبْدُ العَزِيزِ بنُ مُسْلِمٍ : حدَّثَنَا حُصَيْنٌ ، عَنْ سَالِمِ بنِ أَبِي الجَعْدِ ، عَنْ جَابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قالَ : عَطِشَ النَّاسُ يَوْمَ الحُدَيْبِيَةِ والنَّبِيُّ صلى اللهُ عليهِ وسلَّم بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ فَجَهَشَ النَّاسُ نَحْوَهُ . فَقَالَ : مَا لَكُمْ ؟ قَالُوا : لَيْسَ عِنْدَنَا مَاءٌ نَتَوَضَّأُ

for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jābir, "How many were you?" He replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred."

وَلا نَشْرَبُ إلاَّ ما بَيْنَ يَدَيْكَ . فَوَضَعَ يَدَهُ فى الرَّكْوَةِ فَجَعَلَ الماءُ يَثُورُ بَيْنَ أصابِعِهِ كأمْثالِ العُيُونِ ، فَشَرِبْنا وتَوَضَّأنا . قُلْتُ : كَمْ كُنْتُمْ ؟ قالَ : لَوْ كُنَّا مائَةَ ألْفٍ لَكَفانا ، كُنَّا خَمْسَ عَشْرَةَ مائَةً .

777. Narrated Al-Barā' رضي الله عنه : We were one-thousand-and-four-hundred persons on the day of Al-Ḥudaibiya (Treaty), and Al-Ḥudaibiya was a well. We drew out its water not leaving even a single drop. The Prophet ﷺ sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

٧٧٧ ـ حَدَّثَنا مالِكُ بنُ إسماعِيلَ : حَدَّثَنا إسْرائِيلُ عَنْ أبي إسحاقَ ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا يَوْمَ الحُدَيْبِيَةِ أرْبَعَ عَشْرَةَ مائَةً ، و الحُدَيْبِيَةُ بِئْرٌ ، فَنَزَحْناها حَتَّى لم نَتْرُكْ فِيها قَطْرَةً فَجَلَسَ النَّبِيُّ صلى اللهُ عليه وسلَّم عَلى شَفِيرِ البِئْرِ فَدَعا بِماءٍ فَمَضْمَضَ و مَجَّ فى البِئْرِ فَمَكَثْنا غَيرَ بَعِيدٍ ثُمَّ اسْتَقَيْنَا حَتَّى رَوِينا و رَوَتْ أوْ صَدَرَتْ رَكائِبُنا .

778. Narrated Anas bin Mālik رضي الله عنه : Abū Ṭalḥa said to Um Sulaim, "I have noticed feebleness in the voice of Allāh's Apostle ﷺ which I think, is caused by hunger. Have you got any food?" She said, "Yes." She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allāh's

٧٧٨ـ حَدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ إسحاقَ بنِ عَبْدِ اللهِ بنِ أبي طَلْحَةَ : أنَّهُ سَمِعَ أنَسَ بنَ مالِكٍ يَقُولُ : قالَ أبُو طَلْحَةَ لأمِّ سُلَيمٍ : لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ضَعِيفًا أعْرِفُ فيهِ الجُوعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ ؟ قالَتْ : نَعَمْ ، فأخْرَجَتْ أقْراصًا مِنْ شَعِيرٍ ثُمَّ أخْرَجَتْ خِمارًا لها فَلَفَّتِ الخُبْزَ

Apostle ﷺ. I went carrying it and found Allāh's Apostle ﷺ in the Mosque sitting with some people. When I stood there, Allāh's Apostle ﷺ asked, "Has Abū Ṭalḥa sent you?" I said, "Yes." He asked, "With some food?" I said, "Yes." Allāh's Apostle ﷺ then said to the men around him, "Get up!" He set out (accompanied by them) and I went ahead of them till I reached Abū Ṭalḥa and told him (of the Prophet's visit). Abū Ṭalḥa said, "O Um Sulaim! Allāh's Apostle ﷺ is coming with the people and we have no food to feed them." She said, "Allāh and His Apostle know better." So Abū Ṭalḥa went out to receive Allāh's Apostle ﷺ. Allāh's Apostle ﷺ came along with Abū Ṭalḥa. Allāh's Apostle ﷺ said, "O Um Sulaim! Bring whatever you have." She brought the bread which Allāh's Apostle ﷺ ordered to be broken into pieces. Um Sulaim poured on them some butter from an oilskin. Then Allāh's Apostle ﷺ recited what Allāh wished him to recite, and then said, "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said, "Let other ten do the same." They were admitted, ate their fill and went out. Then he again said, "Let other ten persons (do the same.)" They were admitted, ate their fill and went out. Then he said, "Let other ten persons come." In short,

بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ يَدِي ولاثَتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، قالَ: فَذَهَبْتُ بِهِ. فَوَجَدْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم في المَسْجِدِ ومَعَهُ النَّاسُ. فَقُمْتُ عَلَيْهِمْ فَقالَ لي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: آرْسَلَكَ أَبُو طَلْحَةَ؟ فَقُلْتُ: نَعَمْ، قالَ: بِطَعامٍ؟ قُلْتُ: نَعَمْ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لِمَنْ مَعَهُ: قُومُوا، فَانْطَلَقَ وانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبا طَلْحَةَ فَأَخْبَرْتُهُ فَقالَ أَبُو طَلْحَةَ: يا أُمَّ سُلَيْمٍ، قَدْ جاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِالنَّاسِ ولَيْسَ عِنْدَنا ما نُطْعِمُهُمْ؟ فَقالَتْ: اللهُ ورَسُولُهُ أَعْلَمُ. فانْطَلَقَ أَبُوطَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَأَقْبَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وأَبُو طَلْحَةَ مَعَهُ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: هَلُمِّي يا أُمَّ سُلَيْمٍ ما عِنْدَكِ، فَأَتَتْ بِذَلِكَ الخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَفُتَّ وعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً فَأَدَمَتْهُ ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فِيهِ ما شاءَ اللهُ أَنْ يَقُولَ ثُمَّ قالَ: إِئْذَنْ لِعَشَرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قالَ: ائْذَنْ لِعَشَرَةٍ، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قالَ:

all of them ate their fill, and they were seventy or eighty men.

ائْذَنْ لِعَشَرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى
شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: ائْذَنْ
لِعَشَرَةٍ فَأَكَلَ الْقَوْمُ كُلُّهُمْ حَتَّى
شَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ
رَجُلاً.

779. Narrated ʿAbdullah ؓ: We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle ﷺ on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Apostle ﷺ, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

٧٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا
إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا
نَعُدُّ الآيَاتِ بَرَكَةً وَأَنْتُمْ تَعُدُّونَهَا
تَخْوِيفًا. كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ
وسلَّم فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ اطْلُبُوا
فَضْلَةً مِنْ مَاءٍ فَجَاءُوا بِإِنَاءٍ فِيهِ مَاءٌ
قَلِيلٌ، فَأَدْخَلَ يَدَهُ فِي الإِنَاءِ ثُمَّ قَالَ:
حَيَّ عَلَى الطَّهُورِ الْمُبَارَكِ وَالْبَرَكَةُ
مِنَ اللهِ، فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ
بَيْنِ أَصَابِعِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم،
وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ
يُؤْكَلُ.

780. Narrated Jabir ؓ: My father had died in debt. So I came to the Prophet ﷺ and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet ﷺ went

٧٨٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
زَكَرِيَّاءُ، قَالَ: حَدَّثَنِي عَامِرٌ، قَالَ:
حَدَّثَنِي جَابِرٌ رَضِيَ اللهُ عَنْهُ أَنَّ أَبَاهُ
تُوُفِّيَ وَعَلَيْهِ دَيْنٌ، فَأَتَيْتُ النَّبِيَّ صلى
اللهُ عليهِ وسلَّم، فَقُلْتُ: إِنَّ أَبِي تَرَكَ
عَلَيْهِ دَيْنًا. وَلَيْسَ عِنْدِي إِلاَّ مَا يُخْرِجُ
نَخْلُهُ وَلاَ يَبْلُغُ مَا يُخْرِجُ سِنِينَ مَا

round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

781. Narrated ʿAbdur-Raḥmān bin Abī Bakr رضي الله عنه: The companions of Ṣuffa were poor people. The Prophet ﷺ once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abū Bakr brought three persons while the Prophet ﷺ took ten. The three persons whom Abū Bakr took were I, my father and my mother (the sub-narrator is in doubt whether ʿAbdur-Raḥmān said, "My wife and my servant who was common for both my house and Abū Bakr's house.") Abū Bakr took his supper with the Prophet ﷺ and stayed there till he offered the ʿIshā' prayers. He returned and stayed till Allāh's Apostle ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused (to take supper) until you come. They (i. e. some members of the household) presented the meal to

عَلَيْهِ . فَانْطَلِقْ مَعِي لِكَيْ لَا يَفْحُشَ عَلَيَّ الْغُرَمَاءُ فَمَشَى حَوْلَ بَيْدَرٍ مِنْ بَيَادِرِ التَّمْرِ فَدَعَا ثُمَّ آخَرَ ثُمَّ جَلَسَ عَلَيْهِ فَقَالَ : انْزِعُوهُ فَأَوْفَاهُمُ الَّذِي لَهُمْ وَبَقِيَ مِثْلُ مَا أَعْطَاهُمْ .

٧٨١ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ : حَدَّثَنَا عُثْمَانُ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا : أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ وَأَنَّ النَّبِيَّ صلى الله عليه وسلَّم قَالَ مَرَّةً : مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ . وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ أَوْ كَمَا قَالَ : وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَانْطَلَقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِعَشَرَةٍ وَأَبُو بَكْرٍ ثَلَاثَةً ، قَالَ : فَهُوَ أَنَا وَأَبِي وَأُمِّي وَلَا أَدْرِي هَلْ قَالَ امْرَأَتِي وَخَادِمِي ، بَيْنَ بَيْتِنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ثُمَّ لَبِثَ حَتَّى صَلَّى الْعِشَاءَ . ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَشَّى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللهُ . قَالَتْ لَهُ امْرَأَتُهُ : مَا حَبَسَكَ مِنْ أَضْيَافِكَ أَوْ ضَيْفِكَ ؟ قَالَ أَوَ عَشَّيْتِهِمْ ؟ قَالَتْ : أَبَوْا حَتَّى تَجِيءَ ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ ، قَالَ : فَذَهَبْتُ فَاخْتَبَأْتُ

them but they refused (to eat)." I went to hide myself and he said, "O Ghunthar !" He invoked to Allāh to cause my ears to be cut and he rebuked me. He said, "Do eat !" and added, "I will never eat the meal." By Allāh, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction ; yet the remaining food was more than the original meal. Abū Bakr saw that food was as much as or more than the original amount. He called his wife, "O the sister of Bani Firās !" She said, "O the pleasure of my eyes. The food has been tripled in quantity." Abū Bakr then started eating thereof and said, "It (i.e. my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet ﷺ and the food remained with the Prophet ﷺ till morning. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allāh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of the meal.

فَقَالَ: يَا غُنْثَرُ، فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا، وَقَالَ لاَ أَطْعَمُهُ أَبَدًا. قَالَ: وَأَيْمُ اللهِ مَا كُنَّا نَأْخُذُ مِنَ اللُّقْمَةِ إِلاَّ رَبَا مِنْ أَسْفَلِهَا، أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلُ. فَنَظَرَ أَبُو بَكْرٍ فَإِذَا شَيْءٌ أَوْ أَكْثَرُ، قَالَ لاِمْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ. قَالَتْ: لاَ وَقُرَّةِ عَيْنِي، لَهِيَ الآنَ أَكْثَرُ مِمَّا قَبْلُ بِثَلاَثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ الشَّيْطَانُ يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً. ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ صلى اللهُ عليه وسلم فَأَصْبَحَتْ عِنْدَهُ وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ. فَمَضَى الأَجَلُ فَفَرَّقْنَا اثْنَا عَشَرَ رَجُلاً مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ قَالَ: أَكَلُوا مِنْهَا أَجْمَعُونَ أَوْ كَمَا قَالَ وَغَيْرُهُ يَقُولُ: فَعَرَّفْنَا.

782. Narrated Anas رضي الله عنه : Once during the lifetime of Allāh's Apostle ﷺ , the people of Medina suffered from drought. So while the Prophet ﷺ

٧٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ

was delivering a sermon on a Friday a man got up saying, "O Allāh's Apostle! The horses and sheep have perished. Will you invoke Allāh to bless us with rain?" The Prophet ﷺ lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly the wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allāh's Apostle! The houses have collapsed; please invoke Allāh to withhold the rain." On that the Prophet ﷺ smiled and said, "O Allāh, (let it rain) around us and not on us." I then looked at the clouds to see them seperating forming a sort of a crown round Medina.

رَضِيَ اللهُ عَنْهُ قالَ: أَصابَ أَهْلَ المَدِينَةِ قَحْطٌ عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَبَيْنَا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، هَلَكَتِ الكُراعُ، هَلَكَتِ الشَّاءُ، فادْعُ اللهَ يَسْقِينا. فَمَدَّ يَدَيْهِ ودَعا. قالَ أَنَسٌ: وإِنَّ السَّماءَ لَمِثْلُ الزُّجاجَةِ فَهاجَتْ رِيحٌ أَنْشَأَتْ سَحابًا ثُمَّ اجْتَمَعَ ثُمَّ أَرْسَلَتِ السَّماءُ عَزالِيَها. فَخَرَجْنا نَخُوضُ الماءَ حَتَّى أَتَيْنا مَنازِلَنا فَلَمْ نَزَلْ نُمْطَرُ إِلى الجُمُعَةِ الأُخْرَى. فَقامَ إِلَيْهِ ذَلكَ الرَّجُلُ أَوْ غَيْرُهُ فَقالَ: يا رَسُولَ اللهِ، تَهَدَّمَتِ البُيُوتُ فادْعُ اللهَ يَحْبِسْهُ. فَتَبَسَّمَ ثُمَّ قالَ: حَوالَيْنا ولا عَلَيْنا، فَنَظَرْتُ إِلى السَّحابِ تَصَدَّعَ حَوْلَ المَدِينَةِ كأَنَّهُ إِكْلِيلٌ.

783. Narrated **Ibn ʿUmar** رضي الله عنهما: The Prophet ﷺ used to deliver his sermons while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

٧٨٣ ـ حدَّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا يَحْيَى بنُ كَثِيرٍ أَبُو غَسَّانَ: حدَّثنا أَبُو حَفْصٍ واسْمُهُ عُمَرُ بنُ العَلاءِ أَخُو أَبي عَمْرِو بنِ العَلاءِ قالَ: سَمِعْتُ نافِعًا عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَخْطُبُ إِلى جِذْعٍ فَلَمَّا اتَّخَذَ المِنْبَرَ تَحَوَّلَ إِلَيْهِ فَحَنَّ الجِذْعُ فَأَتاهُ فَمَسَحَ يَدَهُ عَلَيْهِ. وقالَ عَبْدُ الحَمِيدِ: أَخْبَرَنا عُثْمانُ بنُ عُمَرَ: أَخْبَرَنا مُعاذُ بنُ العَلاءِ عَنْ نافِعٍ

بِهَذَا. وَرَوَاهُ أَبُو عَاصِمٍ عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

784. Narrated Jābir bin 'Abdullāh رضي الله عنهما : The Prophet ﷺ used to stand by a tree or a date-palm on Friday. Then an Ansārī woman or man said, "O Allāh's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet ﷺ descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near to it."

٧٨٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: سَمِعْتُ أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ إِلَى شَجَرَةٍ أَوْ نَخْلَةٍ فَقَالَتِ امْرَأَةٌ مِنَ الأَنْصَارِ أَوْ رَجُلٌ: يَا رَسُولَ اللهِ، أَلا نَجْعَلُ لَكَ مِنْبَرًا؟ قَالَ: إِنْ شِئْتُمْ. فَجَعَلُوا لَهُ مِنْبَرًا فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ دُفِعَ إِلَى الْمِنْبَرِ، فَصَاحَتِ النَّخْلَةُ صِيَاحَ الصَّبِيِّ ثُمَّ نَزَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَضَمَّهُ إِلَيْهِ، يَئِنُّ أَنِينَ الصَّبِيِّ الَّذِي يُسَكَّنُ. قَالَ: كَانَتْ تَبْكِي عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَهَا.

785. Narrated Anas bin Mālik that he heard Jābir bin 'Abdullāh رضي الله عنهما saying, "The roof of the Mosque was built over trunks of date-palms working as pillars. When the Prophet ﷺ delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel. The Prophet ﷺ then came to it, and putting his hand over it, he silenced it."

٧٨٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ عُبَيْدِ اللهِ بْنِ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: كَانَ الْمَسْجِدُ مَسْقُوفًا عَلَى جُذُوعٍ مِنْ نَخْلٍ فَكَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إِذَا خَطَبَ يَقُومُ إِلَى جِذْعٍ مِنْهَا فَلَمَّا صُنِعَ لَهُ الْمِنْبَرُ فَكَانَ عَلَيْهِ فَسَمِعْنَا

لِذَلِكَ الجِذْعِ صَوْتاً كَصَوْتِ العِشَارِ ، حَتَّى جَاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَوَضَعَ يَدَهُ عَلَيهَا فَسَكَنَتْ .

786. Narrated Abū Wā'il from Hudhaifa: Once 'Umar bin Al-Khattab ﷺ said, "Who amongst you remembers the statement of Allāh's Apostle ﷺ regarding the afflictions?" Hudhaifa replied, "I remember what he said exactly." 'Umar said, "Tell (us), you are really a daring man!" Hudhaifa said, "Allāh's Apostle ﷺ said, 'A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is bad.'" 'Umar said, "I don't mean these afflictions but the afflictions that will be heaving up and down like waves of the sea." Hudhaifa replied, "O chief of the believers! You need not fear those (afflictions) as there is a closed door between you and them." 'Umar asked, "Will that door be opened or broken?" Hudhaifa replied, "No, it will be broken." 'Umar said, "Then it is very likely that the door will not be closed again." Later on the people asked Hudhaifa, "Did 'Umar know what that door meant?" He said, "Yes, 'Umar knew it as everyone knows that tonight precedes tomorrow. I narrated to 'Umar an authentic narration, not lies." We dared not ask Hudhaifa; therefore

٧٨٦ ـ حدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثَنَا ابنُ أبي عَدِيٍّ عَنْ شُعْبَةَ : حدَّثَنِي بِشْرُ بْنُ خالِدٍ : حدَّثَنا مُحَمَّدٌ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمانَ : سَمِعْتُ أبا وائِلٍ يُحَدِّثُ عَنْ حُذَيْفَةَ : أنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قالَ : أيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم في الفِتْنَةِ ؟ فَقالَ حُذَيْفَةُ : أنا أحْفَظُ كما قالَ . قالَ : هاتِ إنَّكَ لَجَرِيءٌ . قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : فِتْنَةُ الرَّجُلِ في أهْلِهِ ومالِهِ وجارِهِ تُكَفِّرُها الصلاةُ والصَّدَقَةُ والأمْرُ بالمَعْرُوفِ والنَّهْيُ عَنِ المُنْكَرِ . قالَ : لَيْسَتْ هذِهِ ، ولَكِنِ التي تَمُوجُ كَمَوْجِ البَحْرِ . قالَ : يا أميرَ المُؤْمِنِينَ ، لا بأسَ عَلَيْكَ مِنها . أنَّ بَيْنَكَ وبَيْنَها باباً مُغْلَقاً . قالَ : يُفْتَحُ البابُ أوْ يُكْسَرُ ؟ قالَ : لا بَلْ يُكْسَرُ ، قالَ : ذَاكَ أحْرَى أنْ لا يُغْلَقَ ، قُلْنا : عَلِمَ عُمَرُ البابَ ؟ قالَ : نَعَمْ كما أنَّ دونَ غَدٍ اللَّيْلَةَ ، إنِّي حَدَّثْتُهُ حَدِيثاً لَيْسَ بالأغالِيطِ . فَهِبْنا أنْ نَسْألَهُ ، وأمَرْنا مَسْرُوقاً فَسَألَهُ فَقالَ : مَنِ البابُ ؟ قالَ : عُمَرُ .

we requested Masrūq who asked him, "What does the door stand for?" He said, "'Umar."

787. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. (1) And the people are of different natures: The best in the pre-Islamic period are the best in Islam. A time will come when any of you will love to see me rather than to have his family and property doubled."

٧٨٧ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: لا تَقُومُ السَّاعَةُ حتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ وحتَّى تُقَاتِلُوا التُّرْكَ صِغَارَ الأَعْيُنِ حُمْرَ الوُجُوهِ زُلْفَ الأُنُوفِ كأنَّ وُجُوهَهُمُ المجَانُّ المُطْرَقَةُ. وتَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهَذَا الأَمْرِ حتَّى يَقَعَ فِيهِ. والنَّاسُ مَعَادِنُ: خِيَارُهُمْ فى الجَاهِلِيَّةِ خِيَارُهُمْ فى الإِسْلامِ. ولَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لأَنْ يَرَانِى أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ ومَالِهِ.

788. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The Hour will not be established till you fight with the Khudh and the Kirmān from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

٧٨٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ صلى الله عليه وسلَّم قالَ: لا تَقُومُ السَّاعَةُ حتَّى تُقَاتِلُوا خُوذًا وكِرْمَانًا مِنَ الأَعَاجِمِ، حُمْرَ الوُجُوهِ، فُطْسَ الأُنُوفِ، صِغَارَ الأَعْيُنِ، وُجُوهُهُمُ

---

(1) This means the people who do not like to be rulers for fear of not being just. But when the people elect them for their piety and righteousness, they rule justly and no longer hate to be rulers.

المجانُّ المُطْرَقةُ، نعالُهمُ الشَّعَرُ. تابَعَهُ غيرُهُ عنْ عبْدِ الرزّاقِ.

789. Narrated Abū Huraira ؓ : I enjoyed the company of Allāh's Apostle ﷺ for three years, and during the other years of my life, never was I so anxious to understand the (Prophet's) traditions as I was during those three years. I heard him saying, beckoning with his hand in this way, "Before the Hour you will fight with people who will have hairy shoes and live in Al-Bāriz." (Sufyān, the sub-narrator once said, "And they are the people of Al-Bāzir.")

٧٨٩ ـ حدّثنا عليُّ بنُ عبْدِ اللهِ: حدّثنا سُفْيانُ: قالَ إسماعيلُ: أخْبرَني قيْسٌ قالَ: أتيْنا أبا هُرَيْرةَ رضيَ اللهُ عنْهُ فقالَ: صَحِبْتُ رسولَ اللهِ صلى اللهُ عليهِ وسلّم ثلاثَ سِنينَ لمْ أكُنْ في سِنِيَّ أحْرصَ على أنْ أعِيَ الحديثَ منّي فيهِنَّ. سمِعْتُهُ يقولُ وقالَ هكذا بيدِهِ: بيْنَ يدَيِ السّاعةِ تُقاتِلونَ قوْمًا نعالُهمُ الشَّعَرُ. وهوَ هذا البارِزُ. وقالَ سُفْيانُ مرّةً: وهُمْ أهْلُ البازِرِ.

790. Narrated ʿUmar bin Taghlib: I heard Allāh's Apostle ﷺ saying, "Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields."

٧٩٠ ـ حدّثنا سُليْمانُ بنُ حرْبٍ: حدّثنا جَريرُ بنُ حازمٍ: سمِعْتُ الحسَنَ يقولُ: حدّثنا عَمْرُو بنُ تغْلِبَ قالَ: سمِعْتُ رسولَ اللهِ صلى اللهُ عليهِ وسلّم يقولُ: بيْنَ يدَيِ السّاعةِ تُقاتِلونَ قوْمًا ينْتَعِلونَ الشَّعَرَ، وتُقاتِلونَ قوْمًا كأنَّ وجوهَهُمُ المجانُّ المُطْرَقةُ.

791. Narrated ʿAbdullāh bin ʿUmar ؓ : I heard Allāh's Apostle ﷺ saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'"

٧٩١ ـ حدّثنا الحكَمُ بنُ نافعٍ: أخْبرَنا شُعَيْبٌ، عنِ الزُّهْريِّ قالَ: أخْبرَني سالمُ بنُ عبْدِ اللهِ: أنَّ عبْدَ اللهِ ابنَ عُمَرَ رضيَ اللهُ عنْهُما قالَ: سمِعْتُ رسولَ اللهِ صلى اللهُ عليهِ وسلّم يقولُ: تُقاتِلُكُمُ اليهودُ، فتُسلَّطونَ عليْهِمْ.

ثُمَّ يَقُولُ الحَجَرُ: يا مُسْلِمُ، هذا يَهُودِيٌّ وَرائي فاقْتُلْهُ.

792. Narrated Abū Saʿīd Al-Khudrī ؓ: The Prophet ﷺ said, "A time will come when the people will wage holy war, and it will be asked, 'Is there any amongst you who has enjoyed the company of Allāh's Apostle ﷺ?' They will say: 'Yes.' And then victory will be bestowed upon them. They will wage holy war again, and it will be asked: 'Is there any among you who has enjoyed the company of the companions of Allāh's Apostle ﷺ?' They will say: 'Yes.' And then victory will be bestowed on them."

٧٩٢ ـ حَدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حَدَّثَنا سُفْيانُ، عَنْ عَمْرٍو، عَنْ جابِرٍ، عَنْ أبي سَعِيدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: يأتِي عَلى النَّاسِ زَمانٌ يَغْزُونَ فَيُقالُ: فِيكُمْ مَنْ صَحِبَ الرَّسُولَ صلى اللهُ عليه وسلَّم؟ فَيَقُولُونَ نَعَمْ، فَيُفْتَحُ عَلَيْهِمْ، ثُمَّ يَغْزُونَ فَيُقالُ لَهُمْ: هَلْ فِيكُمْ مَنْ صَحِبَ مَنْ صَحِبَ الرَّسُولَ صلى اللهُ عليه وسلَّم؟ فَيَقُولُونَ نَعَمْ، فَيُفْتَحُ لَهُمْ.

793. Narrated ʿAdī bin Ḥātim ؓ: While I was in the city of the Prophet ﷺ, a man came and complained to him of destitution and poverty. Then another man came and complained of a robbery (by highwaymen). The Prophet ﷺ said, "Adi! Have you been to Al-Ḥira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah travelling from Al-Ḥira will (safely reach Mecca and) perform the Tawaf of the Kaʿba, fearing none but Allāh." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet ﷺ further said, "If you should live

٧٩٣ ـ حَدَّثَنِي مُحَمَّدُ بنُ الحَكَمِ: أخْبَرَنا النَّضْرُ: أخْبَرَنا إسْرائِيلُ: أخْبَرَنا سَعْدٌ الطَّائِيُّ: أخْبَرَنا مُحِلُّ بنُ خَلِيفَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: بَيْنا أنا بِمَدِينَةِ النَّبِيِّ صلى اللهُ عليه وسلَّم إذْ أتاهُ رَجُلٌ فَشَكا إلَيْهِ الفاقَةَ، ثُمَّ أتاهُ آخَرُ فَشَكا قَطْعَ السَّبِيلِ، فَقالَ: يا عَدِيُّ، هَلْ رَأيْتَ الحِيرَةَ؟ قُلْتُ: لَمْ أرَها، وَقَدْ أُنْبِئْتُ عَنْها. قالَ: فإنْ طالَتْ بِكَ حَياةٌ لَتَرَيَنَّ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حَتَّى تَطُوفَ بالكَعْبَةِ لا تَخافُ أحَدًا إلاَّ اللهَ. قُلْتُ فِيما بَيْنِي وَبَيْنَ نَفْسِي فأيْنَ دُعَّارُ طَيِّئٍ الذِينَ

long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, " You mean Khosrau, son of Hurmuz ? " He said, "Khosrau, son of Hurmuz ; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allāh, will meet Him without needing an interpreter between him and Allāh to interpret for him, and Allāh will say to him : 'Didn't I send a messenger to teach you ? ' He will say : 'Yes.' Allāh will say : 'Didn't I give you wealth and did you favours ? ' He will say : 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

ʽAdī further said : I heard the Prophet ﷺ saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a pleasant word." ʽAdī added : (later on) I saw a lady in a Howdah travelling from Al-Ḥirā till she performed the Tawaf of the Kaʽba, fearing none but Allāh. And I was one of those who opend (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abū-I-Qāsim ﷺ had said : 'A person will come out with a handful of gold .....etc.'

سَعَّرُوا البِلادَ . وَلَئِنْ طالَتْ بِكَ حَياةٌ لَتُفْتَحَنَّ كُنُوزُ كِسْرَى ، قُلْتُ : كِسْرَى ابْنِ هُرْمُزَ ؟ قالَ : كِسْرَى بْنُ هُرْمُزَ . وَلَئِنْ طالَتْ بِكَ حَياةٌ لَتَرَيَنَّ الرَّجُلَ يُخْرِجُ مِلْءَ كَفِّهِ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ فَلا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ . وَلَيَلْقَيَنَّ اللهَ أَحَدُكُمْ يَوْمَ يَلْقاهُ ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمانٌ يُتَرْجِمُ لَهُ فَيَقُولَنَّ : أَلَمْ أَبْعَثْ إِلَيْكَ رَسُولاً فَيُبَلِّغَكَ ؟ فَيَقُولُ : بَلَى فَيَقُولُ : أَلَمْ أُعْطِكَ مالاً وَأُفْضِلْ عَلَيْكَ ؟ فَيَقُولُ : بَلَى ، فَيَنْظُرُ عَنْ يَمِينِهِ فَلا يَرَى إِلاَّ جَهَنَّمَ وَيَنْظُرُ عَنْ يَسارِهِ فَلا يَرَى إِلاَّ جَهَنَّمَ . قالَ عَدِيٌّ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ . فَمَنْ لَمْ يَجِدْ شِقَّ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ . قالَ عَدِيٌّ : فَرَأَيْتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الحِيرَةِ حَتَّى تَطُوفَ بِالكَعْبَةِ لا تَخافُ إِلاَّ اللهَ . وَكُنْتُ فِيمَنِ افْتَتَحَ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ ، وَلَئِنْ طالَتْ بِكُمْ حَياةٌ لَتَرَوُنَّ ما قالَ النَّبِيُّ أَبُو القاسِمِ صلى اللهُ عليهِ وسلَّم : يُخْرِجُ مِلْءَ كَفِّهِ .

794. Narrated ʽAdī as above (i. e. Hadith No. 793).

٧٩٤ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ :

حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا سَعْدَانُ بْنُ بِشْرٍ: حَدَّثَنَا أَبُو مُجَاهِدٍ: حَدَّثَنَا مُحِلُّ ابْنُ خَلِيفَةَ: سَمِعْتُ عَدِيًّا: كُنْتُ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

795. Narrated ʻUqba bin ʻAmr رضي الله عنه : The Prophet ﷺ once came out and offered the funeral prayer for the martyrs of Uḥud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight each other for worldly fortunes."

٧٩٥ ـ حَدَّثَنِي سَعِيدُ بْنُ شُرَحْبِيلَ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: خَرَجَ يَوْماً فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: إِنِّي فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي قَدْ أُعْطِيتُ خَزَائِنَ مَفَاتِيحِ الْأَرْضِ وَإِنِّي وَاللهِ مَا أَخَافُ بَعْدِي أَنْ تُشْرِكُوا وَلَكِنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا.

796. Narrated Usāma رضي الله عنه : Once the Prophet ﷺ stood on one of the high buildings (of Medina) and said, "Do you see what I see? I see affliction pouring among your houses like raindrops."

٧٩٦ ـ حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَشْرَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَلَى أُطُمٍ مِنَ الْآطَامِ فَقَالَ: هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى الْفِتَنَ تَقَعُ خِلَالَ بُيُوتِكُمْ مَوَاقِعَ الْقَطْرِ.

797. Narrated Zainab bint Jaḥsh that the Prophet ﷺ came to her in a state of fear saying, "None has the right to be worshiped but Allāh! Woe to the

٧٩٧ ـ حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي

Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this," pointing with two of his fingers making a circle. Zainab said, "I said, 'O Allāh's Apostle! Shall we be destroyed though amongst us there are pious people?' He said, 'Yes, if evil increases.'"

Narrated Um Salama ؓ: The Prophet ﷺ woke up and said, "Glorified be Allāh! What great treasures have been sent down, and what great afflictions have been sent down!"

سَلَمَةَ حَدَّثَتْهُ : أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ حَدَّثَتْهَا عَنْ زَيْنَبَ بِنْتِ جَحْشٍ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ : لا إِلَهَ إِلاَّ اللهُ ، وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هذَا وَحَلَّقَ بِأُصْبُعِهِ وبالتي تَلِيهَا . فَقَالَتْ زَيْنَبُ : فَقُلْتُ : يَا رَسُولَ اللهِ ، أَنَهْلِكُ وفِينَا الصَّالِحُونَ ؟ قالَ : نَعَمْ ، إِذَا كَثُرَ الخَبَثُ . وعَنِ الزُّهْرِيِّ : حَدَّثَتْنِي هِنْدُ بِنْتُ الحَارِثِ : أَنَّ أُمَّ سَلَمَةَ قالَتْ : اسْتَيْقَظَ النَّبِيُّ صلى اللهُ عليه وسلَّم : فَقَالَ : سُبْحَانَ اللهِ ، مَاذَا أُنْزِلَ مِنَ الخَزَائِنِ وماذا أُنْزِلَ مِنَ الفِتَنِ ؟ .

798. Narrated Ṣaʿṣaʿa: Abū Saʿid Al-Khudri ؓ said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allāh's Apostle ﷺ saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rainfalls in order to save his religion from afflictions.'"

٧٩٨ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عَبْدُ العَزِيزِ بنُ أَبِي سَلَمَةَ بنِ المَاجِشُونِ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ أَبِي صَعْصَعَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : قالَ : قالَ لِي : إِنِّي أَرَاكَ تُحِبُّ الغَنَمَ وَتَتَّخِذُهَا فَأَصْلِحْهَا وأَصْلِحْ رُعَامَهَا ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلَّم يَقُولُ : يَأْتِي عَلَى النَّاسِ زَمَانٌ تَكُونُ الغَنَمُ فِيهِ خَيْرَ مَالِ المُسْلِمِ ، يَتْبَعُ بِهَا شَعَفَ الجِبَالِ أَوْ سَعَفَ الجِبَالِ فِي مَوَاقِعِ القَطْرِ ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ .

799. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "There will be afflictions at the time of which the sitting person will be better than the standing one, and the standing one will be better than the walking, and the walking will be better than the running. And whoever will look towards those afflictions, they will overtake him, and whoever will find a refuge or a shelter, should take refuge in it."

The same narration is reported by Abū Bakr, with the addition, "(The Prophet ﷺ said), 'Among the prayers there is a prayer the missing of which will be to one like losing one's house and property.'" (1)

٧٩٩ ـ حدَّثنا عبدُ العزيزِ الأُوَيسيُّ: حدَّثنا إبراهيمُ، عن صالحِ بنِ كَيْسانَ، عن ابنِ شِهابٍ، عن ابنِ المُسَيَّبِ، وأبي سَلَمَةَ بنِ عبدِ الرَّحمنِ: أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عنهُ قالَ: قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم: ستَكونُ فِتَنٌ القاعِدُ فيها خيرٌ منَ القائمِ، والقائمُ فيها خيرٌ منَ الماشي، والماشي فيها خيرٌ منَ السّاعي. ومَنْ يُشْرِفْ لها تَسْتَشْرِفْهُ، ومَنْ وَجَدَ مَلْجَأً أو مَعاذاً فلْيَعُذْ بهِ. وعن ابنِ شِهابٍ: حدَّثني أبو بكرِ بنُ عبدِ الرَّحمنِ بنِ الحارثِ، عن عبدِ الرَّحمنِ بنِ مُطيعِ بنِ الأسوَدِ، عن نَوْفَلِ بنِ مُعاويةَ مِثْلَ حديثِ أبي هُرَيْرَةَ هذا، إلَّا أنَّ أبا بكرٍ يَزيدُ: منَ الصَّلاةِ صلاةٌ مَنْ فاتَتْهُ فكأنَّما وُتِرَ أهْلُهُ ومالُهُ.

800. Narrated Ibn Mas'ūd ؓ: The Prophet ﷺ said, "Soon others will be preferred to you, and there will be things which you will not like." The companions of the Prophet ﷺ asked, "O Allāh's Apostle! What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allāh."

٨٠٠ ـ حدَّثنا مُحمَّدُ بنُ كَثيرٍ: أخبرَنا سُفْيانُ، عن الأعمشِ، عن زَيْدِ بنِ وَهْبٍ، عن ابنِ مَسْعودٍ، عن النبيِّ صلى اللهُ عليهِ وسلَّم قالَ: ستَكونُ أَثَرَةٌ وأُمورٌ تُنْكِرونَها، قالوا: يا رسولَ اللهِ، فما تأمُرُنا؟ قالَ: تُؤَدُّونَ الحقَّ الذي عليكُم، وتَسألونَ اللهَ الذي لكُم.

---

(1) The prayer meant here is the 'Asr prayer.

801. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "This branch from Quraish will ruin the people." The companions of the Prophet ﷺ asked, "What do you order us to do (then)?" He said, "I would suggest that the people keep away from them."

٨٠١ ـ حَدَّثَنِى مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِى التَّيَّاحِ، عَنْ أَبِى زُرْعَةَ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى اللَّهُ عليهِ وسلَّم: يُهْلِكُ النَّاسَ هَذَا الحَىُّ مِنْ قُرَيْشٍ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ. قَالَ مَحْمُودٌ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِى التَّيَّاحِ: سَمِعْتُ أَبَا زُرْعَةَ.

802. Narrated Saʿīd Al-Umawi : I was with Marwān and Abū Huraira, and heard Abū Huraira saying, "I heard the trustworthy, truly inspired one (i. e. the Prophet ﷺ) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.'" Marwān asked, "Youngsters?" Abū Huraira said, "If you wish, I would name them : They are the children of so-and-so and the children of so-and-so."

٨٠٢ ـ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ المَكِّىُّ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِىُّ، عَنْ جَدِّهِ قَالَ: كُنْتُ مَعَ مَرْوَانَ وَأَبِى هُرَيْرَةَ فَسَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ: هَلَاكُ أُمَّتِى عَلَى يَدَىْ غِلْمَةٍ مِنْ قُرَيْشٍ، فَقَالَ مَرْوَانُ: غِلْمَةٌ؟ قَالَ أَبُو هُرَيْرَةَ: إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ: بَنِى فُلَانٍ، وَبَنِى فُلَانٍ.

803. Narrrated Ḥudhaifa bin Al-Yamān : The people used to ask Allāh's Apostle ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allāh's Apostle ! We were in ignorance and in evil and Allāh has bestowed upon us the present good ; will there by any evil

٨٠٣ ـ حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا الوَلِيدُ قَالَ: حَدَّثَنِى ابْنُ جَابِرٍ قَالَ: حَدَّثَنِى بُسْرُ بْنُ عُبَيْدِ اللَّهِ الحَضْرَمِىُّ قَالَ: حَدَّثَنِى أَبُو إِدْرِيسَ الخَوْلَانِىُّ: أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ اليَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صلى الله

after this good ?" He said, "Yes." I asked, "Will there be good after that evil ?" He said, "Yes, but it would be tained with Dakhan (i. e. little evil)." I asked, "What will its Dakhan be ?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there by any evil after that good ?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allāh's Apostle ! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life ?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do) ?" He said, "Keep away from all those different sects, even if you had to bite (i. e. eat) the root of a tree, till you meet Allāh while you are still in that state."

عليه وسلَّم عَنِ الخَيْرِ . وكُنْتُ أسْألُهُ عنِ الشَّرِّ مخَافَةَ أنْ يُدْرِكَنِي ، فَقُلْتُ يا رَسُولَ اللهِ : إنَّا كُنَّا في جاهِلِيَّةٍ وشَرٍّ فَجاءَنا اللهُ بِهَذا الخَيْرِ . فَهَلْ بَعْدَ هذا الخَيْرِ مِنْ شَرٍّ ؟ قالَ : نَعَمْ ، قُلْتُ : وهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ ؟ قالَ : نَعَمْ ، وفِيهِ دَخَنٌ . قُلْتُ : وما دَخَنُهُ ؟ قالَ : قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وتُنْكِرُ . قُلْتُ : فَهَلْ بَعْدَ ذَلِكَ الخيرِ مِنْ شَرٍّ ؟ قالَ : نَعَمْ ، دُعاةٌ إلى أبْوابِ جَهَنَّمَ ، مَنْ أجابَهُمْ إليها قَذَفُوهُ فِيها . قُلْتُ : يا رَسُولَ اللهِ ، صِفْهُمْ لَنا ؟ فَقالَ : هُمْ مِنْ جِلْدَتِنا ، ويَتَكَلَّمُونَ بألسِنَتِنا . قُلْتُ : فما تأمُرُنِي إنْ أدْرَكَنِي ذَلِكَ ؟ قالَ : تَلْزَمُ جَماعَةَ المُسْلِمِينَ وإمامَهُمْ . قُلْتُ : فإنْ لَمْ يَكُنْ لهُمْ جَماعَةٌ ولا إمامٌ ؟ قالَ : فاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّها ولَوْ أنْ تَعَضَّ بِأصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ المَوْتُ وأنْتَ عَلَى ذَلِكَ .

804. Narrated Ḥudhaifa ؓ : My companions learned (something about) good (through asking the Prophet ﷺ), while I learded (something about) evil.

٨٠٤ ـ حدَّثَنِي مُحَمَّدُ بنُ المُثَنَّى قالَ : حدَّثَنِي يَحْيَى بنُ سَعِيدٍ ، عَنْ إسماعِيلَ : حدَّثَنِي قَيْسٌ عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قالَ : تَعَلَّمَ أصْحابِي الخَيْرَ وتَعَلَّمْتُ الشَّرَّ .

805. Narrated Abū Huraira ؓ :

٨٠٥ ـ حدَّثَنا الحَكَمُ بنُ نافِعٍ :

Allāh's Apostle ﷺ said, "The Day of (Judgement) will not be established till there is a war between two groups whose claims (or religion) will be the same."

حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ.

806. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allāh."

٨٠٦ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِئَتَانِ فَيَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعْوَاهُمَا وَاحِدَةٌ. وَلَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ.

807. Narrated Abū Sa'īd Al-Khudrī ؓ: While we were with Allāh's Apostle ﷺ who was distributing (i. e. some property), there came Dhu-l-Khuwaisira, a man from the tribe of Banī Tamīm and said, "O Allāh's Apostle! Do justice." The Prophet ﷺ said, "Woe to you! Who could do justice if I did not? You would be a desperate loser if I did not do justice." 'Umar said, "O Allāh's Apostle! Allow me to chop his head off." The Prophet ﷺ said, "Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They

٨٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَهُوَ يَقْسِمُ قَسْمًا إِذْ أَتَاهُ ذُو الْخُوَيْصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ اعْدِلْ، فَقَالَ: وَيْلَكَ، وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ خِبْتَ وَخَسِرْتَ إِنْ لَمْ أَكُنْ أَعْدِلُ، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، ائْذَنْ لِي فِيهِ فَأَضْرِبَ عُنُقَهُ، فَقَالَ: دَعْهُ فَإِنَّ لَهُ

recite Qur'ān but it does not go beyond their throats (i. e. they do not act on it) and they will desert Islām as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it ; he would look at its Risāf and see nothing ; he would look at its Nadi and see nothing, and he would look at its Qudhadh (1) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognised is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there are differences amongst the people." I certify that I heard this narration from Allāh's Apostle ﷺ and I certify that 'Ali bin Abi Tālib fought with such people, (2) and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يَنْظُرُ إِلَى رِصَافِهِ فَمَا يُوجَدُ فِيهِ شَىْءٌ، ثُمَّ يَنْظُرُ إِلَى نَضِيِّهِ وَهُوَ قِدْحُهُ فَلَا يُوجَدُ فِيهِ شَىْءٌ. ثُمَّ يَنْظُرُ إِلَى قُذَذِهِ فَلَا يُوجَدُ فِيهِ شَىْءٌ. قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ. آيَتُهُمْ رَجُلٌ أَسْوَدُ إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْىِ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ، وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ. قَالَ أَبُو سَعِيدٍ: فَأَشْهَدُ أَنِّى سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، وَأَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِى طَالِبٍ قَاتَلَهُمْ وَأَنَا مَعَهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتُمِسَ فَأُتِىَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم الَّذِى نَعَتَهُ.

---

(1) Risāf, Nadi and Qudhadh are the names of the different parts of an arrow.

(2) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.

808. Narrated 'Ali (رضي الله عنه) : I relate the traditions of Allāh's Apostle ﷺ to you, for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allāh's Apostle ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i. e. the Qur'ān) and they will abandon Islām as an arrow going through the game. Their belief will not go beyond their throats (i. e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

٨٠٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ ، عَنِ الأَعْمَشِ ، عَنْ خَيْثَمَةَ ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ : قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ : إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَىَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ . وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ ، فَإِنَّ الحَرْبَ خُدْعَةٌ ، سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : يَأْتِى فى آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ سُفَهَاءُ الأَحْلامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ البَرِيَّةِ ، يَمْرُقُونَ مِنَ الإِسْلامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ . لا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فى قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ القِيَامَةِ .

809. Narrated Khabbāb bin Al-Arat : We complained to Allāh's Apostle ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us ? Would you pray to Allāh for us ?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head, and he would be cut into two pieces ; yet that (torture) would not make him give up his religion. His body would be ruined with iron combs

٨٠٩ ـ حَدَّثَنِى مُحَمَّدُ بْنُ المُثَنَّى : حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ : حَدَّثَنَا قَيْسٌ ، عَنْ خَبَّابِ بْنِ الأَرَتِّ قَالَ : شَكَوْنَا إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فى ظِلِّ الكَعْبَةِ ، قُلْنَا لَهُ : أَلا تَسْتَنْصِرُ لَنَا ؟ أَلا تَدْعُ اللهَ لَنَا ؟ قَالَ : كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فى الأَرْضِ فَيُجْعَلُ فِيهِ ، فَيُجَاءُ بِالمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِاثْنَتَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ . وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ مَا دُونَ لَحْمِهِ

that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allāh, this religion (i.e. Islām) will prevail till a traveller from Ṣan‛ā' (in Yemen) to Ḥadramaut fears none but Allāh, or a wolf as regards his sheep, but you (people) are hasty."

مِنْ عَظْمٍ أَوْ عَصَبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ ، وَاللهِ لَيُتِمَّنَّ هَذَا الأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لاَ يَخَافُ إِلاَّ اللهَ أَوِ الذِّئْبَ عَلَى غَنَمِهِ ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ .

810. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ noticed the absence of Thābit bin Qais. A man said, "O Allāh's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thābit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell." (1) The man went back and told the Prophet ﷺ that Thābit had said so-and-so. (The sub-narrator, Mūsā bin Anas said, "The man went to Thabit again with glad tidings)." The Prophet ﷺ said to him, "Go and say to Thābit: 'You are not from the people of Fire, but from the people of Paradise.'"

٨١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ : حَدَّثَنَا ابْنُ عَوْنٍ قَالَ : أَنْبَأَنِي مُوسَى بْنُ أَنَسٍ ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صلى الله عليه وسلم افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ فَقَالَ رَجُلٌ : يَا رَسُولَ اللهِ أَنَا أَعْلَمُ لَكَ عِلْمَهُ ، فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ مُنَكِّسًا رَأْسَهُ فَقَالَ : مَا شَأْنُكَ ؟ فَقَالَ : شَرٌّ كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ صلى الله عليه وسلم فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أَهْلِ الأَرْضِ . فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا ، فَقَالَ مُوسَى بْنُ أَنَسٍ : فَرَجَعَ المَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ ، فَقَالَ : اذْهَبْ إِلَيْهِ ، فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ وَلَكِنْ مِنْ أَهْلِ الجَنَّةِ .

811. Narrated Al-Barā' bin ‛Āzib رضي الله عنه : A man recited Sūrat-al-Kahf (in

٨١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي

---

(1) Thābit is talking about himself using the third person singular instead of of the first person.

his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with Taslīm, but behold ! A mist or a cloud hovered over him. He informed the Prophet ﷺ of that and the Prophet ﷺ said, " O so-and-so ! Recite, for this (mist or cloud) was a sign of peace descending for the recitation of Qur'ān."

812. Narrated Al-Barā' bin 'Āzib : Abū Bakr ؓ came to my father who was at home and purchased a saddle from him. He said to 'Āzib, " Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, " O Abū Bakr ! Tell me what happened to you on your night journey with Allāh's Apostle ﷺ (during Migration)." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allāh's Apostle, and I will guard you.' So he slept and I went out to guard him. Suddenly I saw a shepherd coming with his sheep to that rock with the same intention we had had when we came to it. I asked

إسحاقَ: سَمِعْتُ البَرَاءَ بنَ عازِبٍ رَضِيَ اللهُ عَنْهُما يَقُولُ: قَرَأَ رَجُلٌ الكَهْفَ وفى الدَّارِ الدابَّةُ فَجَعَلَتْ تَنْفِرُ فَسَلَّمَ الرَّجُلُ فإذَا ضَبابَةٌ أوْ سَحابَةٌ غَشِيَتْهُ فَذَكَرَهُ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم فقالَ: اقْرَأْ فُلانُ فإنَّها السَّكِينَةُ نَزَلَتْ للقُرْآنِ أوْ تَنَزَّلَتْ للقُرْآنِ.

٨١٢ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا أحْمَدُ بنُ يَزِيدَ بنِ إبْرَاهِيمَ أبُو الحَسَنِ الحَرَّانِىّ: حدَّثَنا زُهَيرُ بنُ مُعاوِيَةَ: حدَّثَنا أبُو إسحاقَ: سَمِعْتُ البرَاءَ بنَ عازِبٍ يَقُولُ: جاءَ أبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ إلى أبي فِى مَنْزِلِهِ فاشْتَرَى مِنْهُ رَحْلًا فَقالَ لِعازِبٍ: ابْعَثِ ابْنَكَ يَحْمِلْهُ مَعِى. قالَ: فَحَمَلْتُهُ مَعَهُ وخَرَجَ أبي يَنْتَقِدُ ثَمَنَهُ فَقالَ لَهُ أبي: يا أبا بَكْرٍ، حدِّثْنِى كَيْفَ صَنَعْتُما حِينَ سَرَيْتَ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم؟ قالَ: نَعَمْ، أسرَيْنا لَيلَتَنا ومِنَ الغَدِ حتَّى قامَ قائِمُ الظَّهِيرَةِ وخَلا الطَّرِيقُ لا يَمُرُّ فِيهِ أحَدٌ، فَرُفِعَتْ لَنا صَخْرَةٌ طَوِيلَةٌ لهَا ظِلٌّ لمْ تَأتِ عَلَيها الشَّمْسُ فَنَزَلْنا عِنْدَهُ وسَوَّيْتُ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم مَكانًا بِيَدِى يَنامُ عَلَيْهِ، وبَسَطْتُ عَلَيْهِ فَرْوَةً وقُلْتُ: نَمْ يا رَسُولَ اللهِ وأنا أنْفُضُ لَكَ ما حَوْلَكَ،

(him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Medīna or Mecca.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk for us?' He said, 'Yes.' He caught hold of a sheep and I asked him to clean its teat from dust, hairs and dirt. (The sub-narrator said that he asw Al-Barā' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the ablution from. I went to the Prophet ﷺ hating to awake him, but when I reached there, the Prophet ﷺ had already awakened; so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allāh's Apostle.!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So we departed after mid-day. Surāqa bin Mālik followed us and I said, 'We have been discovered, O Allāh's Apostle!' He said, 'Don't grieve for Allāh is with us.' The Prophet ﷺ invoked evil on him (i. e. Suraqa) and so the legs of his horse sank into the earth upto its belly. (The sub-narrator, Zuhair is not sure whether Abū Bakr said, "(It sank) into solid earth.") Surāqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allāh, I

فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِغَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِى أَرَدْنَا، فَقُلْتُ: لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ: أَفِى غَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ، قُلْتُ أَفَتَحْلُبُ؟ قَالَ: نَعَمْ، فَأَخَذَ شَاةً فَقُلْتُ انْفُضِ الضَّرْعَ مِنَ التُّرَابِ وَالشَّعَرِ وَالْقَذَى، قَالَ: فَرَأَيْتُ الْبَرَاءَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى يَنْفُضُ فَحَلَبَ فِى قَعْبٍ كُثْبَةً مِنْ لَبَنٍ وَمَعِى إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَرْتَوِى مِنْهَا، يَشْرَبُ وَيَتَوَضَّأُ. فَأَتَيْتُ النَّبِىَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَكَرِهْتُ أَنْ أُوقِظَهُ فَوَافَقْتُهُ حِينَ اسْتَيْقَظَ فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللهِ، قَالَ: فَشَرِبَ حَتَّى رَضِيتُ ثُمَّ قَالَ: أَلَمْ يَأْنِ لِلرَّحِيلِ؟ قُلْتُ: بَلَى، قَالَ: فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ فَقُلْتُ: أُتِينَا يَا رَسُولَ اللهِ، فَقَالَ: لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا، فَدَعَا عَلَيْهِ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلَى بَطْنِهَا، أُرَى فِى جَلَدٍ مِنَ الْأَرْضِ، شَكَّ زُهَيْرٌ فَقَالَ: إِنِّى أُرَاكُمَا قَدْ دَعَوْتُمَا عَلَىَّ، فَادْعُوَا لِى فَاللهَ لَكُمَا أَنْ أَرُدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

will cause those who are seeking after you to return.' The Prophet ﷺ invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So he caused whomever he met to return. Thus Surāqa fulfilled his promise."

فَنَجَا فَجَعَلَ لَا يَلْقَى أَحَدًا إِلَّا قَالَ: كُفِيتُكُمْ مَا هُنَا فَلَا يَلْقَى أَحَدًا إِلَّا رَدَّهُ، قَالَ: وَوَفَى لَنَا.

813. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ paid a visit to a sick bedouin. The Prophet ﷺ , when visiting a patient, used to say, "No harm will befall you! May Allāh cure you! May Allāh cure you!" So the Prophet ﷺ said to the bedouin, "No harm will befall you. May Allāh cure you!" The bedouin said, "You say, may Allāh cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet ﷺ said, "Yes, then may it be as you say."

٨١٣ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ فَقَالَ: وَكَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ: لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللهُ. فَقَالَ لَهُ: لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ، قَالَ: قُلْتَ طَهُورٌ؟ كَلَّا: بَلْ هِيَ حُمَّى تَفُورُ عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: فَنَعَمْ إِذًا.

814. Narrated Anas رضي الله عنه : There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-ʿImrān, and he used to write (the revelations) for the Prophet ﷺ . Later on he returned to Christianity again and he used to say: "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This

٨١٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ وَقَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ. فَكَانَ يَكْتُبُ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم فَعَادَ نَصْرَانِيًّا. فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللهُ فَدَفَنُوهُ فَأَصْبَحَ وَقَدْ

is the act of Muḥammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muḥammad and his companion. They dug the grave of our companions and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

815. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes, there will no more Caesar after him. By Him in Whose Hands Muḥammad's life is, you will spend the treasures of both of them in Allāh's Cause."

816. Narrated Jābir bin Samura: The Prophet ﷺ said, "When Khosrau perishes, there will be no more Khosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet ﷺ also said, "You will spend the treasures of both of them in Allāh's Cause."

لَفَظَتْهُ الأَرْضُ فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ. فَحَفَرُوا لَهُ فَأَعْمَقُوا فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ خَارِجَ الْقَبْرِ. فَحَفَرُوا لَهُ، وَأَعْمَقُوا لَهُ فِى الأَرْضِ مَا اسْتَطَاعُوا فَأَصْبَحَ قَدْ لَفَظَتْهُ الأَرْضُ فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ.

٨١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: وَأَخْبَرَنِى ابْنُ الْمُسَيَّبِ عَنْ أَبِى هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ. وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتُنْفِقُنَّ كُنُوزَهُمَا فِى سَبِيلِ اللهِ.

٨١٦ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ رَفَعَهُ قَالَ: إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ. وَذَكَرَ: وَقَالَ: لَتُنْفِقُنَّ كُنُوزَهُمَا فِى سَبِيلِ اللهِ.

817. Narrated Ibn ʿAbbās رضي الله عنهما : Musailama-al-Kadhdhāb (i.e. the liar) came in the life-time of Allāh's Apostle ﷺ, with many of his people (to Medīna) and said, " If Muḥammad makes me his successor, I will follow him." Allāh's Apostle ﷺ went up to him with Thābit bin Qais bin Shams ; and Allāh's Apostle ﷺ was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, " If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abū Huraira told me that Allāh's Apostle ﷺ said, " While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-ʿAnsī and the other was Musailama Al-Kadhdhāb from Al-Yamāma."

٨١٧ - حَدَّثَنَا أَبُو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ عَبْدِ اللهِ بْنِ أَبِي حُسَيْنٍ : حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَدِمَ مُسَيْلِمَةُ الكَذَّابُ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَجَعَلَ يَقُولُ : إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ ، و قَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ . فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ومعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وفي يَدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قِطْعَةُ جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ : لَوْ سَأَلْتَنِي هذِهِ القِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ . وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ . فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : بَيْنَما أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شَأْنُهُمَا فَأُوحِيَ إِلَيَّ فِي المَنَامِ أَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَطَارَا ، فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي فَكَانَ أَحَدُهُمَا العَنْسِيَّ وَالآخَرُ مُسَيْلِمَةَ الكَذَّابَ صَاحِبَ اليَمَامَةِ .

818. Narrated Abū Mūsa رضي الله عنه : The Prophet ﷺ said, " In a dream I saw

٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ : حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ

myself migrating from Mecca to a place having plenty of date trees. I thought that it was Al-Yamāma or Hajar, but it came to be Medina i. e. Yathrib. In the same dream I saw myself brandishing a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from on the Day of Uhud. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allāh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolized the faithful believers on the Day of Uhud. And the blessing was the good Allāh bestowed upon us and the reward of true belief which Allāh gave us after the day of Badr.

عَبْدِ اللهِ بنِ أَبي بُرْدَةَ ، عَنْ جَدِّهِ عَنْ أَبى بُرْدَةَ ، عَنْ أَبى مُوسَى أُرَاهُ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ : رَأَيْتُ فى المَنَامِ أَنى أُهاجِرُ مِنْ مَكَّةَ إلى أَرْضٍ بِها نَخْلٌ فَذَهَبَ وَهَلِى إلى أَنَّها اليَمامَةُ أَوْ هَجَرُ ، فَإِذَا هِيَ المَدِينَةُ يَثْرِبُ . وَرَأَيْتُ فى رُؤْيَايَ هَذِهِ أَنى هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ ما أُصِيبَ مِنَ المُؤْمِنِينَ يَوْمَ أُحُدٍ . ثُمَّ هَزَزْتُهُ بِأُخْرَى فَعَادَ أَحْسَنَ ما كانَ فَإِذَا هُوَ ما جاءَ اللهُ بِهِ مِنَ الفَتْحِ وَاجْتِمَاعِ المُؤْمِنِينَ . وَرَأَيْتُ فِيها بَقَرًا وَاللهُ خَيْرٌ فَإِذَا هُمُ المُؤْمِنُونَ يَوْمَ أُحُدٍ ، وَإِذَا الخَيْرُ ما جاءَ اللهُ بِهِ مِنَ الخَيْرِ وَثَوَابِ الصِّدْقِ الذى آتانا اللهُ بَعْدَ يَوْمِ بَدْرٍ .

819. Narrated 'Āisha رضي الله عنها : Once Fātima came walking and her gait resembled the gait of the Prophet ﷺ . The Prophet ﷺ said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet ﷺ had told her. She said, "I would never disclose the secret of Allāh's Apostle ﷺ ." When the Prophet ﷺ died, I asked her

٨١٩ ـ حدَّثَنا أَبُو نُعَيْمٍ : حدَّثَنا زَكَرِيَّاءُ ، عَنْ فِرَاسٍ ، عَنْ عامِرٍ الشَّعْبِىِّ عَنْ مَسْرُوقٍ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : أَقْبَلَتْ فاطِمَةُ تَمْشِى كَأَنَّ مِشْيَتَها مَشْيُ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَقالَ النَّبِىُّ صلى اللهُ عليه وسلَّم مَرْحَبًا بِابْنَتِى ، ثُمَّ أَجْلَسَها عَنْ يَمِينِهِ أَوْ عَنْ شِمالِهِ ، ثُمَّ أَسَرَّ إِلَيْها حَدِيثًا فَبَكَتْ فَقُلْتُ لَها : لِمَ تَبْكِينَ ؟ ثُمَّ أَسَرَّ إِلَيْها حَدِيثًا فَضَحِكَتْ ، فَقُلْتُ : مارَأَيْتُ كالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ .

about it. She replied, “(The Prophet ﷺ said,) ‘Every year Gabriel used to revise the Qurʾān with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.’ So I started weeping. Then he said, ‘Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the faithful ladies?’ So I laughed for that.”

فَسَأَلْتُها عمَّا قالَ فَقالَتْ: ما كُنْتُ لأُفْشِيَ سِرَّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، حتَّى قُبِضَ النَّبِيُّ صلى اللهُ عليه وسلَّم فَسَأَلْتُها فَقالَتْ: أَسَرَّ إِلَيَّ أَنَّ جِبْرِيلَ كانَ يُعارِضُنِي القُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وأَنَّهُ عارَضَنِي العامَ مَرَّتَيْنِ، ولا أُرَاهُ إِلاَّ حَضَرَ أَجَلِي، وإِنَّكِ أَوَّلُ أَهْلِ بَيْتِي لَحاقًا بي. فَبَكَيْتُ فَقالَ: أَما تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِساءِ أَهْلِ الجَنَّةِ أَوْ نِساءِ المُؤْمِنِينَ؟ فَضَحِكْتُ لِذَلِكَ.

820. Narrated ʿAisha رضي الله عنها: The Prophet ﷺ in his fatal illness, called his daughter Fāṭima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, The Prophet ﷺ told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.”

٨٢٠ - حدَّثَنا يَحْيَى بنُ قَزَعَةَ: حدَّثَنا إِبْراهِيمُ بنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: دَعا النَّبِيُّ صلى اللهُ عليهِ وسلَّم فاطِمَةَ ابْنَتَهُ في شَكْواهُ الذي قُبِضَ فيها فَسارَّها بِشَيْءٍ فَبَكَتْ ثُمَّ دَعاها فَسارَّها فَضَحِكَتْ، قالَتْ: فَسَأَلْتُها عَنْ ذَلِكَ فَقالَتْ: سارَّني النَّبِيُّ صلى اللهُ عليه وسلَّم فأَخْبَرَني أَنَّهُ يُقْبَضُ في وَجَعِهِ الذي تُوُفِّيَ فيه فَبَكَيْتُ ثُمَّ سارَّني فأَخْبَرَني أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ، فَضَحِكْتُ.

821. Narrated Saʿid bin Jubair from Ibn ʿAbbās رضي الله عنهما: ʿUmar bin Al-Khaṭṭāb رضي الله عنه used to treat Ibn ʿAbbās very favourably. ʿAbdur Raḥmān bin Auf said to him, “We also have sons that are equal to him

٨٢١ - حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ: حدَّثَنا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ ابنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قالَ: كانَ عُمَرُ بنُ الخَطَّابِ رَضِيَ اللهُ عَنْهُ

(but you are partial to him.)" 'Umar said, "It is because of his knowledge." Then 'Umar asked Ibn 'Abbās about the interpretation of the Verse:—

> 'Whence come the Help of Allāh and Victory.' (110:1)

Ibn 'Abbās said, "It portended the death of Allāh's Apostle ﷺ which Allah had informed him of." 'Umar said, "I do not know from this Verse but what you know."

يدني ابن عباس فقال له عبد الرحمن ابن عوف: إن لنا أبناء مثله، فقال: إنه من حيث تعلم. فسأل عمر ابن عباس عن هذه الآية - إذا جاء نصر الله والفتح - فقال: أجل رسول الله صلى الله عليه وسلم أعلمه إياه، قال: ما أعلم منها إلا ما تعلم.

822. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Apostle ﷺ in his fatal illness, came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and praising and glorifying Allāh, he said, "Now then, people will increase but the Ansār will decrease in number, so much so that they, compared with the people, will be just like the salt in the meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i. e. Ansār) and excuse the faults of their wrong-doers." That was the last gathering which the Prophet ﷺ attended.

٨٢٢ - حدثنا أبو نعيم: حدثنا عبد الرحمن بن سليمان بن حنظلة ابن الغسيل: حدثنا عكرمة، عن ابن عباس رضي الله عنهما قال: خرج رسول الله صلى الله عليه وسلم في مرضه الذي مات فيه بملحفة قد عصب بعصابة دسماء حتى جلس على المنبر فحمد الله تعالى وأثنى عليه. ثم قال: أما بعد، فإن الناس يكثرون ويقل الأنصار حتى يكونوا في الناس بمنزلة الملح في الطعام، فمن ولي منكم شيئا يضر فيه قوما وينفع فيه آخرين فليقبل من محسنهم ويتجاوز عن مسيئهم. فكان ذلك آخر مجلس جلس فيه النبي صلى الله عليه وسلم.

823. Narrated Abū Bakra رضي الله عنه: Once the Prophet ﷺ brough out Al-Hasan and took him up the pulpit along

٨٢٣ - حدثنا عبد الله بن محمد: حدثنا يحيى بن آدم: حدثنا حسين

with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups."

الجُعْفِيُّ ، عَنْ أَبِي مُوسَى عَنِ الحَسَنِ ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : أَخْرَجَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم ذاتَ يَوْمٍ الحَسَنَ فَصَعِدَ بِهِ عَلَى المِنْبَرِ فَقَالَ : ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ المُسْلِمِينَ .

824. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were shedding tears.

٨٢٤ ـ حَدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ : حدَّثنا حَمَّادُ بنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ حُمَيْدِ بْنِ هِلالٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم نَعَى جَعْفَرًا وَزَيْدًا قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ وَعَيْنَاهُ تَذْرِفَانِ .

825. Narrated Jābir رضي الله عنه : (Once) the Prophet ﷺ said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife, "Remove your carpets from my sight," but she would say, "Didn't the Prophet ﷺ tell you that you would soon have carpets?" So I would give up my request.

٨٢٥ ـ حدَّثني عَمْرُو بنُ عَبَّاسٍ : حدَّثنا ابنُ مَهْدِيٍّ : حدَّثنا سُفْيانُ ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : هَلْ لَكُمْ مِنْ أَنْماطٍ ؟ قُلْتُ : وأَنَّى يَكُونُ لنا الأَنْماطُ ؟ قالَ : أَما إنَّهُ سَيَكُونُ لَكُمُ الأَنْماطُ . فأنا أَقُولُ لها يَعْنِي امْرَأَتَهُ أَخِّرِي عَنَّا أَنْماطَكِ فَتَقُولُ أَلَمْ يَقُلِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إنَّها سَتَكُونُ لَكُمُ الأَنْماطُ ؟ فأَدَعُها .

826. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : Sa'd bin Mu'ādh came to Mecca with the intention of performing 'Umra, and stayed at the house of Umaiya bin

٨٢٦ ـ حدَّثني أَحْمَدُ بنُ إِسحاقَ : حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى : حدَّثنا إِسْرائيلُ ، عَنْ أَبِي إِسْحاقَ ، عَنْ عَمْرِو

Khalaf Abī Ṣafwān, for Umaiya himself used to stay at Sa‘d's house when he passed by Medina on his way to Shām. Umaiya said to Sa‘d, "Will you wait till midday when the people are (at their homes), then you may go and perform the Ṭawāf round the Ka‘ba?" So, while Sa‘d was going around the Ka‘ba, Abū Jahl came and asked, "Who is that who is performing Tawaf?" Sa‘d replied, "I am Sa‘d." Abū Jahl said, "Are you circumambulating the Ka‘ba safely although you have given refuge to Muḥammad and his companions?" Sa‘d said, "Yes," and they started quarrelling. Umaiya said to Sa‘d, "Don't shout at Abi-l-Ḥakam (i. e. Abū Jahl), for he is the chief of the valley (of Mecca)." Sa‘d then said (to Abū Jahl), "By Allāh, if you prevent me from performing the Ṭawāf of the Ka‘ba, I will spoil your trade with Shām." Umaiya kept on saying to Sa‘d, "Don't raise your voice," and kept on taking hold of him. Sa‘d became furious and said, (to Umaiya), "Be away from me, for I have heard Muḥammad ﷺ saying that he will kill you." Umaiya said, "Will he kill me?" Sa‘d said, "Yes." Umaiya said, "By Allāh! When Muḥammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muḥammad claiming that he will kill me." She said,

ابنِ مَيْمُونٍ ، عَنْ عَبْدِ اللهِ بنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : انطَلَقَ سَعْدُ بنُ مُعاذٍ مُعْتَمِرًا ، قالَ : فَنَزَلَ عَلَى أُمَيَّةَ ابنِ خَلَفٍ أبِي صَفْوَانَ ، وكانَ أُمَيَّةُ إذا انْطَلَقَ إلى الشَّأمِ فَمَرَّ بِالمَدِينَةِ نَزَلَ عَلَى سَعْدٍ ، فَقالَ أُمَيَّةُ لِسَعْدٍ : ألا انْتَظِرْ حَتَّى إذا انْتَصَفَ النَّهارُ وغَفَلَ النَّاسُ انْطَلَقْتَ فَطُفْتَ ، فَبَيْنا سَعْدٌ يَطُوفُ إذا أبُو جَهْلٍ فَقالَ : مَنْ هذا الذي يَطُوفُ بالكَعْبَةِ ؟ فَقالَ سَعْدٌ : أنا سَعْدٌ ، فَقالَ أبُو جَهْلٍ : تَطُوفُ بالكَعْبَةِ آمِنًا وقَدْ آوَيْتُمْ مُحَمَّدًا وأصْحابَهُ ؟ فَقالَ : نَعَمْ فَتَلاحَيا بَيْنَهُما ، فَقالَ أُمَيَّةُ لِسَعْدٍ : لا تَرْفَعْ صَوْتَكَ عَلَى أبِي الحَكَمِ فإنَّهُ سَيِّدُ أهْلِ الوادِي . ثُمَّ قالَ سَعْدٌ : واللهِ لَئِنْ مَنَعْتَنِي أنْ أطُوفَ بالبَيْتِ لأَقْطَعَنَّ مَتْجَرَكَ بالشَّأمِ ، قالَ : فَجَعَلَ أُمَيَّةُ يَقُولُ لِسَعْدٍ : لا تَرْفَعْ صَوْتَكَ وجَعَلَ يُمْسِكُهُ فَغَضِبَ سَعْدٌ فَقالَ : دَعْنا عَنْكَ فإنِّي سَمِعْتُ مُحَمَّدًا صلى اللهُ عليه وسلَّم يَزْعُمُ أنَّهُ قاتِلُكَ ، قالَ : إيَّايَ ؟ قالَ : نَعَمْ ، قالَ : واللهِ ما يَكْذِبُ مُحَمَّدٌ إذا حَدَّثَ ، فَرَجَعَ إلى امْرَأتِهِ فَقالَ : أما تَعْلَمِينَ ما قالَ لِي أخِي اليَثْرِبِيّ ؟ قالَتْ : وما قالَ ؟ قالَ : زَعَمَ أنَّهُ سَمِعَ مُحَمَّدًا يَزْعُمُ أنَّهُ قاتِلِي ، قالَتْ فَوَاللهِ ما يَكْذِبُ مُحَمَّدٌ ،

"By Allāh! Muḥammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley (of Mecca), so you should accompany us for a day or two." He went with them and thus Allāh got him killed.

قالَ: فَلَمَّا خَرَجُوا إلى بدرٍ وجاءَ الصَّرِيخُ، قالَتْ لَهُ امْرَأتُهُ: أما ذَكَرْتَ ما قالَ لكَ أخُوكَ اليَثْرِبِيُّ؟ قالَ: فأرَادَ أنْ لا يخْرُجَ، فقالَ لَهُ أبُو جَهْلٍ: إنَّكَ مِنْ أشْرَافِ الوَادِي فَسِرْ يَوْمًا أوْ يَوْمَيْنِ، فَسارَ مَعَهُمْ فقَتَلَهُ اللهُ.

827. Narrated Abū ʿUthmān: I got the news that Gabriel came to the Prophet ﷺ while Um Salama was present. Gabriel started talking (to the Prophet ﷺ and then left. The Prophet ﷺ said to Um Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Diḥya (a handsome person amongst the companions of the Prophet ﷺ)." Later on Um Salama said, "By Allāh! I thought he was none but Diḥya, till I heard the Prophet ﷺ talking about Gabriel in his sermon." (The Sub-narrator asked ʿUthmān, "From where have you heard this narration?" He replied, "From Usāma bin Zaid.")

٨٢٧ - حدَّثَنِي عَبَّاسُ بنُ الوَلِيدِ النَّرْسِيُّ: حدَّثَنا مُعْتَمِرٌ قالَ: سَمِعْتُ أبِي: حدَّثَنا أبُو عُثمانَ قالَ: أُنْبِئْتُ أنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ أتى النَّبِيَّ صلى اللهُ عليهِ وسلَّم وعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يُحَدِّثُ ثُمَّ قامَ، فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لأُمِّ سَلَمَةَ: مَنْ هذَا؟ أوْ كما قالَ، قالَ: قالَتْ هذَا دِحْيَةُ، قالَتْ أُمُّ سَلَمَةَ: أيمُ اللهِ ما حَسِبْتُهُ إلاَّ إيَّاهُ حتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ صلى اللهُ عليهِ وسلَّم يُخْبِرُ عَنْ جِبْرِيلَ أوْ كما قالَ، قالَ: فَقُلْتُ لأبي عُثمانَ مِمَّنْ سَمِعْتَ هذَا؟ قالَ: منْ أُسامَةَ بنِ زَيدٍ.

828. Narrated ʿAbdullāh ؓ: Allāh's Apostle ﷺ said, "I saw (in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well)

٨٢٨ - حدَّثَنا عَبْدُ الرَّحْمَنِ بنُ شَيْبَةَ: أخْبَرَنا عَبْدُ الرَّحْمَنِ بنُ المُغِيرَةِ، عَنْ أبِيهِ عَنْ أبي مُوسَى ابنِ عُقْبَةَ، عَنْ سالِمِ بنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ رَضِيَ

but there was weakness in his drawing. May Allāh forgive him. Then ʿUmar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst the people who could draw the water as strongly as ʿUmar till all the people drank their fill and watered their camels that knelt down there.

اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : رَأيْتُ النَّاسَ مُجْتَمِعِينَ فى صَعِيدٍ ، فَقامَ أبُو بَكْرٍ فَنَزَعَ ذَنُوبا أوْ ذَنُوبَيْنِ وفى بَعْضِ نَزْعِهِ ضَعْفٌ واللهُ يَغْفِرُ لَهُ ، ثُمَّ أخَذَها عُمَرُ فاسْتَحالَتْ بِيَدِهِ غَرْبا ، فَلَمْ أرَ عَبْقَرِيا فى النَّاسِ يَفْرِى فَرِيَّهُ حتَّى ضَرَبَ النَّاسُ بِعَطَنٍ . وقالَ هَمَّامٌ : سَمِعْتُ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم : فَنَزَعَ أبُو بَكْرٍ ذَنُوبَيْنِ .

(25) CHAPTER. The Statement of Allāh ﷻ :—

' They know this as they know their
own sons;
But some of them conceal the truth
Which they themselves know.'

(2 : 146)

باب قَوْلِ اللهِ تَعالى - يَعْرِفُونَهُ كما يَعْرِفُونَ أبْناءَهُمْ وإنَّ فَرِيقا مِنْهُمْ لَيَكْتُمُونَ الحَقَّ وَهُمْ يَعْلَمُونَ -

829. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : The Jews came to Allāh's Apostle ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh's Apostle ﷺ said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (1) (stoning)?" They replied, "(But) we announce their crime and lash them." ʿAbdullāh bin Salām said,

٨٢٩ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخْبَرَنا مالِكُ بنُ أنَسٍ ، عَنْ نافِعٍ ، عن عَبْدِ اللهِ بنِ عُمَرَ رَضِىَ اللهُ عَنْهُما : أنَّ اليَهُودَ جاءُوا إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَذَكَرُوا لَهُ أنَّ رَجُلا مِنْهُمْ وامْرَأةً زَنَيا فَقالَ لهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : ما تَجِدُونَ فى التَّوْرَاةِ فى شأنِ الرَّجْمِ ؟ فَقالُوا : نَفْضَحُهُمْ

---

(1) Al-Rajm : Means (in Islamic law) to stone to death those married persons who commit the crime of illegal sexual intercrouse.

"You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them placed his hand on the Verse of Rajm and read the verses preceding and following it. 'Abdullāh bin Salām said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Muḥammad has told the truth; the Torah has the Verse of Rajm." The Prophet ﷺ then gave the order that both of them should be stoned to death. ('Abdullāh bin 'Umar said, "I saw the man leaning over the woman to shelter her from the stones."

وَيُجْلَدُونَ، فَقَالَ عَبْدُ اللهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. فَقَالَ لَهُ عَبْدُ اللهِ بْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ، فَقَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَرُجِمَا. قَالَ عَبْدُ اللهِ: فَرَأَيْتُ الرَّجُلَ يَجْنَأُ عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ.

(26) CHAPTER. The demand of the pagans to the Prophet ﷺ to show them a miracle. The Prophet ﷺ showed them the splitting of the moon.

باب سُؤَالِ الْمُشْرِكِينَ أَنْ يُرِيَهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ.

830. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه: During the lifetime of the Prophet ﷺ the moon was split into two parts and on that the Prophet ﷺ said, "Bear witness (to this)."

٨٣٠ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم شِقَّتَيْنِ فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: اشْهَدُوا.

831. Narrated Anas رضي الله عنه that the Meccan people requested Allāh's Apostle ﷺ to show them a miracle, and so he showed them the splitting of the moon.

٨٣١ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ. عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ ح وَقَالَ لِي

خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ.

832. Narrrated Ibn 'Abbās رضي الله عنهما : The moon was split into two parts during the lifetime of the Prophet ﷺ .

٨٣٢ ـ حَدَّثَنَا خَلَفُ بْنُ خَالِدٍ الْقُرَشِيُّ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ الْقَمَرَ انْشَقَّ فِي زَمَانِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(27) CHAPTER :—

باب ـ

833. Narrated Anas رضي الله عنه : Two men from the companions of Allāh's Apostle ﷺ went out of the house of the Prophet ﷺ on a very dark night. They were accompanied by two things that resembled two lamps lighting the way in front of them, and when they parted, each of them was accompanied by one of those two things (lamps) till they reached their homes.

٨٣٣ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم خَرَجَا مِنْ عِنْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ.

834. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ said, "Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."

٨٣٤ ـ حَدَّثَنَا عُبَيْدُ اللهِ بْنُ أَبِي الأَسْوَدِ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ:

لا يَزَالُ نَاسٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللهِ وَهُمْ ظَاهِرُونَ.

835. Narrated Mu'awiya ؓ : I heard the Prophet ﷺ saying, "A group of people amongst my followers will remain obedient to Allah's orders and they will not be harmed by anyone who will not help them or who will oppose them, till Allah's Order (the Last Day) comes upon them while they are still on the right path."

٨٣٥ ـ حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِئٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: لا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللهِ لا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللهِ وَهُمْ عَلَى ذَلِكَ. قَالَ عُمَيْرٌ: فَقَالَ مَالِكُ بْنُ يُخَامِرَ: قَالَ مُعَاذ: وَهُمْ بِالشَّامِ، فَقَالَ مُعَاوِيَةُ: هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ: وَهُمْ بِالشَّامِ.

836. Narrated 'Urwa that the Prophet ﷺ gave him one Dinar so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the two sheep for one Dinar, and brought one dinar and a sheep to the Prophet ﷺ . On that, the Prophet ﷺ invoked Allah to bless him in his deals. So 'Urwa used to gain (from any deal) even if he bought dust. (In another narration) 'Urwa said, " I heard Allah's Apostle ﷺ saying, " There is always goodness in horses till the Day of Resurrection." (The sub-narrator added, " I saw 70 horses in 'Urwa's house.") (Sufyan said, " The Prophet ﷺ asked 'Urwa to buy a

٨٣٦ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا شَبِيبُ بْنُ غَرْقَدَةَ قَالَ: سَمِعْتُ الْحَيَّ يُحَدِّثُونَ عَنْ عُرْوَةَ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم أَعْطَاهُ دِينَارًا يَشْتَرِي لَهُ بِهِ شَاةً فَاشْتَرَى لَهُ بِهِ شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ وَجَاءَهُ بِدِينَارٍ وَشَاةٍ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، وَكَانَ لَوِ اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ. قَالَ سُفْيَانُ: كَانَ الْحَسَنُ بْنُ عُمَارَةَ جَاءَنَا بِهَذَا الْحَدِيثِ عَنْهُ قَالَ: سَمِعَهُ شَبِيبٌ مِنْ عُرْوَةَ فَأَتَيْتُهُ فَقَالَ شَبِيبٌ: إِنِّي لَمْ أَسْمَعْهُ مِنْ عُرْوَةَ، قَالَ: سَمِعْتُ الْحَيَّ يُخْبِرُونَهُ عَنْهُ، وَلَكِنْ سَمِعْتُهُ

sheep for him as a sacrifice.")

يَقُولُ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلّم يَقُولُ: الخَيْرُ مَعْقُودٌ بِنَوَاصِي الخَيْلِ إلى يَوْمِ القِيامَةِ. قالَ: وقَدْ رَأَيْتُ فى دَارِهِ سَبْعِينَ فَرَسًا. قالَ سُفْيانُ: يَشْتَرِى لَهُ شاةً كأنَّها أُضْحِيَةٌ.

837. Narrated Ibn 'Umar ؓ : Allāh's Apostle ﷺ said, "There is always goodness in horses till the Day of Resurrection."

٨٣٧ - حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ عُبَيْدِ اللهِ قالَ أخْبَرَنِى نافِعٌ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّ رَسُولَ اللهِ صلى الله عليه وسلّم قالَ الخَيْلُ فى نَوَاصِيها الخَيْرُ إلى يَوْمِ القِيامَةِ.

838. Narrated Anas ؓ : The Prophet ﷺ said, "There is always goodness in horses."

٨٣٨ - حدَّثَنا قَيْسُ بنُ حَفْصٍ: حدَّثَنا خالِدُ بنُ الحارِثِ: حدَّثَنا شُعْبَةُ، عَنْ أبي التَّيَّاحِ قالَ: سَمِعْتُ أنَسًا عَنِ النَّبِيِّ صلى الله عليه وسلّم قالَ: الخَيْلُ مَعْقُودٌ فى نَوَاصِيها الخَيْرُ.

839. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "A horse may may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihād in Allāh's Cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope

٨٣٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ زَيْدِ بنِ أسْلَمَ، عَنْ أبي صالِحٍ السَّمَّانِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى الله عليه وسلّم قالَ: الخَيْلُ لِثَلاثَةٍ: لِرَجُلٍ أجْرٌ، ولِرَجُلٍ سِتْرٌ. وعَلَى رَجُلٍ وِزْرٌ. فأمَّا الَّذِى لَهُ أجْرٌ فَرَجُلٌ رَبَطَها فى سَبِيلِ اللهِ فأطالَ لَها فى مَرْجٍ أوْ رَوْضَةٍ، وما أصابَتْ فى طِيَلِها مِنَ المَرْجِ أوِ الرَّوْضَةِ كانَتْ لَهُ حَسَناتٍ. ولَوْ أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفًا أوْ شَرَفَيْنِ كانَتْ

and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds (for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allāh (i. e. paying the Zakāt and allowing others to use it for Allāh's Sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and pretence and with the intention of harming the Muslims." The Prophet ﷺ was asked about donkeys. (1) He replied, "Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):—

'Then anyone who has
Done a small ant's weight
Of good, shall see it!
And anyone who
Has done a small ant's weight
Of evil, shall see it!' " (99: 7-8)

أَرْوَاثُهَا حَسَنَاتٌ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ وَلَمْ نُرِدْ أَنْ يَسْقِيَهَا كَانَ ذَلِكَ لَهُ حَسَنَاتٍ. وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَسِتْرًا وَتَعَفُّفًا لَمْ يَنْسَ حَقَّ اللهِ فى رِقَابِهَا وَظُهُورِهَا فَهِىَ لَهُ كَذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً لأَهْلِ الإِسْلَامِ فَهِىَ وِزْرٌ. وَسُئِلَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنِ الْحُمُرِ فَقَالَ: مَا أُنْزِلَ عَلَىَّ فِيهَا إِلَّا هَذِهِ الآيَةُ الجَامِعَةُ الْفَاذَّةُ - فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ -.

840. Narrated Anas bin Mālik رضي الله عنه: Allāh's Apostle ﷺ reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they

٨٤٠ - حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِىَ اللهُ عَنْهُ يَقُولُ: صَبَّحَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم

---

(1) Whether their owner gets a reward for taking care of them and using them for Allāh's Cause.

said, " Muhammad and his army ! " and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, " Allah is Greater ! Khaibar will be ruined ! If we approach a nation, then miserable is the morning of those who are warned."

خَيْبَرَ بِكُرَةً وَقَدْ خَرَجُوا بِالمَسَاحِي .
فَلَمَّا رَأَوْهُ قَالُوا : مُحَمَّدٌ وَالخَمِيسُ ،
وَأَحَالُوا إِلَى الحِصْنِ يَسْعَوْنَ فَرَفَعَ
النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَدَيْهِ وَقَالَ :
اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ ، إِنَّا إِذَا نَزَلْنَا
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ المُنْذَرِينَ .

841. Narrated Abu Huraira ؓ : I said, " O Allah's Apostle ! I hear many narrations from you but I forget them." He said, " Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, " Wrap it." I wrapped it round my body, and since then I have never forgotten a single Hadith.

٨٤١ - حَدَّثَنَا إِبْرَاهِيمُ بنُ المُنْذِرِ :
حَدَّثَنَا ابنُ أَبِي الفُدَيْكِ ، عَنِ ابنِ أَبِي ذِئْبٍ ،
عَنِ المَقْبُرِيِّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ قَالَ : قُلْتُ يَا رَسُولَ اللهِ : إِنِّي
سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا فَأَنْسَاهُ ، قَالَ :
ابْسُطْ رِدَاءَكَ ، فَبَسَطْتُ فَغَرَفَ بِيَدِهِ
فِيهِ . ثُمَّ قَالَ : ضُمَّهُ فَضَمَمْتُهُ فَمَا نَسِيتُ
حَدِيثًا بَعْدُ .

Fourth Volume Over تم الجزء الرابع